

Pursuit of Happiness:

The Path of Philosophy and Counselling

Dr. Suchitra Naik

Prof. Vedavati Paranjape

Pursuit of Happiness: The Path of Philosophy and Counselling



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Pursuit of Happiness: The Path of Philosophy and Counselling

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Chairman's Message

I take great pleasure in presenting this monograph containing research articles on the theme 'Pursuit of Happiness: The Path of Philosophy and Counseling'.

Activities promoting intellectual churning and academic interest have always been a part of tradition of Vidya Prasarak Mandal. Keeping with current trend K.G.Joshi College of Arts and N.G. Bedekar College of Commerce has decided to publish this volume of research papers. It contains 30 papers exploring the theme from different angles as well as some significant inputs of some experts in the field.

Human quest to remain happy and live a good life is age old. The state of happiness has profound impact on our lives. However, one may forget to actualize this quest in today's life full with materialism and hectic routines. Philosophy focuses on the concept of Eudemonia translated as good life. That means happiness here is studied and understood as a relatively stable state and not mere emotions. Stoicism holds that the key to a good, happy life is the cultivation of an excellent mental state, which the Stoics identified with virtue and being rational. To create this excellent mental state and rationality, help of Psychology and Counseling becomes a need. In recent years, Psychology has shifted its focus from illness to positive emotions. This Copernican turn, facilitated by Dr. Martin Seligman has opened several new possibilities of therapy as well as research. The school of Positive Psychology is gaining more and more importance as well as popularity.

This monograph has attempted to dwell on the theme of happiness and formulate new understanding of it from the lens of Philosophy and Counselling. It shall present different ideas related to happy, good and meaningful life through the research papers and articles of various scholars.

I congratulate the Principal and entire team working for this monograph and wish them success in this endeavour.

Dr. Vijay V. Bedekar

Chairman

Vidya Prasarak Mandal, Thane, Maharashtra, India

Preface

*asato mā sadgamaya,
tamaso mā jyotirgamaya,
mr̥tyor mā'mṛtaṃ gamaya,*

(असतो मा सद्गमय ।
तमसो मा ज्योतिर्गमय ।
मृत्योर् मामृतं गमय ।)

From falsehood lead me to truth,

From darkness lead me to the light,

From death lead me to immortality.

Our age-old pursuit of happiness reverberates through this ancient Upanishadic prayer seeking for the path of truth, light and immortality. It also represents a belief that happiness lies in ultimate truth and enlightenment.

The state of happiness has profound impact on every aspect of human life. On the backdrop of today's rapidly changing socioeconomic environment, studying the concept of 'good and happy life' through the lens of various paradigms becomes more important. Thus, we chose the theme Pursuit of Happiness for this monograph to brainstorm, revisit and innovate different techniques rooted in Philosophy and Counselling which would help us make meaning of human life.

From the earliest days of civilization, philosophers across the globe have concerned themselves with the concept of happiness. Plato has written about his idea of happiness in 'The Republic'. According to him happiness is highest aim of moral thought and conduct or in other words those who live a moral and virtuous life tend to find greater happiness. He proposed such four cardinal virtues: wisdom, courage, moderation, and justice.

By way of answering the question 'what is happiness', Aristotle has presented the concept of Eudemonia, which can be translated as 'human flourishing and blessedness'. The Aristotelian conception considers happiness a supreme goal which provides purpose and value to all human endeavour. Aristotle implies that all desires are not worth pursuing; they might yield pleasure without producing wellness. This clearly distinguishes between mere hedonistic enjoyment and happiness found in the pursuit of actions that are worth doing and lead to virtuous life.

The Epicurean notion of happiness does not deny hedonism, it rather considers pleasure a chief good in life. But Epicurus' idea of pleasure is quite different. He suggests that pleasure is found in simple living, which is characterized by moderation in all things and avoidance of over-indulgence. It gives important place to knowledge, friendship and a cultured intellectually rich life. The Epicurean perspective is often referred to as 'serene hedonism'. It uses 'sober reasoning' to help people make correct choice of desires in life. Somewhat opposed to Epicurean thought,

Stoics believe that happiness is nothing but virtue itself. They deny the idea of using virtues to secure pleasures. According to them, the key to happiness is cultivation of excellent mental state which is identified with virtue and rationality.

Following a unique path, Indian perspectives on happiness are spiritual in nature. Happiness (anand) signifies eternal bliss which is the result of liberation from the cycle of rebirths, i.e. moksha. This liberation is considered to be the ultimate form of happiness, which is truly stable and unaffected by worldly struggles. This perspective implies that happiness does not depend on objective conditions or 'reality' but is rather a subjective state. This transcendental view expresses concern for the entire universe, and wishes for the well-being of everyone.

In modern times, Dr. Martin Seligman has proposed a research-based concept of authentic happiness. His theory suggests that happiness could be analyzed in terms of three different elements - positive emotion, engagement, and meaning. These elements are not only well-defined but measurable in comparison to abstract concepts of happiness. Positive emotions include pleasure, warmth, comfort, ecstasy, etc. Engagement is in the 'flow', i.e. in being one with an absorbing activity (such as music). Meaning is the search for purpose in life. Human beings want meaning and purpose in life, which in turn may build greater joy. Several years before, Logotherapy- an existential philosophy based approach by Viktor Frankl has also emphasized the importance of finding purpose and creating meaning in life. According to Frankl the sense of meaning enables one to endure and overcome harrowing life situations while keeping the hope alive. Seligman's PERMA model of happiness adds relationships and accomplishment to the three foregoing elements. He proposes that there are techniques to increase each element, which not only makes happiness more attainable but more open to empirical tests. Seligman's work led to a major shift of focus in the field of Psychology from merely relieving human suffering to helping human beings thrive.

This monograph is an effort to bring together various models of happiness elaborated by different scholars. As we present this multi-dimensional thought on the concept of happiness, the following prayer from Brihadaranyaka Upanishad aptly summarizes our emotions:

Om, Sarve bhavantu sukhinah
Sarve santu nirāmayāḥ
Sarve bhadraṇi paśyantū
Mā kashchit duḥkha bhāgbhavet

(ॐ सर्वे भवन्तु सुखिनः
सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु
मा कश्चिद्दुःखभागभवेत् ।)

Acknowledgements

"How far that little candle throws his beams! So shines a good deed in a weary world."

- William Shakespeare

We would like to acknowledge the ample support and help we received in publishing this monograph. First and foremost, we are grateful to Dr. Vijay Bedekar, the Chairperson of Vidya Prasarak Mandal, whose guidance has motivated us to actualize this project. We express our sincere thanks to the Institute for Psychological Health (IPH), Thane and Department of Philosophy, University of Mumbai for their timely suggestions and support. We are grateful to Dr. Anand Nadkarni (Managing Trustee Institute for Psychological Health) and Dr. Anuradha Sovani (Professor and Head, Department of Psychology, SNDT Women's University, Mumbai. Trustee and Consultant, Institute for Psychological Health, Thane.) for their constant guidance.

We are indebted to Dr. Pradeep Gokhale and Dr. Michael Schulz for contributing articles to this monograph. We thank Dr. Sushma Poudwal and Dr. Ruchi Chaturvedi for reviewing the research papers and adding valuable insights.

We thank all contributors who have written for this monograph. We also express our gratitude towards the entire editorial team .

Principal Dr. Suchitra Naik

Ms. Vedavati Paranjape

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Introduction

We are delighted to present a rainbow of ideas on happiness through this monograph. It brings together thirty-two research papers that explore and elaborate four major themes, viz. - Happiness and Spirituality; Pathways to Happiness and Well-being; Happiness in Everyday Spheres; and Life, Happiness and Everything In-between. We are indeed fortunate to have received valuable contributions from veterans in the field of Philosophy, including Dr. Pradeep Gokhale and Dr. Michael Schulz.

In his article titled 'Pursuit Of Happiness - A Humanist Indian Perspective' Dr. Pradeep Gokhale presents a vision of good life derived from the Indian tradition. He highlights the significance of moral discipline for human well-being. In his article 'Happiness and the Good Life: Aristotle's Ethics for Latin America' Dr. Michael Schulz examines how happiness and good life are represented in the Western tradition. Following a different path, Dr. Amita Valmiki's article 'Theosophical Sufism: Means to Eternal Spiritual Bliss' concentrates on the ideology of al-Suhrawardī (the pioneer of Theosophical Sufism, who achieved a synthesis of philosophy and mysticism), Ibn 'Arabi (a mystic, theologian, philosopher and poet) and Ibn al-Fārīd (a mystical poet). *Vrushali Gupte's contribution 'Anandanubhava- The Concept of Well-being in Upanishads' revisits the principal Upanishads to explore the nature and possibility of inter-subjective and intra-subjective well-being in terms of the PERMA model of well-being. Martin Seligman's PERMA Model offers the happiness formula in terms of pleasant, meaningful and good life – Positive emotions, Engagement, Positive relations, Meaning and Accomplishment.*

Dr. Rina Puradkar's article 'Varkari's Concept of Happiness' revisits the treasured philosophy of the Varkari saints to explore the concept of happiness. Amar Singh explains the concept of happiness in spiritual context in his article 'Finding Our Lost Happiness'. *In his article 'The Saint Tradition', Amit Deshmukh writes about happiness as presented in Bhagvad Gita and saint literature. Hemangi Ingle, in her paper, explores how Bhagvad Gita inspires into wellness for an individual.* Dr. Jayashree Singh's article titled 'Bhaktikalin Sahitya me Parmanand ki Khoj' (भक्तिकालीन साहित्यमें परमानंदकी खोज) ponders over spiritual bliss as described in Indian literature of the period 1300 to 1700 AD, an era known as 'Bhaktikal'. Paper written by Avinash Waghmare analyzed system of management science given by Gurukul Acharya in connection with good life and happiness. Sandhya Joshi has explored the concept of happiness in Vedanta in her article. Manasi Jangam, in her paper 'Indian Philosophy and Well-being', has presented the concept of happiness in Bhagvad Gita and has discussed its relevance in current scenario.

In 'Happiness through Yoga', Vijaya Khare writes about how Yoga can be a tool in pursuit of happiness, especially in the context of today's stressful lifestyle. Dr. Sunidatta Gaware also explains the contribution of Yoga towards building greater mental health and happiness in 'Yoga ani Manasik Aarogya (योग आणि मानसिक आरोग्य)'. In her article 'On Happiness: Yoga through JK!', Dr. Sharmila Virkar presents the conventional idea of Happiness with special reference to 'Kharaa Paatanjala-Yoga'. Dr. Jayashree Panicker, Mahek Vasandani and Nisha Karamchandani investigate the effect of Yoga on body, mind and spirit in relation to subjective well-being and affect in their study titled 'Yoga and Well-being'.

In the article 'Happiness of Students and Its Role in Progress as Viewed by Head of Higher Educational Institution' Dr. Moses Kolet presents case studies about the role of authority figures in creating happiness in the lives of students. In his paper on 'Education for Happiness – Adding a New Dimension to the Role of Teachers' Fr. Stephen Ignatius Almeida brings out the need to offer personal and educational counseling to school children and their parents to 'prepare them for life'. Going beyond the traditional roles, the paper focuses on the spiritual aspects of teaching as a 'man-making process'. Prakash Almeida's 'Career Counselling – the Need for Parental Counselling for Happy Life' explores career-planning scenario, economic trends and enlightened parental responses needed to convert children's potential into performance. It emphasizes the need for parental counseling and career guidance for students.

Dr. Sanjay Ranade's 'Reading One's Way to Health – a Study of the Phenomenon of Ritual-Reading In India' brings to our notice the Indian tradition of reading texts aloud (or silently) from therapeutic standpoint. He explores the framework of Bibliotherapy and Scriptotherapy in this study. Tanvi Pokhare's article 'Role of Self-Help Books in Quest for Better Life', explores the dynamics of Self-help books on finding happiness, developing positive attitude and restoring relationships in contemporary life. The paper underlines the need for more self-help books in today's era of stress, alienation and virtual reality. Dr. Neeta Mehta's paper 'Unveiling Sustainable Happiness: Dissection of Quotations' seeks to identify the sources and principles of sustainable happiness by analyzing quotations on the subject from well-known researchers, writers, spiritual leaders, celebrities and newsmakers. Dr. Prashant Dharmadhikari's article 'Manly Womanhood to a Quest for Self-realization: Exploring Devdutt Pattanaik's *The Pregnant King*' scrutinizes Pattanaik's 2008 novel as a case study on attaining happiness by analyzing the degree of happiness achieved by male, female and trans-gendered human beings.

The study by Mugdha Desai and Shreya Mehta aims at exploring the relationship between Gratitude, Optimism and Resilience during young adulthood. They hypothesize that the higher the level of gratitude and optimism, the higher will be the level of resilience. Dr. Pooja Soni's study 'The Role of Self-Compassion in Emotional Well-Being' investigates the role of self-compassion in enhancing emotional well-being by measuring participants' level of life satisfaction, anxiety and depression. Sunaina Arya's 'From Anxiety to Integrity through Psychotherapy: A Case Presentation' discusses the journey of overcoming anxiety and finding happiness with the help of psychotherapy. Tejashree Trimakhe's 'Therapy and Happiness: Stoic Perspective' explores the Stoic concept of happiness by examining Roman Stoics' definition of happiness, their beliefs, their wisdom and how it led to happiness. 'Bertrand Russell on the Good Life- A Philosophical Review' by Dr. Tabassum Sheikh explores the concept of good life through the works of Bertrand Russell.

Mrs. Pradnya Rajebahadur highlights the jurisprudential background of Corporate Social Responsibility and its connection with creating happiness in her article '*Pursuit of Happiness through Corporate Social Responsibility: Jurisprudential and Empirical Paradigm*'. Dr. Archana Prabhudesai's article 'A Study on Impact of Colours on Consumer Satisfaction among Respondents from Dombivli-Kalyan City' attempts to find the relationship between the colours used in products, their packaging and consumer satisfaction in the buying process. Dr. Sagar Thakkar's 'Understanding the Nature and Scope Happiness in the Context of Philosophy of

Economics' explains evolution and development of the concept of happiness in the context of Economic theories. Following a novel perspective, Archana Nair's article 'The Study of Emotions behind Money – Financial Therapy', tries to explain the role of a Financial Therapist and possibilities of such a therapy for people facing stress or depression due to financial issues. This indeed opens up a new and exciting area in the field of mental health.

Neha Dalal's study 'Comparison of Scores on Satisfaction with Life and Perceived Stress, before and after Maintaining a Gratitude Journal in Students' investigates whether maintaining a gratitude journal for a period of 3 months would impact perceived stress, optimism and satisfaction with life in college students. Nobu Hani's 'Hope and Happiness: Through the Lens of Positive Psychology' examines the relationship between hope and happiness by exploring various virtues related to hope.

We are indebted to Dr. Sushama Powdwal and Dr. Ruchi Chaturvedi for their contribution in reviewing this monograph. We present it with immense joy and a earnest hope that it will serve as a guide for exploring multiple pathways to happiness.

Management Science (Prabhandan Shastra)

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Abstract

The Management Science is the 'Real Foundational Education' given by the Gurukul Acharya. The Acharya's use to teach in two parts 1) Life Oriented Education 2) Job Oriented Education. The Management Science is there in Ramayan, Mahabharat, Gita, Yoga, Panchatantra, Chanakya Niti, Vidhur Niti, Dasbodh and so on. In this paper I have selected only four parts of Management for Good Life and Happiness. They are as follows.....

- 1) *Planning Management – it is called as Purushartha.*
- 2) *Time Management – it is called the Ashram Vyavastha.*
- 3) *Career Management (Classification of Career) – it is called as Varna Vyavastha.*
- 4) *Freedom Management – it is called as Moksha (Concept of Freedom).*

Humans cannot live naturally, because humans cannot live like animals or plants. Still we can see animals also train their child before they leave there parents. Then what to say about the human beings? Who are living in this world without training? Today we see that the young generation are intelligent, physically strong, mentally fit, but not with good sanskaras {habit} or behaviors. That troubles our mind , family, society, country and so on. I have found such types of training in our Indian scriptures mention as above. Which trains the human beings on Physical, mental, intellectual, spiritual, social, financial, educational and so on.

Keywords: *Purushartha, Ashram Vyavastha, Varna Vyavastha, Moksha*

Planning Management – It is called as Purushartha.

What is Purushartha?

As written by Tiwari K., 'Purushartha literally means the 'GOAL' to be aimed at by the Indian humans'(1998, p.133). The goals are the desires of the human beings. That has to be achieved in our life in specific time, with specific knowledge, action, result, experience, analysis and so on. Purusha means human being and Artha means purpose / objective. Therefore Purushartha means the purpose / objective of the human being. Here human being means both Men and Women. The concept of Purushartha was developed by the Indian Philosophers. Purushartha is the structure of four values of life. They are as follows 1) Dharama 2) Artha 3) kama and 4) Moksha.

Let us see the four values of Purushartha in short.

1) Dharma – The dictionary meaning given by Joshi V., the word dharma comes from the root 'dhr' which means 'to hold', 'to sustain' or 'to support'(2004, p.40) . It has a very broad meaning in India and it cannot be translated in English. Dharma for human being is to learn and follow the duties, obligations and virtues in respect to social and individual life. Dharma is the very foundation of everything. Artha and Kama both are controlled by Dharma.

2) Artha – This refers to Money, Gold, knowledge, property or material well-being. This is a goal that every normal human being aims at. As Joshi V. argues, 'A human cannot live without money. Not only his life, but he will not be able to develop his personality without money. Also humans cannot do dharma and kama without money' (2004, p.41). But according to the Indian Philosophers the meaning of the artha changes according to the ashram vyavastha and varna vyavastha.

3) Kama – The term actually means desire, but in the concept of Purushartha it means sensuous enjoyment or satisfaction of desires. This satisfaction of sensuous desires includes sexual desires also,

besides all kinds of sensuous desires. But this kama must be controlled by following artha and dharma according to our Indian Philosophers.

4) Moksha – It is regarded as the highest Purushartha, the highest goal or value of human life, as argued by Tiwari K. ‘It is a spiritual goal after the attainment of which one gets rid of all kinds of suffering as well as from the cycle of birth and death, which is the root cause of all suffering’ (1998, p.135). Moksha is the concept of Freedom. The Indian Philosophers think that moksha is the highest concept which is purely personal goal. It can be physical, mental, intellectual, spiritual, social, financial and so on. Moksha can be achieved through Jnana , Bhakti, Karma and Yoga marg. It depends upon the understanding of the concept through the text or the Guru.

Time Management – It is called the Ashram Vyavastha.

What is Ashram vyavastha?

The varna-ashram is also known as dharma. As said by Tiwari K. ‘The varna-ashram dharmas are duties relative to the varna or class to which one belongs in the society and to the ashrama or stage of life through which one is passing at a particular time’ (1998, p.123) The word Ashram is derived from the Sanskrit root ‘srama’. Srama means ‘a place and age where the human lives, learns, works and so on. The average life of a human being is 100 years. The Indian Philosophers divided this 100 years of human life into four stages of twenty five years each. The four stages are 1) Brahmacharya ashram (student stage) 2) Grihastha ashram (householder stage) 3) Vanaprastha ashram (retired stage) 4) Sanyasa ashram (ascetic stage).

Let us see the four Ashram vyavastha in short.

1) Brahmacharya Ashram – Brahmacharya literally means ‘conduct consistent with Brahma’ or ‘to stay with the Brahma’. Brahma means the creator of the universe the God. The main aim of the student is to focus on his education and practice celibacy. The student has to stay in the gurukul with the Guru. Before learning the vedas the student has to surrender his life of body, mind, senses and intellect by moulding it according to his Guru. After proper moulding of body, mind, senses and intellect with proper knowledge the youth enters the Grihastha ashram. Therefore the learning and discipline of the Brahmacharya ashram is very useful in the next stage called Grihastha ashram.

2) Grihastha Ashram – This ashram is mainly for the satisfaction and maintenance of human material and emotional urges. That is to enjoy the life with the wife and children in the society. And to follow all the rules and regulations of the society with artha and kama within the frame work of dharma. This ashram is the foundation of all the ashrams. The dharma of this ashram consists of performing the five Maha-Yajans or five great sacrifices and three Rina. The five yajnas are as follows 1) Brahma yajana 2) Deva yajana 3) Pitru yajana 4) Manushya yajana 5) Bhuta yajana and the three rinas (debt) are as follows 1) Deva rina 2) Pitru rina 3) Rishi rina.

3) Vanaprastha Ashram – After completing all the duties or obligations of the Grihastha the human enters the Vanaprastha ashram. According to Tiwari K., ‘Vanaprastha means – Living in the forest, wearing animal skin and bark of the tree, non-shaving of hair, living only on the fruits of the forest’ (1998, p.94). In this vanaprastha ashram the human leaves or stops the sansarik life and start living the parmartik life gradually. In this stage human should utilize his time in studying, meditation and doing yogic sadhana for the purification of the body and mind. This efforts is for achieving the moksha by following the dharma of vanaprastha ashram. In this stage they eat less, sleepless and maintain celibacy.

4) Sanyasa Ashram – The sanyasi breaks off all the attachment with the worldly life. The sanyasi takes the vow that ‘ I have no desires and anxieties regarding son, wife, wealth and worldly relationships from today’. Therefore the sanyasi can dedicate his life to spiritual pursuits. It is the form of asceticism. He / She can beg once in a day. They must not desire to get a large quantity of alms. They should not feel unhappy when they cannot obtain something or rejoice when they obtain something. They should not insult anybody and should have patience to bear hard words. They should not become anyone’s enemy. They should not tell lies and always utter truth. They are expected to devote their

entire life time towards meditation to recognize subtle nature of the supreme soul and its presence in all organisms, both the lower and the higher. 'A sanyasi is a wandering ascetic, completely devoid of all sorts of passions and desires' Tiwari K. (1998, p.95)

Career Management – It is called as Varna Vyavastha.

What is Varna Vyavastha ?

Varna according to Indian tradition, written in the scriptures, refers to the classification of human, based on their qualities. 'The term Varna is derived from the Sanskrit word 'varna' which means 'to describe', 'to classify' or 'to cover'- [https://en.wikipedia.org/wiki/Varna_\(Hinduism\)](https://en.wikipedia.org/wiki/Varna_(Hinduism)). The varna or classification of career were decided in the Gurukul according to his education, nature of his body, mind, intellect, interest and most importantly his comfortableness. According to Indian tradition there are four classification of career (varna) they are as follows 1) Brahmans (Teaching Profession) 2) Kshatriyas (Military Profession) 3) Vaishyas (Business Profession) 4) Shudras (Worker Profession).

Let us see the four Varnas in short.

- 1) Brahmans - They must be educated in learning and teaching of the Vedas, worshiping of Gods and performing the yajnas to the self and others (society). Brahmans can accept gifts (dana) and give gifts.
- 2) Kshatriyas – They must be educated and trained in defense techniques and state administration. They must collect taxes from the society and give it back to the society in the form of development for the betterment of the society. They must not run away from the battlefield.
- 3) Vaishyas – They must be educated and trained in agriculture, cattle rearing and do business.
- 4) Shudras – They must be educated and trained in manufacturing products in the industry. Shudras are the professionals who serve the society on various level of human life.

Freedom Management – It is called as Moksha.

What is Moksha?

The concept of moksha was experienced and design by the Indian Philosophers. All the astik and nastik philosophers have accepted the moksha concept, except the carvakas.

Today the concept of moksha is not taught in the school, college or at home. Therefore the humans are not able to attain moksha. Without the knowledge of the dharma, artha and kama a human being cannot attain moksha.

While explaining the concept of moksha, it criticise dharma, kama and artha. Dharma is that action which is performed from birth to death for self- realization. Which brings sreyash and preyash in the life of human being by artha and kama. This is the concept of sansarik world. Where every action is bound / attach with the body, mind and senses in sansarik moksha. Therefore the sansarik moksha has limitation. While the parmartik moksha does not has any limitation. In parmartik moksha every action done by the human being is not bound / attach with the body, mind and senses.

Moksha is also known as mukti, the concept of freedom or liberation in Indian Philosophy. The eight limbs of yoga outlined by Patanjali in his yoga sutra can be interpreted as the steps to attaining moksha.

There are different paths / ways to attain moksha in Indian Philosophical system. The ways / paths are Jnana Marg, Karma Marg, Bhakti Marg and Yoga Marg. Human can attain moksha at any level of his life with efforts given above. Human beings are born free, but freedom comes through knowledge and bondage comes through ignorance. Sharma, C. writes 'Passion attracts the flow of karmic matter into the soul. Passions are due to ignorance. Therefore ignorance is the real cause of bondage. Jainism agrees with Sankhya, Buddhism and Vedant to say that ignorance can be removed only by knowledge (Wisdom). So right knowledge is the cause of Moksha (Liberation)' (2009, p. 65).

A human being can achieve, calculate, analysis moksha on the bases of Purushartha, Ashram vayvastha, Varna vayvastha with respect to his knowledge, body, mind and senses.

CONCLUSION

It is the classical Indian ethical thought of Indian Philosophical thinkers. All the concepts have to be followed at one time, though it has been explained differently. Though all the concepts are universal they are followed in particular. Actually all the 16 concepts Dharma, Artha, Kama, Moksha, Brahmacharya, Grihastha, Vanaprastha, Sanyasa, Brahman, Kshatriya, Vaishya, Shudras, Jnana, Bhakti, Karma and Yoga are the pillars of the human life management.

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Bertrand Russell on 'the Good Life' A Philosophical Review

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Abstract

Bertrand Russell endures as one of humanity's most lucid yet luminous thinkers, his ideas tracking between the timeless and the prophetic. He championed the role of boredom and stillness in our conquest of happiness. His insight into human nature illuminates everything from our impulse for destruction to our longing for grace.

His definition of good life is the life which is inspired by love and guided by knowledge. Neither love without knowledge, nor knowledge without love can produce a good life. Although both love and knowledge are necessary, love is in a sense more fundamental, since it will lead intelligent people to seek knowledge, in order to find out how to benefit those whom they love. But if people are not intelligent, they will be content to believe what they have been told, and may do harm in spite of the most genuine benevolence.

The alchemy of a complete love, Russell argues, fuses these two elements of delight and benevolence in beholding the beloved: Love at its fullest is an indissoluble combination of the two elements, delight and well-wishing. Delight without well-wishing may be cruel; well-wishing without delight easily tends to become cold and a little superior.

To live a good life in the fullest sense a man must have a good education, friends, love, children (if he desires them), a sufficient income to keep him from want and grave anxiety, good health, and work which is not uninteresting. All these things, in varying degrees, depend upon the community, and are helped or hindered by political events. The good life must be lived in a good society, and is not fully possible otherwise.

Bertrand Russell has put forth remarkably his views on religion, politics, marriage, family, education etc along with the morals which leads one towards the good life.

Keywords: good, life, love, knowledge

Bertrand Russell (May 18, 1872- February 2, 1970) endures as one of humanity's most lucid yet luminous thinkers, his ideas tracking between the timeless and the prophetic. A century before our age of distraction and restless productivity, Russell admonished against its perilous effects and championed the role of boredom and stillness in our conquest of happiness. His ten commandments of teaching remain some of the most succinct tenets of education ever committed to words. His insight into human nature illuminates everything from our impulse for destruction to our longing for grace.

The causes which Bertrand Russell points out which make people unhappy are:

Boredom and Excitement

Boredom as a factor in human behavior has received, in my opinion, far less attention than it deserves. It has been, he believes, one of the great motive powers throughout the historical epoch, and is so at the present day more than ever. Boredom would seem to be a distinctively human emotion. Animals in captivity, it is true, become listless, pace up and down, and yawn, but in a state of nature he does not believe that they experience anything analogous to boredom. Most of the time they are on the lookout for enemies, or food, or both; sometimes they are mating, sometimes they are trying to keep warm. But even when they are unhappy, he does not think that they are bored. Possibly the anthropoid apes may resemble human beings in this respect, as in so many others but having never lived with the opportunity to make the experiment. One of the essentials of boredom consists in the contrast between present circumstances and some other more agreeable circumstances which force themselves irresistibly upon the imagination. It is also one of the essentials of boredom that one's faculties must not be fully occupied. Running away from enemies who are trying to take one's life is, he imagines,

unpleasant, but certainly not boring. A man would not feel bored while he was being executed, unless he had almost superhuman courage. In like manner, no one has ever yawned during his maiden speech in the House of Lords, with the exception of the late Duke of Devonshire, who was revered by their Lordships in consequence. Boredom is essentially a thwarted desire for events, not necessarily pleasant ones, but just occurrences such as will enable the victim of ennui to know one day from another. The opposite of boredom, in a word, is not pleasure, but excitement.

Fatigue

Fatigue is of many sorts, some of which are a much graver obstacle to happiness than others. Purely physical fatigue, provided it is not excessive, tends if anything to be a cause of happiness; it leads to sound sleep and a good appetite, and gives zest to the pleasures that are possible on holidays. But when it is excessive it becomes a very grave evil. Peasant women in all but the most advanced communities are old at thirty, worn out with excessive toil. Children in the early days of industrialism were stunted in their growth and frequently killed by overwork in early years. Physical labor carried beyond a certain point is atrocious torture, and it has very frequently been so far as to make life all but unbearable.

Envy

Of all the characteristics of ordinary human nature envy is the most unfortunate. Not only does the envious person wish to inflict misfortune and do so whenever he can with impunity, but he is also himself rendered unhappy by envy. Instead of deriving pleasure from what he has, he derives pain from what others have. If he can, he deprives others of their advantages, which to him is as desirable as it would be to secure the same advantages himself. If this passion is allowed to run riot, it becomes fatal to all excellence, and even to the most useful exercise of exceptional skill. Why should a medical man go to see his patients in a car when the laborer has to walk to his work? Why should the scientific investigator be allowed to spend his time in a warm room when others have to face the inclemency of the elements? Why should a man who possesses some rare talent of great importance to the world be saved from the drudgery of his own housework? To such questions envy finds no answer. Fortunately, however, there is in human nature a compensating passion, namely, that of admiration. Whoever wishes to increase human happiness must wish to increase admiration and to diminish envy.

The Sense of Sin

As a matter of fact the sense of sin, so far from being a cause of a good life, is quite the reverse. It makes a man unhappy and it makes him feel inferior. Being unhappy, he is likely to make claims upon other people which are excessive and which prevent him from enjoying happiness in personal relations. Feeling inferior, he will have a grudge against those who seem superior. He will find admiration difficult and envy easy. He will become a generally disagreeable person and will find himself more and more solitary. An expansive and generous attitude towards other people not only gives happiness to others, but is an immense source of happiness to its possessor, since it causes him to be generally liked. But such an attitude is scarcely possible to the man haunted by a sense of sin. It is an outcome of poise and self-reliance, it demands what may be called mental integration, by which I mean that the various layers of man's nature, conscious, subconscious, and unconscious, work together harmoniously and are not engaged in perpetual battle. To produce such harmony, is possible in most cases by wise education, but where education has been unwise, it is a more difficult process. It is the process which the psychoanalysts attempt.

Persecution Mania

In its more extreme forms persecution mania is a recognized form of insanity. Some people imagine that others wish to kill them, or imprison them, or to do them some other grave injury. Often the wish to protect themselves against imaginary persecutors leads them into acts of violence which make it necessary to restrain their liberty. This, like many other forms of insanity, is only an exaggeration of a tendency not at all uncommon among people who count as normal. He does not propose to discuss the extreme forms, which are a matter for a psychiatrist. It is the milder forms that he wishes to consider, because they are a very frequent cause of unhappiness.

These illustrations suggest four general maxims, which will prove an adequate preventive of persecution mania if their truth is sufficiently realized. The first is: Remember that your motives are not always as altruistic as they seem to yourself. The second is: Don't overestimate your own merits. The third is: don't expect others to take as much interest in you as you to yourself. And the fourth is: Don't imagine that most people give enough thought to you to have any desire to persecute you.

Causes of Happiness

According to Bertrand Russell happiness is of two sorts, though, of course, there are intermediate degrees. The two sorts, he means, might be distinguished as plain and fancy, or animal and spiritual, or of the heart and of the head. The designation to be chosen among these alternatives depends, of course, upon the thesis to be proved. He was at the moment not concerned to prove any thesis, but merely to describe. Perhaps the simplest way to describe the difference between the two sorts of happiness is to say that one sort is open to any human being, and the other only to those who can read and write. Bertrand Russell as a boy knew a man bursting with happiness whose business was digging wells. He was of enormous height and of incredible muscles; he could neither read nor write, and when in the year 1885 he got a vote for Parliament, he learnt for the first time that such an institution existed. His happiness did not depend upon intellectual sources; it was not based upon belief in natural law, or the perfectibility of the species, or the public ownership of public utilities, or any of the other creeds which intellectuals consider necessary to their enjoyment of life.

Pleasures exactly similar to those of the gardener so far as their emotional content is concerned are open to the most highly educated people. The difference made by education is only in regard to the activities by which these pleasures are to be obtained. Pleasures of achievement demand difficulties such that beforehand success seems doubtful although in the end it is usually achieved. This is perhaps the chief reason why a modest estimation of one's own powers is a source of happiness. The man who underestimates himself is perpetually being surprised by success, whereas the man who overestimates himself is just as often surprised by failure. The former kind of surprise is pleasant, the latter unpleasant. It is therefore wise to be not unduly conceited, though also not too modest to be enterprising.

Zest

Perhaps the best way to understand what is meant by zest will be to consider the different ways in which men behave when they sit down to a meal. There are those to whom a meal is merely a bore; no matter how excellent the food may be, they feel that it is uninteresting. They have had excellent food before, probably at almost every meal they have eaten. They have never known what it was to go without a meal until hunger became a ranging passion, but have come to regard meals as merely conventional occurrences, dictated by the fashions of the society in which they live. Like everything else, meals are tiresome, but it is no use to make a fuss, because nothing else will be less tiresome. Then there are the invalids who eat from a sense of duty, because the doctor has told them that it is necessary to take a little nourishment in order to keep up their strength. Then there are the epicures, who start hopefully, but find that nothing has been quite so well cooked as it ought to have been. Then there are the gormandizers, who fall upon their food with eager rapacity, eat too much, and grow, plethoric and Stertorous. Finally there are those who begin with a sound appetite, are glad of their food, eat until they have had enough, and then stop. Those who are set down before the feast of life have similar attitudes towards the good things which it offers. The happy man corresponds to the last of our eaters. What hunger is in relation to food, zest is in relation to life. The man who is bored with his meals corresponds to the victim of Byronic unhappiness. The invalid who eats from a sense of duty corresponds to the ascetic, the gormandizer to the voluptuary. The epicure corresponds to the fastidious person who condemns half the pleasures of life as unaesthetic. Oddly enough all these types, with the possible exception of the gormandizer, despise the man of healthy appetite and consider themselves his superiors. It seems to them vulgar to enjoy food because you are hungry or to enjoy life because it offers a variety of interesting spectacles and surprising experiences.

Affection

One of the chief causes of lack of zest is the feeling that one is unloved, whereas conversely the feeling of being loved promotes zest more than anything else does. A man may have the feeling of being unloved for a variety of reasons. He may consider himself such a dreadful person that no one could possibly love him; he may in childhood have had to accustom himself to receiving less love than that fell to the share of other children; or he may in fact be a person whom nobody loves. But in this latter event the cause probably lies in a lack of self-confidence due to early misfortune. The man who feels himself unloved may take various attitudes as a result. He may make desperate efforts to win affection, probably by means of exceptional acts of kindness. In this, however, he is very likely to be unsuccessful, since the motive of the kindnesses is easily perceived by their beneficiaries, and human nature is so constructed that gives affection most readily to those who seem least to demand it. The man, therefore, who endeavors to purchase affection by benevolent actions, becomes disillusioned by experience of human ingratitude. It never occurs to him that the affection which he is trying to buy is of far more value than the material benefits which he offers as its price, and yet the feeling that this is so is at the basis of his actions. Another man, observing that he is unloved, may seek revenge upon the world, either by stirring up wars and revolutions, or by a pen dipped in gall, like Dean Swift. This is a heroic reaction to misfortune, requiring a force of character sufficient to enable a man to pit himself against the rest of the world. Few men are able to reach such heights; the great majority, both of men and of women, if they feel themselves unloved, sink into a timid despair relieved only by occasional gleams of envy and malice.

The Family

Of all the institutions that have come down to us from the past none is in the present day so disorganized and derailed as the family. Affection of parents for children and of children for parents is capable of being one of the greatest sources of happiness, but in fact at the present day the relations of parents and children are, in nine cases out of ten, a source of unhappiness to both parties, and in ninety-nine cases out of a hundred a source of unhappiness to at least one of the two parties. This failure of the family to provide the fundamental satisfactions which in principle it is capable of yielding is one of the most deep seated causes of the discontent which is prevalent in our age. The adult who wishes to have a happy relation with his own children or to provide a happy life for them must reflect deeply upon parenthood, and having reflected, must act wisely. The subject of the family is far too vast to be dealt with in this volume except in relation to our own special problem, namely the conquest of happiness. And even in relation to that problem we can deal with it only in so far as amelioration lies within the power of each individual without alterations in the social structure.

This is, of course, a very grave limitation for the causes of family unhappiness in our day are of the most diverse sorts: psychological, economic, social, educational, and political. As far as the well-to-do sections of the community are concerned, two causes have combined to make women feel parenthood a burden far heavier than it was ever felt to be in former times. These two causes are, on one hand, the opening of careers to single women; on the other hand, the decay of domestic service.

Work

Whether work should be placed among the causes of happiness or among the causes of unhappiness may perhaps be regarded as a doubtful question. There is certainly much work which is exceedingly irksome, and an excess of work is always very painful. Bertrand Russell thinks, however, that, provided work is not excessive in amount, even the dullest work is to most people less painful than idleness. There are in work all grades, from mere relief of tedium up to the profoundest delights, according to the nature of the work and the abilities of the worker. Most of the work that most people have to do is not in itself interesting, but even such work has certain great advantages. To begin with, it fills a good many hours of the day without the need of deciding what one shall do. Most people, when they are left free to fill their own time according to their own choice, are at a loss to think of anything sufficiently pleasant to be worth doing. And whatever they decide on, they are troubled by the feeling that something else would have been more pleasant. To be able to fill leisure intelligently is the last product of civilization, and at present very few people have reached this level.

Work therefore is desirable, first and foremost, as a preventive of boredom, for the boredom that a man feels when he is doing necessary though uninteresting work is as nothing in comparison with the boredom that he feels when he has nothing to do with his days. With this advantage of work another is associated, namely that it makes holidays much more delicious when they come. Provided a man does not have to work so hard as to impair his vigor, he is likely to find far more zest in his free times than an idle man could possibly find.

For all these reasons the man who pursues happiness wisely will aim at the possession of a number of subsidiary interests in addition to those central ones upon which his life is built.

Effort and Resignation

One respect in which it is necessary to preserve the golden mean is as regards the balance between effort and resignation. Both doctrines have had extreme advocates. The doctrine of resignation has been preached by saints and mystics; the doctrine of effort has been preached by efficiency experts and muscular Christians. Each of these opposing schools has had a part of the truth, but not the whole.

The man who has become emancipated from the empire of worry will find life a much more cheerful affair than it used to be while he was perpetually being irritated. Personal idiosyncrasies of acquaintances, which formerly made him wish to scream, will now seem merely amusing.

Conclusion

To live a good life in the fullest sense a man must have a good education, friends, love children (if he desires them), a sufficient income to keep him from want and grave anxiety, good health, and work which is not uninteresting. All these things, in varying degrees, depend upon the community, and are helped or hindered by political events. The good life must be lived in a good society, and is not fully possible otherwise. All unhappiness depends upon some kind of disintegration within the self through the lack of integration; there is disintegration within the self through lack of coordination between the conscious and unconscious mind; there is lack of integration between the self and society, where the two are not knit together by force of objective interests and affections. The happy man is the man who does not suffer from either of these failures of unity, whose personality is neither divided against itself nor pitted against the world. Such a man perceives himself as a citizen of the world. It is in such profound instinctive union with the stream of life that the greatest joy is to be found.

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Unveiling Sustainable Happiness: Dissection of Quotations

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Abstract

The source of happiness is the topic of ongoing investigation for philosophers, social scientists and laypeople alike. Anyone dealing with life has a say in the matter of where happiness can be found or how happiness can be created. In order to get a snapshot of our present understanding of happiness, the researcher used quotations on happiness as a unit of analysis. The purpose of this study is to identify sources and principles of sustainable happiness by analyzing quotations on happiness given by famous researchers and authors, renowned spiritual leaders, celebrities and newsmakers. Quotations from 11 different sites on the Internet were collected for the study. Each quotation had to have a word "happy" or "happiness" for it to be included in the sample. Eliminating the repeated quotes, the rest were then textually analyzed to identify seven prominent themes/principles of happiness - locus of control for happiness is internal; contentment is a key to happiness; simple and common things, devotion to worthy purpose, happiness of others are major sources of happiness; spiritual growth and happiness are closely linked and experience of sadness, conflict and pain help appreciate happiness available.

Keywords: *Happiness, Quotations*

Happiness is a positive emotional state that is subjectively defined by each person in his or her unique fashion. The subjectivity of this concept is so high that it has eluded consensual definition and scientific investigation till very recently when Positive Psychology made it its enterprise (Snyder, Lopez & Pedrotti, 2011). Nonetheless, philosophers, spiritual traditions and lay people have scrutinized this area for millennia. What does this scrutiny tell us about happiness? From where do we procure this experience? What are the fundamental principles of this emotion?

In order to get answers to these questions, researchers decided to look at quotations available on happiness. Quotations are "phrases or short pieces of writing taken from a longer work of literature, poetry etc, or what someone else has said" (Cambridge Dictionary, 2018). There are two main reasons why the researcher believed that quotes would help get a snapshot on happiness. Firstly, quotes are inspirational and motivational in nature. They carry deeply experienced relatively universal insights about life. That's why they resonate with the majority of people. They usually elicit that "YES" response from the reader. Knowledge that someone else is sharing the same thought and feeling makes these short, succinct and power packed messages therapeutic. Secondly, since quotes on any particular topic are by people from different walks of life - across cultures and across time – they are a true representation of people's thoughts and feelings about that topic.

Methodology

For the purpose of this study, quotes on happiness are used as unit of analysis. The quotes containing words "happy" or "happiness" are downloaded from eleven sites on the Internet (Refer Table: 1.1). The total quotes downloaded are 813. After deleting the repeated quotes, total quotes that were textually analyzed to identify the principles of happiness are 705. Each quote was studied to identify the key feature/theme about happiness that it dealt with. One by one as the quotes were studied, those dealing with the same theme were grouped together and saved in one file. As different themes were identified, the quotes got categorized under different themes. Those quotes, which really did not reveal any consistent theme on happiness, were ignored. Total 385 quotes were eventually found to be significant in terms of revealing certain principles of happiness consistently.

In addition to the researcher, another person has gone through the quotes and categorized them according to various themes. There was a good consensus between the two about the themes that emerged from the quotes.

Table-1.1: Details of the quotes derived from various sites on the Internet

Serial No.	Name of the Site	Retrieved on (Date)	No. of quotes downloaded	No. of quotes analyzed
1)	https://www.goodreads.com/quotes/tag/happiness	22/09/2018	173	173
2)	http://www.awakening-intuition.com/happiness-quotes.html	22/09/2018	164	149
3)	http://wisdomquotes.com/happiness-quotes/	29/09/2018	210	168
4)	http://www.quoteauthors.com/happiness-quotes/	29/09/2018	65	52
5)	https://www.lifehack.org/567393/110-happiness-quotes-inspire-your-life	29/09/2018	55	35
6)	http://www.oversixty.co.nz/health/minid/2016/12/quotes-from-famous-authors-on-happiness/	29/09/2018	19	17
7)	https://quotesnsmiles.com/quotes/30-essential-happiness-quotes/	29/09/2018	32	24
8)	reesspiritualquotes.com/spiritual-quotes-about-happiness/	29/09/2018	15	14
9)	https://www.rd.com/true-stories/inspiring/happiness-secrets/	29/09/2018	19	16
10)	https://www.brainyquote.com/topics/happiness	13-14/11/ 2018	48	48
11)	https://www.keepinspiring.me/quotes-about-happiness/	18/11/2018	13	09

Discussion

The analyses of 387 quotes reveal 7 principles of happiness:

Principle 1: The source of sustainable happiness is within oneself.

The majority (65) of quotes on happiness emphasize that happiness is not linked with actions or opinions of people, events, circumstances or anything that is outside one's self in the external world. On the contrary, it is found within oneself – if one's mental attitude, disposition and one's quality of thoughts are appropriate. Thus, the locus of control is internal and one becomes responsible for one's happiness as well as unhappiness. English dramatist and writer Douglas William Jerrold's quote is illustrative of this point, "Happiness grows at our own firesides, and is not to be picked in strangers' gardens."¹

On a similar line, few quotes (28) specifically highlight that happiness is a decision, choice or resolve that one makes. To that extent, it is not considered as the right, entitlement, automatic response or a stroke of luck, but something, for which one strives and puts relentless efforts. Ricard (2007, 2010), also believes happiness does not happen in one's life because one wishes it to, or because one prays for it, nor is it a gift that good luck offers and bad luck takes away. It is a skill that one develops by investing efforts and time.

This resolve is very well reflected in the following quote by Abraham-Hicks, teachings of Esther Hicks, American inspirational speaker and author, "I'm going to be happy. I'm going to skip. I'm going to be glad... I'm going to be easy. I'm going to count my blessings. I'm going to look for reasons to feel good. I'm going to dig up positive things from the past. I'm going to look for positive things where I stand. I'm going to look for positive things in the future..."²

Principle 2: Contentment is the key secret of happiness.

Two sets of quotes revealed this principle of happiness. One set of quotes (20) discusses that happiness does not have to do with how much one has or does not have. "Money can't buy

happiness.”³ is the declaration of Kurt Cobain, American singer and songwriter. Similarly, Benjamin Franklin, American Polymath, asserts “Money has never made man happy, nor will it; there is nothing in its nature to produce happiness. The more of it one has the more one wants.”⁴ David Myer (1993) looks at wealth like health: its utter absence breeds misery, but having it doesn't guarantee happiness or as Channing Pollock, American magician and film actor says, “Happiness is a way station between too little and too much.”⁴ Another set of quotes (35) focuses on the quality of being contented with one's lot as a key to sustainable happiness. Breaking the trap of “If only I have...”, escaping the trap of never ending desires, being able to appreciate what one has, counting one's blessings and accepting one's share of life are considered important for sustainable happiness. Absence of contentment keeps happiness always in the “awaiting” state. As Canadian-American actor, author, producer, Michael Fox puts it, “My happiness grows in direct proportion to my acceptance, and in inverse proportion to my expectations.”³ The spiritual (as against psychological) understanding of happiness is associated with this quality of experience – marked by lower arousal (Henry, 2014). According to Boniwell (2006) and Henry (2000), the ordinary man in the street seems to associate well-being (happiness) with contentment. Rather contentment is such an essential condition for happiness that it is reported as synonymous to happiness.⁵

Principle 3: Happiness is available in simple and common things

Number of quotes (23) revealed the art of finding happiness in day to day, small, simple, common, frugal and humblest things. Accordingly, nothing grand or extraordinary needs to happen in one's life for happiness to be experienced. Stringing together of the everyday day, ordinary, tiny things can give great amount of happiness. The quote by American Writer, Hosea Ballou reflects this folly of people to search for happiness in wrong places, “Real happiness is cheap enough, yet how dearly we pay for its counterfeit.”¹

Principle 4: Happiness arises from devotion to worthy purpose

Happiness is also considered to be tied to worthy, virtuous goal or purpose that one takes up to pursue. Quotes (30) highlighting this aspect of happiness believes in the significance of feeling excited about and making contributions using one's natural talents and gifts. Dale Carnegie, an American writer in his quote challenges, “Are you bored with life? Then throw yourself into some work you believe in with all your heart, live for it, die for it, and you will find happiness that you had thought could never be yours.”⁴ Aristotle believed that eudaimonia (human flourishing associated with living a life of virtue), or happiness based on a lifelong pursuit of meaningful and developmental goals (doing what is worth doing) was the key to the good life (Waterman, 1993). Out of three theories of happiness, process/activity theories believe that engaging in particular life activities generates happiness (Diener, Oishi & Lucas, 2009). Mike Csikszentmihalyi (1975/2000, 1990) proposed process/activity conceptualizations of happiness in the form of “flow” and maintained that engagement in interesting activities that match or challenge task-related skills in daily life tend to make a person happy. Seligman (2002), too talks about using one's signature strengths as significant for authentic happiness.

Principle 5: Happiness lies in the happiness of others

A good share of quotes (45) on happiness considers those who look beyond themselves, make service to others their life purpose, help others and share their happiness with others – in other words, those with interpersonal orientation - as happy individuals. This requires individual to free oneself from egocentric, selfish interest and embrace all others as important. According to Dilgo Khyentse (2007), true happiness is experienced when one truly and genuinely desires everyone to find meaning in his or her lives. This is reflected well in the quote of Dalai Lama, Tibetan spiritual leader, “The more we think of others, the happier we are. The more we think of ourselves, the more suffering we feel”² and that of Victor Frankl, “For success, like happiness, cannot be pursued; it must ensue, and it only does so as the unintended side effect of one's personal dedication to a cause greater than oneself or as the by-product of one's surrender to a person other than oneself.”²

According to Buddhism, human beings have a tendency to create the illusion of being separate from the world by creating personal identity – the sense of self. They identify themselves with consciousness, which is just a flow or experience. This results in powerful attachment to the self. This

erroneous sense of self, it maintains, is the source of suffering, as one forgets that one is fundamentally interdependent with other people and the environment. When the self disappears, one overcomes one's distress with one's own emotions, can embrace others and their concerns as ours and find happiness. (Ricard, 2014). Perfectionism, excessive ambitiousness and high expectations are the qualities that originate from high sense of self and are noted to be killers of happiness in the quotes studied. Kwee (2014) coined the term "Relational Buddhism" and sees sustainable happiness as "largely an interpersonal balancing experience and an epiphenomenon of harmonious relationships" (p. 367).

Principle 6: Happiness has a close link with spiritual aspect of one's functioning.

In this context, happiness is seen as our default mode. As Russian writer Leo Tolstoy puts it, "if you want to be happy, be."² Accordingly, people really do not need to have particular reasons to be happy. They are just what they are. It is also seen as a quiescent, still, peaceful, conflict-free state, and for it to be experienced, one must slow down.

In line with the same thought, there are number of quotes on happiness (26) that contraindicate desperate pursuit of happiness. Accordingly, happiness cannot be the object of one's life. It is incidental and a by-product of one's journey in life. Nathaniel Hawthorne, an American novelist, expresses this spiritual dimension of happiness well in his quote, "Happiness is a butterfly which, when pursued, is always beyond our grasp, but which if you will sit down quietly, may alight upon you."² These quotes see happiness more as one's nature, a part of one's inner make-up or quality that one gets to experience if one just allows oneself to be free from stress of searching something externally. Very aptly expressed by an Indian philosopher, speaker and writer, Jiddhu Krishnamurti, "There is great happiness in not wanting, in not being something, in not going somewhere."¹

Number of quotes marks the role of spiritual or noble qualities in one's happiness. Henry (2014) calls them transcendent emotions and interpersonal virtues. Gratitude (10), forgiveness (09), compassion (06), harmony (04), peace (06), optimism (02) are some of those qualities noted in the quotes. To give an example, Elizabeth Carter, an English Poet asserts, "Remember that not to be happy is not to be grateful."² and Gautam Buddha, monk, sage and founder of Buddhism pleads, "Learn to let go. That is the key to happiness."⁶

Therefore, spiritual practices designed to cultivate and interventions drawing on gratitude, forgiveness and compassion seem to be very effective (Seligman, Park & Peterson, 2005; Emmons and Crumpler, 2000; Manger, Saxon, Hamill & Pannell, 1996; Gilbert, 2005)

Moreover, there are a number of quotes (13) that highlight the role of negative emotions such as anxiety and anger, that do not allow one to experience happiness which is one's basic nature. As Thich Nhat Hanh, Vietnamese monk, says, "Letting go gives us freedom, and freedom is the only condition for happiness. If, in our heart, we still cling to anything - anger, anxiety, or possessions - we cannot be free."³ Relieving oneself from these negative emotions frees one to experience happiness.

Around 30 quotes on happiness also highlight significance of the present moment for the experience of happiness, as the past and the future are pseudo time. Living fully in the present rather than engaging in heavy meditation on the past or depending on future is believed to be the true recipe of happiness. In the words of Zimbabwean Politician, Roy Bennett, "If you want to be happy, do not dwell in the past, do not worry about the future, focus on living fully in the present."³ Practices such as meditation, mindfulness or contemplation are introduced with the intention of calming the mind by redirecting attention to the present and reducing the rumination on negative events and emotions; thereby experiencing quiet happiness (Henry, 2014).

Principle 7: One can appreciate happiness when one also experiences its contrast – sadness, conflict and pain.

Hedonic tradition defining happiness in terms of pleasure seeking and pain avoidance (Ryan and Deci, 2001) did not emerge as a significant principle of happiness in this study. On the contrary, some quotes on happiness (35) throw light on importance of experiencing suffering, tragedies, defeats, hardships, trouble and resulting sadness and pain for one to really know what is being happy all about. This is stated well in the quote by Leslie Caron, a Franco-American actress and dancer, "In order to

have great happiness, you have to have great pain and unhappiness—otherwise, how would you know when you're happy?"¹ Moreover, this experience is considered essential for gaining balance in life as seen in the quote by Osho Rajneesh, an Indian spiritual leader, "Sadness gives depth. Happiness gives height. Sadness gives roots. Happiness gives branches. Happiness is like a tree going into the sky, and sadness is like the roots going down into the womb of the earth. Both are needed, and the higher a tree goes, the deeper it goes, simultaneously. The bigger the tree, the bigger will be its roots. In fact, it is always in proportion. That's its balance."³

These seven principles clearly reveal that the reason why happiness may elude one is the ignorance in the belief that true and sustainable happiness is something big and extraordinary, a material thing to be purchased and possessed. In reality, it is an experience of transcendence of self and purposeful, authentic day-to-day living with community feeling in our heart.

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Finding Our Lost Happiness

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Abstract

Human beings are social by nature and therefore a common place we look for happiness is in a relationship. Happiness is a term often used as an Idea highlighted by advertising agencies for campaigns to draw the attention of the people with contentment. Buy this drink, wear this make up, use this toothpaste, chew this gum, and all of life's little inadequacies will fade away. A newly bought Iphone, car, or house, will very quickly lose its magic and fail in making its possessor happier. Happiness is not the destination, product the vehicle, and money the key. But is there happiness that isn't bound and controlled by external material and commercial forces? Technology advances, gadgets increase, entertainment options multiply, yet peace, fulfillment, happiness remains elusive. This search for real and everlasting happiness is a quest for truth and substance within an environment which is intrinsically deceptive and impermanent; we look for happiness outside of us. It is a hunt for the strong of heart and sharp of mind.

Insights from the ancient scriptures Bhagwat Purana explain how happiness lies within us and how we have lost access to it.

Keywords: *Happiness, realization, spiritual.*

Introduction

The term happiness, according to Oxford Dictionaries, is defined as “the state of being happy”, which also means the state in which someone shows pleasure or contentment. In actual fact, however, happiness means differently to everyone as we are all looking and yearning for different kinds of happiness in life. Does being rich and successful means that you are happy? Some say it is enjoying life while others say take it as it comes. Many people are frequently looking around; searching for the happiness they want in their lives, yet not everyone manage to find what they are looking for. But when we refer to the ancient scripture (Vedas), explain that we can never be satisfied by any amount of bodily pleasure.

In fact we are always seeking newer and newer sensual enjoyments in an attempt to find that elusive satisfaction. We change partners, move house, watch different films, read many books, keep scrolling Facebook and whatsapp, and so on. But we always remain hankering for something more. We are never content with what we have and still looking for more despite our best efforts to be happy

MATERIAL HAPPINESS

People run after happiness and are enamoured by the glamour and glitter what a mundane world has to offer. But ultimately they are disappointed when all they find is a “little candy bar” of insignificant happiness. That is what material happiness is all about. I do wonder when people say let's go to Goa as if there is happiness than why do you come back? Or when you like your Job than why do you want a break. Similarly a newly bought I-phone, car, or house, will very quickly lose its magic and fail in making its possessor happier.

A Small Story from Puranas

Who is Happy ???

A crow lived in the forest and was absolutely satisfied in life.

But one day he saw a swan. "This swan is so white," he thought, "and I am so black.

This swan must be the happiest bird in the world."

He expressed his thoughts to the swan. "Actually," the swan replied, "I was feeling that I was the happiest bird around until I saw a parrot, which has two colors. I now think the parrot is the happiest bird in creation."

The crow then approached the parrot. The parrot explained, "I lived a very happy life—until I saw a peacock. I have only two colors, but the peacock has multiple colors."

The crow then visited a peacock in the zoo and saw that hundreds of people had gathered to see him.

After the people had left, the crow approached the peacock. "Dear peacock," the crow said, "you are so beautiful. Every day thousands of people come to see you. When people see me, they immediately shoo me away. I think you are the happiest bird on the planet."

The peacock replied, "I always thought that I was the most beautiful and happy bird on the planet. But because of my beauty, I am entrapped in this zoo."

I have examined the zoo very carefully, and I have realized that the crow is the only bird not kept in a cage. So for past few days I have been thinking that if I were a crow, I could happily roam everywhere."

That is our problem too. We make unnecessary comparison with others and become sad. We do not value what God has given us. This all leads to the vicious cycle of unhappiness.

(Nicomachean Ethics 1097b 1-4). "Aristotle shows us that the happiness that a person who lives a meaningful and excellent life possesses is a happiness that is much more than a momentary pleasure that is found and lost in a small amount of time. Aristotle explains that happiness is self-sufficient and is something that is continuously sought after in practice"

In search for happiness we have expectation and expectations can serve as motivation but when we expect too much from ourselves, it might lead to disappointments. Most of us seek to be better than who we currently are, in terms of our physical appearance, personality and many more, and we turn out to be someone else at the end. We should accept who we are and bring the best out of ourselves, rather than constantly trying to be better in every aspect.

Acceptance does not mean that we have to like what we see, but we have to acknowledge the fact that something did happen and it cannot be changed. However, it can serve as a motivation to move forward, to be more open to the future. Happiness is not measurable and it is achieved by accepting everything that has happened and is happening, and accepting. Material nature thus makes a fool of everyone by giving us false promises. Happiness in mundane world is like a mirage in the Desert:

SPRITUAL DIMENSION OF HAPPINESS

"If we examine our thoughts we will find them all occupied with the past and the future. We anticipate the future as too slow in coming or we recall the past, to stop its rapid flight. While the past and present are our means, the future alone is our end. So we never really live, but we hope to live. Therefore, as we are always preparing to be happy in the future, it is inevitable it should never be so." Spiritual life is everlasting, but is it not a fantasy of the Spiritual mind?

Every one of us is searching after happiness, but we do not know what real happiness is. We see so much advertised about happiness, but practically speaking we see so few happy people. This is because so few people know that the platform of real happiness is beyond temporary things. It is this real happiness that is described in Bhagavad-gita by Lord Krsna to Arjuna.

I would like to address the Spiritual dimension "Happiness is the characteristic of the soul", which is different from the body. The Consciousness is a part and parcel of Krishna, and its nature is *ananda*, bliss. Happiness does not lie in the interaction of the objects with the senses. It lies in realizing the pure Consciousness within, and that will lead us to real happiness. The *Bhagavata dharma* teaches us that the soul can only be happy when it connects to the Supreme Soul. Therefore, in *Bhagavad gita*, Krishna, after imparting the preliminary knowledge of the soul, teaches Arjuna how to connect oneself to Him. Only by the process of yoga, the soul can connect to Supersoul and thus realize its eternal joyful nature. Srila Prabhupada gives the example of a small child crying for his mother. Many women try to pacify the child some give him candy, some sing songs for him, but the child is not happy. When his mother takes him on her lap, however, he immediately stops crying. Similarly, Srila Prabhupada explains that until the soul connects itself to its original mother and father,

Lord Krishna, it can never be satisfied. Man is a rational animal it has a potential to go from temporary to permanence

CONCLUSION

When one realized that the past and future have, sometimes, to say the least, I am dissatisfied with the life I live, dissatisfied with the present. I find it painful, difficult to live. Especially when one realized that the past and future have duration but no existence and the present, is the dilemma that we are never there.

As far as happiness is concerned, it is only experience in the inner part of ourself. Happiness is a mind phenomenon related to one's relation with the truth only. Happiness is not related to time but to our present life and its understanding. One may be temporary happy, because of particular events, but it won't last unless you understand that time is the amount or sequences that one use to comprehend his or her life. Time is related to past and future experiences: in other words, time is the awareness of change (sequences between events) or the condition on which one's perception of time's flow depends

Happiness is the greatest of human goods, and is the ultimate purpose of man. It is clear that any human may achieve happiness, so long as they cultivate it correctly and with discipline. With any function or good, one must practice certain skills in order to achieve excellence in that good, and to achieve the greatest good, happiness, one must cultivate virtue. We look for happiness in others but happiness lies within us and how we have lost access to it.

In this way there are different Dimension of happiness. Yet of all of them, what is the highest happiness? Sri Krsna tells Arjuna:

*sukham atyantikam yat tad
buddhi-grahyam atindriyam
vetti yatra na caivayam
sthitas calati tattvatah*

“In that joyous state (*samadhi*), one is situated in boundless transcendental happiness and enjoys himself through transcendental senses. Established thus, one never departs from the truth.” (Bg. 6.21)

*yunjann evam sadatmanam
yogi vigata-kalmasah
sukhe na brahma-samsarsam
atyantam sukham asnute*

“Steady in the Self, being freed from all material contamination, the *yogi* achieves the highest perfectional stage of happiness in touch with the supreme consciousness.” (Bg. 6.28)

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Yoga and Well-Being

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Abstract

Yoga has many physiological, psychological and emotional benefits. Happiness is commonly defined as state of well-being. Well-being is a construct that concerns optimal experience and functioning. The aim of the study is to investigate the effect of yoga on adults on body, mind and spirit, subjective well-being and affect. The data of the present study was obtained from yoga and non-yoga practitioners. [N=100, 50 yoga practitioners (males 25 and females 25), 50 non-yoga practitioners (males 25 and females 25)]. The following scales were used:- Body Mind Spirit Wellness and Characteristic Inventory scale (BMS-WSBI) (Hey, Caledron & Carroll, 2006), Satisfaction With Life Scale (SWLS) (Diener, Emmons, Larsen & Griffin, 1985), the Positive and Negative Affect Schedule (PANAS; Watson, D., Clark, L.A., & Telgan, A., 1988). Data was analyzed using appropriate statistical technique like the t-test. The results showed that there were significant differences between yoga and non-yoga group on various dimensions.

Keywords: Yoga, Well-being,

Yoga a holistic system of mind-body practices involves multiple components like physical posture which promotes strength and flexibility, breathing exercise which enhances respiratory function, deep relaxation training cultivates the ability for tension and stress reduction both physiologically and mentally. (Butzer, 2015). Yoga in Sanskrit means unification of body and mind which has many physiological, psychological and emotional benefits. Yoga is defined as “Chitta Vritti Nirodhah” by Patanjali’s Yoga Sutra meaning that yoga involves control and modification of mind (Aranya, 1981) i.e. calming the mind thus regaining the state of stability and eventually harmony with the inner self. The eight limbs of yoga are Yama (self-restraint), Niyama (right observance), Asana (right alignment), Pranayama (regulation of breath), Pratyahara (withdrawal of the senses), Dharana (concentration), Dhyana (meditation), and Samadhi (free attention). With regular practice of the first 4 limbs of yoga one can improve dharana and dhyana and eventually attain Samadhi. Meditation (Dhyana) improves awareness, concentration, attention and emotional regulation. Practicing yoga as a whole gets one close to their ideal self and God, which is an eternal feeling. It helps to control our thoughts, attain inner peace thereby enhancing focus on tasks. It inculcates a habit of utilizing our fullest potential in everything we do.

Happiness is considered as mental or emotional state of well-being characterized by positive or pleasant emotions ranging from contentment to intense joy. Happiness is the most valued goal in most societies. Altson and Dudley (1987) proposed that happiness is the ability to enjoy one’s experiences accompanied by degree of excitement. Argyle, Martin & Crossland (1989) believed that happiness is composed of three related components: positive affect, absence of negative affect and satisfaction with life as a whole. Successful pursuit of happiness is vital to life satisfaction. It is commonly defined as state of well-being associated with good feeling or experiencing pleasure. The two views of well-being are Hedonic and Eudemonic. The most extensively studied model of well-being is the hedonic well-being, which views well-being as simply pleasure and happiness. (Ryan & Deci, 2001; Joshanloo & Ghaedi, 2009). The term hedonism refers to pleasure. Researchers and philosophers have defined happiness in variety of ways. The Hedonic view defines happiness as pleasant feeling and favorable judgment versus Eudemonic view of happiness involves achieving one’s potential and leading a meaningful life. (Ryan & Deci, 2001; Ryff & Singer, 2008). Hedonic Psychology has used subjective well-being (SWB) (Diener and Lucas, 1999) for its assessment (Ryan & Deci, 2001). The two broad aspects of Subjective Well-being are affective component which is divided into pleasant and unpleasant affect (Diener 1990, Diener Emmons, 1984) and a cognitive component which is referred

to as life satisfaction (Andrews & Withey, 1976). In this study, the affective component is measured by PANAS (Watson, Clark & Tellegen, 1988) and the cognitive component is measured by SWLS (Diener, 1985).

Well-being is a complex construct concerning optimal experience and functioning. Yoga helps one to stay healthy and happy leading to a number of benefits ranging from physical health to better relationship and well-being. Quality of life of an individual and society can be measured by subjective wellbeing (SWB). Positive SWB is necessary for cordial relations and balanced society. SWB has important significance on individual and society as a whole. One variable that is associated with SWB is physical well-being which can be achieved through yoga.

A major determinant of subjective well-being is Emotion. An emotion is defined as a mental and physiological state associated with wide variety of feelings, thoughts and behavior. We experience different types of feelings such as love, joy, hate etc. Sometimes these feelings are positive and some are negative. Feelings are emotions which influence our behavior because of cognitive and psychological elements (Feldman, 1997). It plays an important role in many human activities. These emotions were measured by Watson et al (1988) under two major categories, namely positive affect 'PA' and unpleasant emotions under negative affect 'NA'. PA is an expression of the extent to which individuals experience pleasurable engagement with the environment. NA is a state of aversive mood and subjective distress. The features of low NA are calmness and contentment. On the other hand, positive emotions include liveliness and high levels of self-motivation.

Yoga has many physical benefits. Research affirms that practicing yoga has improved physical fitness and contributed to many health benefits such as flexibility in joints, agility, maintenance of body weight, lower fatigue and higher stamina to perform day to day activities (Ray et al, 2001; Raghuraj et al; 1997; Tomer et al 2001). From the perspective of mental health engaging in yoga on day-to-day basis leads to higher concentration, boosted academic performance and relaxed mental states.(Barnes and Nagarkar, 1989). It also helps to mend the disrupted cognitive abilities and thus reduces anxiety and depression. Coping abilities are built up through consistent yoga practices. Sympathetic and Para-sympathetic system which are vital in regulation of stress are poised with Yoga (Gharote, 1979).Yoga helps us to evolve from lower to elevated human and humane nature (Giri, 1995). Yoga aids in realization of the divinity that resides in each one of us. Since ancient times the advance science of yoga has always been prevalent in India and it has proven its ability to connect man with the supreme soul via various austerities with which one can attain this transcendental integration and become poised and reach to ultimate goal of life. Yoga is that password with which one can connect to the aura of divine Wi-Fi within us. After which one raises from an ignorant life to a more disciplined life.

AIMS & OBJECTIVES

1. To assess the effect of yoga on adults in body, mind and spirit dimension.
2. To assess the influence of yoga on adults in positive and negative affect dimension.
3. To assess the impact of yoga on adults in subjective well-being.

METHODOLOGY

Sample

The sample consists of 100 adults. 50 participants were yoga practioners with minimum 6 months of yoga practice or more (including 25 men and 25 women) & 50 participants who were non- yoga practitioners (including 25 men and 25 women).

Instruments

1. Body Mind Spirit Wellness and Characteristic Inventory scale (BMS-WSBI) (Hey, Caledron & Carroll, 2006). Split-half reliabilities ranged from 0.73 to 0.84 and alpha co-efficient ranged from 0.75to 0.92.
2. Satisfaction with Life Scale (SWLS) (Diener, Emmons, Larsen, Griffin, 1985) Coef ciant alpha is 0.87.

- The Positive and Negative Affect Schedule (PANAS; Watson, D., Clark, L.A., and Telgan, A., 1988). The Cronbach alpha coefficient was 0.86 to 0.90; for the Positive Affect Scale, for the Negative Affect Scale, 0.84 to 0.87.

Procedure

Yoga practioners of minimum 6 months of experience or more were contacted from various yoga centers in Ulhasnagar and Ambernath. Yoga practioners who were willing to participate in the study were identified and the scales were administered. The Non- yoga practioners were contacted using convenient sampling and the scales were administered. Time taken for the scale administration was 20 to 30 minutes. Respondents were debriefed and thanked. The age range of the sample was from 20 years to 50 years.

Data Analysis

Data was analyzed using descriptive statistics and t-test.

Results

Table 1 indicates the mean, Standard deviation and t-values between Yoga Group (YG) and Non-Yoga Group (NYG).

Dimensions	Group	N	M	SD	t-value
Body	Yoga	50	17.08	1.850	6.21**
	Non-yoga	50	14.24	2.646	
Mind	Yoga	50	36.40	3.540	4.66**
	Non-yoga	50	32.46	4.812	
Spirit	Yoga	50	24.18	3.035	6.33**
	Non-yoga	50	19.92	3.669	
BMS total	Yoga	50	77.46	7.243	6.90**
	Non-yoga	50	66.74	8.258	
SWLS	Yoga	50	28.90	4.395	7.43**
	Non-yoga	50	21.88	5.033	
PANAS positive	Yoga	50	41.18	6.320	3.80**
	Non-yoga	50	36.34	6.390	
PANAS negative	Yoga	50	17.06	4.854	-4.79**
	Non-yoga	50	22.56	6.512	

**p < 0.01.significance level

Table No. 1 show the Mean, SD and the t values of the two groups. The results were in the expected direction. The results shows that there was significant difference between mean scores of YG and NYG on Body (t = 6.21, df = 98, p < 0.01), Mind (t = 4.66, df = 98, p < 0.01), Spirit(t = 6.33, df = 98, p < 0.01), BMS total (t = 6.90, df = 98, p < 0.01), SWLS (t = 7.43, df = 98, p < 0.01), PANAS positive (t = 3.80, df = 98, p < 0.01), PANAS negative (t= -4.79, df =98, p < 0.01). On all the dimensions YG scored higher than the NYG except for PANAS negative in which the YG scored lower than the NYG group

Discussion

The strongest benefit from yoga is the effect it has on our physical, mental and emotional well-being which is reflected in the study. Yoga helps to increase physical, emotional, psychological and social functioning via breathing exercise (pranayama), physical postures (aasanas), and relaxation techniques (shavasana, yog nidra). It helps to reduce stress and enhances physical, mental and emotional well-being. Yoga practioners were significantly higher on Body, Mind and Spirit dimensions, PANAS PA, Subjective Well-being, but lower on PANAS NA. Yoga practioners reported greater physical, mental and spiritual well-being compared to Non Yoga practioners which was found using BMS instrument. The results are in line with the research by Turner (2010) who reported higher physical, mental and spiritual health measured by BMS instrument in yoga practioners as compared to college students. Hadi & Hadi (2007) also reported that yoga can improve physical and mental health and promote well-

being. Kale. D & Kumari. S (2017) reported yoga practice is effective on school children to increase PA and to reduce NA.

Conclusion

Inculcating consistent practice of Yoga will help to gain greater appreciation for the endless ability to strengthen the body and mind together and increase the well-being of individuals.

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Relationship between Gratitude, Optimism and Resilience during Young Adulthood

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Abstract

Young adulthood as a period of transition from dependency to complete independence & advent of new responsibilities can be overwhelming. With the increasing challenges and stressful situations in life, the importance of resilience is experienced at a greater magnitude. Many studies have focused on exploring the factors that influence the level of resilience in one's life. The current study aimed at exploring the relationship between Gratitude, Optimism and Resilience during young adulthood. It was hypothesized that higher the level of gratitude and optimism, higher will be the level of resilience. 60 young adults in the age range of 18 to 25 years, were assessed using the Gratitude Questionnaire(GQ – 6, McCullough et al, 2002), Life Orientation Test –Revised (LOT-R, Scheier et al ,1994) and the Brief Resilience Scale (BRS, Smith et al, 2008). Significant positive relationship was found between gratitude and resilience ($r=0.42$, $p<0.01$) and also between optimism and resilience ($r=0.46$, $p< 0.01$). Multiple regression analysis revealed that gratitude and optimism were good predictors of resilience among young adults. The value of 'F' was calculated to be 9.95 which was significant at 0.001 level. Various implications, limitations of the study and further research directions have been discussed.

Keywords: Gratitude, Optimism, Resilience, Young adulthood

Introduction

In today's fast paced and stressful life, the concept of resilience is gaining immense importance. What are the factors that help an individual cope with and successfully deal with stressful situations & conflicts while many others fail to do so? What makes a person continue in the face of adversity, while others contemplate over giving up? In an era where depression and suicide rates have increased (Manoranjitham, S. D. 2006), these questions seem to be very crucial.

In order to address these concerns, an approach that focuses on preventive measures rather than treatment is much needed. Positive psychology is "A branch of psychology that studies the conditions and processes that contribute to the flourishing or optimal functioning of people, groups and institutions" (Gable & Haidt, 2005). Research has found significant relationship between positive psychology constructs like hope, self-worth and positive affect with life satisfaction, mental health and academic achievement (Marques C, 2011 & Krottle, K., 2011)

The current study aimed at exploring positive psychology variables of gratitude and optimism in relation with resilience among young adults.

Important Concepts

Gratitude

Gratitude has been defined as, "The positive emotion that an individual experiences when he/she is the recipient of an intentional act of kindness or receives something of value" (McCullough et al., 2004). This sense of thankfulness and joy can be experienced in response to receiving a gift, irrespective of whether the gift is a tangible benefit from a specific other or a moment of bliss evoked by natural beauty (Emmons, 2004).

Literature on gratitude differentiates between gratitude as an emotional state (an emotional reaction to event and experiences) and gratitude as a dispositional trait. Different researchers have also hypothesized the pathways through which gratitude can lead to enhanced psychological well-being. The broaden-and-build theory by Fredrickson (1998, 2001) asserts that positive emotions including

gratitude widen the array of thoughts and actions person experiences, which in turn builds or strengthens that individual's physical, social, and/or intellectual resources.

Optimism

Optimism has been defined as, "A stable personality trait related to positive expectations regarding future events." (Scheier & Carver, 1985). Goals and expectations are the two key elements underlying the concept of optimism. Goals are desirable states and as such people will put in more efforts to achieve desired goals. Expectation is a sense of certainty about achieving the goal. Thus, it follows logically that, people with optimistic orientation towards life tend to have positive expectations regarding reaching the desired goals.

Resilience

Resilience is the ability to adapt and cope successfully despite threatening or challenging situations (Agaibi & Wilson, 2005). It refers to having the capacity to bounce back from adversity, failure or even seeming overwhelming positive changes such as increased responsibility. Different researchers have conceptualized resilience as either a process or an outcome.

Perseverance and adaptability are considered as major components of Resilience. Perseverance component of resilience refers to the determination of individuals to reach their goals. Adaptability captures the ability to plan strategically to reach goal effectively.

LITERATURE REVIEW

Relationship between Gratitude and Resilience

Past research has established that harbouring positive emotions can act as a protective factor when dealing with stressful situations (Ong et al., 2006). Gratitude as a positive emotion can help individuals in stressful situations by enhancing recollection of more positive and pleasant memories, development of strong social support and engaging in proactively seeking help from the established social networks, thus building resilience.

A qualitative study by Shanthakumari R et al (2013) of women experiencing intimate partner violence revealed that supportive social networks, personal attributes and aspirations were major clusters contributing to resilience. Thus, social support seems to play a strong role in building resilience and gratitude can be one of the ways of building such a support system. Showing appreciation or thanking the person provides an important signal that the individual in reference is someone with whom a quality relationship can be formed (Williams and Bartlett, 2014).

A recent study by Ahuja S (2018) explored the relationship between gratitude, helping attitude and resilience. Participants completed the Gratitude Questionnaire, the Helping Attitude Scale and Connor Davidson Resilience Scale. Results revealed that gratitude and helping attitude were significant predictors of resilience. A significant positive correlation ($r = .504$) was found between gratitude and resilience.

Similarly, a study by Mary et al. (2015) explored the relationship between forgiveness, gratitude and resilience among adolescents. Results revealed a significant positive correlation ($r=0.27$) between gratitude and resilience.

Other studies have reported that practicing gratitude helps increase an individual's self esteem, and their sense of competence. For instance, Chen and Wu (2014) found that gratitude led to an increase in the self esteem of the athletes by reducing social comparisons as grateful people are equipped to appreciate the accomplishments of others rather than feeling resentful towards them. This sense of competence does contribute towards building resilience when facing hardships.

Thus, past research has revealed that gratitude leads to higher levels of perceived social support, higher sense of competence and is associated with resilience.

Relationship between Optimism and Resilience

Optimists are individuals who despite facing obstacles in reaching their goals, continue to believe that their goals can be accomplished and maintain efforts towards attaining those goals. It may thus not be surprising that the relationship between optimism and resilience has been explored.

Seligman (1991) had proposed that optimists are resilient and therefore, achieve success in life. Resilience comes from how optimists explain adversity to themselves. Optimists would persevere in the face of adversity because they expect favourable results, and this in turn makes them emerge strongly in life.

Similarly, Scheier and Carver (1992) proposed that optimism leads to an individuals' ability to persevere in goal-directed behaviours and is the most influential predictor of individuals' behaviour. This was in alignment with the study by Aspinwall and Taylor (1992) which suggested that optimists preferred more active coping methods and were less likely to use avoidance coping. Active coping has been associated positively with adjustment whereas avoidance coping has been negatively associated with adjustment and thereby psychological well being.

In a 37 year long longitudinal study, Segovia et al., (2012) investigated the role of optimism in predicting resilience. Results revealed that optimism was the strongest predictor of resilience among other factors. Specifically, optimistic individuals were 5 times more likely than non-optimistic individuals to be resilient.

Thus, past research does suggest that individuals who are optimists are more likely to demonstrate resiliency during adverse situations.

METHODOLOGY

Hypotheses

- 1) There is a positive relationship between Gratitude and Resilience
- 2) There is a positive relationship between Optimism and Resilience
- 3) Gratitude and Optimism are predictors for the criterion of Resilience

Sample Description

The sample consisted of 60 individuals from Thane district and Mumbai. Out of these 57% (n=34) were females and 43% (n=26) were males. The mean ages for male and female participants were found to be 20.07 and 20.05 respectively.

Research Design

A Correlational research design was employed to understand the relationship between gratitude and resilience as well as the relationship between optimism and resilience. This was followed by multiple regression analysis to understand if variance in level of resilience could be explained by variables of optimism and gratitude.

Variables

Predictor Variables

- a) Gratitude
- b) Optimism

Criterion Variable

Resilience

Tools

1) The Gratitude Questionnaire (GQ-6; McCullough et al., 2002)

The GQ-6 is 6 item, self – report measure of the disposition to experience gratitude. Each item is answered on a 7 point Likert scale ranging from 1 (Strongly disagree) to 7 (Strongly agree). High scores indicate high levels of gratitude. Alpha coefficient has been reported to be .68 which indicates acceptable reliability. GQ-6 has been found to be positively related to life satisfaction and hope and negatively related to depression and anxiety.

2) Life Orientation Test-Revised (LOT-R, Scheier et al., 1994):

Life Orientation Test-Revised is a 10-item measure of optimism versus pessimism, assessing generalized expectancies for positive versus negative outcome. Of the 10 items, 3 items measure optimism, 3 items measure pessimism, and 4 items serve as fillers. It is a 5 point rating scale from 0 (strongly disagree) to 4 (strongly agree). High scores indicate high levels of optimism. Cronbach alpha coefficient has been reported to be 0.82 which suggests acceptable reliability. LOT-R has been found to be positively related with coping and negatively related with depression.

3) Brief Resilience Scale (BRS, Smith et al., 2008):

Brief Resilience Scale (BRS) is a reliable means of assessing resilience as the ability to bounce back or recover from stress. It consists of 6 items that are rated on a 5-point Likert Scale, which ranges from 1 (strongly disagree) to 5 (strongly agree). High scores indicate high levels of resilience. Alpha coefficients have been reported in the range from .80 to .91. Scores on BRS have been negatively related to anxiety, depression, negative affect and positively related to social relations and coping.

Procedure

The participants were selected through the technique of convenient sampling. Informed consent and basic demographic details such as age, gender, and educational qualification were obtained. Participant responses on the three scales were obtained and analyzed. After obtaining the test scores, the participants were thoroughly debriefed about the purpose of the study and the expected hypotheses. Ethical Considerations were strictly adhered to.

Results and Discussion

In order to assess the relationship between Gratitude and Resilience, Pearson product-moment correlation was computed. It was hypothesized that there is a positive relationship between gratitude and resilience.

Table 1 shows the Pearson’s Correlation, Mean and SD for the scores on Gratitude and Resilience Scale. The r value calculated was 0.42, which was found to be significant at 0.01 level. Thus, as hypothesized, higher levels of gratitude was found to be associated with higher levels of resilience.

Table 1: Pearson’s Product-Moment Correlation, Mean and SD for gratitude and resilience

Measures	GQ-6	BRS
GQ-6	1	
BRS	0.42**	1
Mean	30.97	19.1
SD	5.63	3.94
p<0.01**		
Note: GQ-6: Gratitude Questionnaire-6; BRS: Brief Resilience Scale, SD: Standard Deviation		

The results are consistent with the recent findings by Williams and Bartlett (2014) who suggested that not only does gratitude help in forming better relationships that forms the basis of a resilient being; it also helps in reducing a multitude of negative emotions such as envy, resentment, regret and frustration which leads to an improved psychological health.

These results can be interpreted in the light of the earliest studies by Folkman & Moskowitz (2000) and Fredrickson (2000) who revealed a close relationship between positive emotions including that of gratitude and psychological health and resilience. The occurrence of positive emotions amid adversity may provide the necessary psychological rest to help buffer against stress, replenish, and restore further coping efforts.

Hypothesis 2 stated that there is a significant positive relationship between optimism and resilience. Table 2 shows the Pearson’s Correlation, Mean and SD for the scores on Optimism and Resilience Scale. The r value calculated was found to be 0.46, which was significant at 0.01 level of significance. Thus, as hypothesized, a significant positive relationship was found between optimism and resilience.

Table-2: Pearson’s Product-Moment Correlation, Mean and SD for optimism and resilience

Measures	LOT-R	BRS
LOT-R	1	
BRS	0.46**	1
Mean	16.43	19.1
SD	3.08	3.94
Note: $p < 0.01^{**}$ LOT-R: Life Orientation Test- Revised BRS: Brief Resilience Scale; SD: Standard Deviation		

These results are consistent with previous studies. Synder and Lopez (2002) found that when confronting a challenge, optimists show more resilience, even if progress is difficult and slow. Thus, personal characteristics such as positive expectation about future events help build resilience by altering the effects of stressful events through appraisal and a greater desire to use active coping methods which aids in subsequent adjustment.

Hypothesis 3 stated that gratitude and optimism are predictors for the criterion of resilience. Tables 3 and 4 present the results of Multiple Regression Analysis of the Predictors of Resilience and F- Ratio.

A significant linear relationship was found between resilience (the criterion variable) and, gratitude and optimism (the predictor variables). The value of ‘F’ was found to be 9.95 which was significant at 0.001 level. The adjusted R square value was 0.23. This indicates that 23% of the variance in resilience can be explained by the predictors of gratitude and optimism. Thus, young adults who have more gratitude and are more optimistic, experience a higher level of resilience.

Table-3: Multiple Regression of Gratitude, Optimism and Resilience

R	
Multiple R	0.51
R Square	0.26
Adjusted R Square	0.23
Standard Error	3.45
a. Predictors: Gratitude; Optimism	
b. Criterion Variable: Resilience	

Table-4: Calculation of F ratio

	df	F	P
Regression	2	9.95**	0.001
Residual	57		
Total	59		

$P < 0.001^{**}$

These results are consistent with Fredrikson’s broaden- and- build- theory that suggests that recurrent experiences of positive emotions including that of gratitude may help people build this beneficial trait of resilience. Also, Segovia F et al (2012) found that of all the variables, dispositional optimism was the strongest variable, accounting for 17% variance in the levels of resilience amongst repatriated prisoners of wars over a 37-year follow-up period.

Thus, not only does gratitude and optimism helps build resilience and thereby contribute towards superior adaptation to stressors; they also act as protective factors and promote psychological health.

Implications

Young adulthood as period of transition from dependency to complete independence & advent of new responsibilities can be overwhelming. Especially, in this fast paced world, where the world is supposedly “more connected” to one another and at the same time increasingly impersonal with each other. The social support system that had helped deal with challenges successfully seems to be deteriorating.

The current study revealed a significant relationship between gratitude and resilience. Grateful thinking promotes the savouring of positive events, developing social support systems and promoting proactive help seeking through established networks. Thus, designing gratitude interventions for young adults could help promote resilience.

Considering that young adulthood is a time of constant struggle and conflicts, experiences of failures may make an individual more prone to expect negative outcomes than positive. The positive relationship established between optimism and resilience in the current study is further suggestive of importance of interventions for increasing optimism among young adults. This would help increase one's persistence in goal directed behaviour despite adversity and thereby building resilience.

Resilience, as a determining variable for emerging from stressful experiences quickly and efficiently is strongly associated with psychological well being. Thus, focusing on interventions aimed at enhancing gratitude and optimism among young adults will ultimately help fuel their levels of resilience and aid in successful adjustment.

Considering the cost of therapeutic interventions associated with treatment of anxiety and depressive disorders to name a few, a preventive positive psychology intervention based approach may only prove to be much more effective and desired.

Study Limitations and Future Directions

Exclusive reliance on self-report method and small sample size are some of the limitations of the study. Gender, other psychological factors such as existing levels of perceived stress, locus of control, personality trait of neuroticism which may influence the studied constructs have not been considered. In future, studies can be employed with a larger sample size and influence of the above mentioned variables can be explored separately.

Conducting longitudinal studies to assess the levels of resilience at different stages of time may contribute towards further understanding of this construct. Long term intervention to assess the impact of gratitude and optimism on resilience and thereby psychological well being can also be undertaken.

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Happiness through yoga

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Abstract

To be happy is the prime objective of any living being. Human is in search of happiness from ancient times. All the philosophies and religions in the world, in the different era are explaining about seeking happiness. In the modern world man has invented so many materialistic things to be happy. Does modern man really understands what is happiness?

Eastern as well as western Ancient philosophies are in the view that the pursuit of happiness is one of the main goals of human life. It's a belief that there is a world within and outside of the human being. Happiness is within. Happiness is the state of mind.

There is a need for a holistic health management system to address problems of body, mind and soul in the current times. In adverse circumstances, human can feel hopeless, nervous and anxious. Maharshi Patanjali's yoga sutras gives solutions for most of physical, mental and spiritual disorders and they are relevant for the current time. Yogic practices also maintain, preserve and promote a healthy, happy and successful life.

I would like to explore the concept of happiness as prescribed in Patanjali Yoga Sutra, as happiness in daily life. The attempt is to discuss how to generate happiness through yoga. Method will be library research, conceptual and observation method.

Keyword: Patanjali yoga, Happiness.

To be happy is the prime objective of any living being. Human is in search of happiness from ancient times. All the philosophies and religions in the world, in the different era are explaining about seeking happiness. Religions, which are the earliest form of institutions in the human society, are focused on individual as well as collective happiness of the society. The *Bhagvat Geeta*, quotes in chapter 6, verse 21, 27 and 28, further in chapter 18, verse 36, 37 and at many other instances the importance of the happy or joyful state of mind. Buddhism, in one of its oldest known document, the *Dhammapada* indicate that the religion is the path to happiness. In the Quran, the Prophet Mohammad makes multiple statements, which show the paths of happiness. This shows that happiness has been the pursuit of human beings since a very long time. Aristotle was a philosopher thought more about happiness. Eastern as well as western Ancient philosophies are in the view that the pursuit of happiness is one of the main goals of human life. It's a belief that there is a world within and outside of the human being. Happiness is within.

Happiness cannot be defined. It's a state of mind. Modern man has invented so many objects to be happy. Does modern man really understands what happiness is? America was discovered with the idea that everyone there will be happy. Europeans were migrating there for the ideal life, they wanted all the richness and comfort which royal families enjoying. Today we see Americans have enough money, all objects of enjoyment. But are individuals really happy? Distress, unrest, social crimes are increasing. Something must be wrong.

Focus of this paper would be on Patanjali yoga sutras, how Sage Patanjali has given solutions for stable and happy mind. Thus yoga would be best tool to practice to be happy. When understand the topic "Pursuit of Happiness" felt that Yoga is the best tool for Happiness. Today lot of stress everywhere and human being is struggling to be happy. Being the yoga teacher in VPM Arts College, philosophy department, where students learn yoga theory, they learn practical perspective of the theory.

WHAT IS YOGA

Yoga is the ancient Indian culture. The word yoga comes from Sanskrit word YUJ means union. Union of mind and body. Union of Individual self and universal self. Patanjali gives definition of yoga as “Yogah Cittavritti Nirodhah” in sutra 1.2. Citta is consciousness, which is made up of mind, intellect and ego. Yoga is defined as restraint of fluctuation of consciousness. Yoga is integrated holistic system of self-culture. Yoga is a perfect science and whose practices have strong scientific basis open to suitable laboratory tests. It embraces anatomy physiology, neurology and psychology. By practicing yoga man can have complete control over self. (Yogendra, 1975)

Patanjali begins the treatise of yoga by explaining the functioning of the mind, so that we may learn to discipline it, and intelligence, ego and consciousness may be restrained, subdued and diffused, then drawn towards the core of our being and absorbs in the soul. This is yoga. (Iyengar, 1993)(pg 13 para 2)

HAPPINESS

Happiness is a state of mind. Happiness is all about how you perceive things and in what situations. Happiness is absence of misery or distress.

Two people watching a match and supporting opposite parties, so when one wins, out of these two people one will be happy and another will be unhappy for the same instance. So it depends on the situation you are in. There cannot be a perfect definition for it. In marathi is a saying, “sukh he mannyavar aste.” “Thevile anante taisechi rahave chitti asu dyave samadhan.”

UN documents on "**Happiness**" is **Happiness**: a mental or emotional state of well-being characterized by positive or pleasant emotions ranging from contentment to intense joy.

NEED FOR THE STUDY

Today is a very competitive world. Everybody has to cope up with the race. In the process, human being is trying to find some joyful moments. They remain only moments, they cannot be happy forever. Being happy always is a state of mind, one should practice being happy. Happiness is a mere idea of our mind. Mind plays an important role. Mind has to be controlled.

Bhutan is valuing collective happiness as the goal of governance, by emphasizing harmony with nature and traditional values. Their Gross National Happiness is influencing the world. In 2011, The UN General Assembly passed Resolution "Happiness: towards a holistic approach to development" urging member nations to follow the example of Bhutan and measure happiness and well-being and calling happiness a "fundamental human goal." (Wikipedia Gross National Happiness) They believe that Development of human society takes place when material and spiritual development occurs side by side and complement each other. One cannot be happy while others are suffering.(GNH & GNH index, Center for Bhutan Studies. Page 5)

So this means that Happiness is so important for the development of nation as well overall human development. For that one should know what is happiness.

Human being try to get happiness through external objects but most of the times its temporary, because it is enjoyment through sense objects and one become enslaved by it. If you don't get it next time one is unhappy. Mind has to be controlled and bring the state of peace and tranquility.

SOLUTION

Yoga, is a philosophy of life, a process of self-discipline, and a way of life to be happy. In the first sutra Patanjali says “Yogah cittavritti Nirodhah.” Restraining mind modification is yoga.

In collaboration with senses, mind perceives things for the individual to see, observe, feel and experience. These experiences may be painful, painless or pleasurable, and these experiences create excitement and emotional impressions. These imprints generate the fluctuations, modifications and modulations of consciousness. If the mind is not disciplined and purified, it becomes involved in the objects experienced, creating sorrow and unhappiness. (Iyengar, 1993)(pg12 last para)

Patanjali describes the mind as representation of three components *manas, buddhi and ahamkar*. Mind, Intellect and ego. *Manas* receives inputs from the sense organs and creates impressions in the mind. When a person looks at an object, the Mind recognizes that how an object looks like, a certain shape, size and colour. The intellect classifies the object and tells mind that the object looks like an apple with fragrance and color. *Ahamkara* or the ego claims the ownership of the experience and says, its Red in colour and smells like an apple. This flow of stimulus to response explains the process of perception. As and when the sense organs and mind and intellect are in connection, thought waves are created in the mind. When mind perceives pleasant thought-waves, the ego experiences 'happiness'; and with unpleasant thought-waves, the ego experiences 'sorrow'. The purpose of practicing yoga is to gain true understanding of the world and self to prevent such perceptual thought waves from causing emotional ups and downs.

Negative emotions affect person's life. Emotions like anger, greed, lust, attachment, jealousy cannot be handled by power or money. Thought management can eliminate these negative emotions. Maharshi Patanjali has given the method to control the mind.

In Patanjali yoga sutra 1.33, Maitri mudita... Patanjali says, a spirit of friendliness should be entertained towards those who have experienced happiness, a spirit of compassion towards those who are in distress, a spirit of good will towards those who are treading the path of virtue, and the spirit of (benevolent) indifference towards who are steeped in vice. (Arnya, 1983)(Pg 77)

Generally people feel envious when we see our enemies happy. Even if a person is enemy the feeling of friendliness should be developed. When person continuously and consciously develop the feeling of amity, slowly and automatically one really starts feeling happy about others happiness irrespective of who they are. Same way Compassion has to be practiced towards all those who are in distress, whether they are friends or not. Don't be delighted at the distress of enemies. One has to cultivate the compassion towards everyone as we do it when our dear ones suffer and cultivate the habit of feeling equally compassionate. One should have goodwill for anyone who treads the virtuous path. Rejoice as one would when pious people of our own sect perform. Overlook the actions of sinful persons. Only the sinful action is to be overlooked and not the person. If we feel sorry, angry, jealous, envy, delight, disturbs the mind and prevent attaining concentration. That is by cultivating feeling of amity by these four practices mind can be kept pleasant and happy. One gains purity of citta by such practice and leads to a tranquil state. Mind is happy only when citta is steady. (These four practices are called brahmavihara by Buddhist and these they say, lead to Brahmhaloka)(Hariharananda Arnya pg 78).

In sutra 1.34 Patanjali says

Exhaling completely and forcefully is Rechak and holding it out is bahya kumbhak. These two kriyas develops happiness.

Every cell in the body acts as an individual. When we inhale body absorbs the oxygen, same way smallest part in the body needs oxygen to function, so cells also absorb oxygen, and throw out toxins which converts into carbon di oxide and all the impurities or toxins in the cells thrown out are gathered in the lungs and goes out by exhaling. Exhaling throw out carbon di oxide and in this holding position all the nerves and organs continuously busy in the process of respiratory system get relaxed, inhaling after rest happens forcefully which gives nice stretch to lungs and all the nerves and blood circulation improves. Citta is restrained for some time and feel happy. (Kolhatkar)(pg 34)

In sutra 2.14.

They have joy or sorrow for their fruit according as their cause is virtue or vice.

Upon what depends the nature of the experiences we have to go through in life? Since everything in the universe works according to a hidden and immutable law it cannot be due to mere chance that some of these experiences are joyful and others are sorrowful. What determines this pleasurable or painful quality of the experiences? Sutra 2-14 gives an answer to this question. The pleasurable or painful quality of experiences that come in our life is determined by the nature of the causes that have produced them. The effect is always naturally related to the cause and its nature is determined by the cause. Now, those thoughts, feelings and actions, which are 'virtuous', give rise to experiences, which

are pleasant while those, which are 'vicious', give rise to experiences which are unpleasant. But we must not take the words 'virtuous' and 'vicious' in their narrow, orthodox religious sense but in the wider and scientific sense of living in conformity with the great moral Law which is universal in its action and mathematical in its expression. In Nature the effect is always related to the cause and corresponds exactly to the cause which has set it in motion. Karma is a natural law and natural laws work with mathematical precision we can to a certain extent predict the Karmic results of our actions and thoughts by imagining their consequences. The Karmic result, or 'fruit' as it is generally called, of an action is related to the action as a photographic copy is related to its negative. The orthodox religious conceptions of hell and heaven, in which are provided rewards and punishments without any regard for the natural relationship of causes and effects, are sometimes absurd in the extreme though they do, in a general way, relate virtue to pleasure and vice to pain. (Taimini). So our good actions give us happiness.

Sutra 2.15 says

Happiness depends on the objects of senses and they are described as error (avidya). satiety which comes after gratification of senses in the act of enjoyment is happiness. It is not possible to make sense organs desire less by repetition of enjoyment in fact desires will increase with repetition of enjoyment, so this cannot be the remedy for happiness. After effects of enjoyment which afflicts the person even at the time of happiness.

The Sutra in general means that all experiences are actively full of misery to the wise person whose spiritual perception has become awakened. This is so because certain conditions like change, anxiety, habituation and conflicts between the functioning of the Gunas and Vrttis are inherent in life.

Parinama: Means change. Nothing in this life is unchangeable. All things are in a state of flux, though change is very slow. When man realizes continuous, relentless change affecting everything in life, he begins to realize what illusion means. This realization is a very definite experience and is one aspect of Viveka, the faculty of discrimination.

The first result of this realization when a Viveka dawn is fear. So one has to accept the change, which is inevitable.

Tapa: Means anxiety. All pleasures, indulgences and the so-called happiness are associated with anxiety, conscious or sub-conscious. For indulgence in pleasure, or dependence for our happiness on the uncertain and passing things in the outer world owing to attachment, means fear of losing those objects, which give us pleasure or happiness. If we have money then there is always the fear that the money may be lost and our security may be threatened. Most of us have such fears and anxieties gnawing at our heart constantly though we may not acknowledge or be even conscious of this fact. It is only when a crisis comes in our life that these fears emerge into our consciousness but they are always present in the sub-conscious mind and secretly poison our life. (Taimini)(pg151)

Sage Patanjali discusses all mind impurities. To come over the impurities he has suggested ashtanga yoga the eight fold path of yoga in sutra: 2.29.

Which says, . yamanyamasanapranayamapratyaharadhanadhy anasamadhayo-ashtava angani^{[1][2][3][4][5][6][7][8]}.

In Yamas he explains about ahimsa, which is not only inactions but also in thoughts. Thought of himsa pampers the idea of revenge and disturbs our own mind. According to Ambedkar ahimsa does not mean "No Kill" it says Love all.(Buddha and his Dhamma; true meaning of ahimsa)

Do to others what others want you to do.

He talks about Santosh: Be happy in whatever you have. That does not mean that one should not try hard to be successful. But respect your own limitations. A research group in America discovered that after a certain limit satisfaction or happiness does not increase even after increase in prosperity. In America \$7,50,000/- annual income is the limit. (Brahmnaalacr, 2013)

Pranayam

Basically one has to train one's mind to be calm and content. For that practical method given by sage Patanjali is Pranayam.

It has been proved that mind and body are interrelated. Yoga believes that effects of mind on body are more than the effects of body on mind. Therefore Yoga has given importance to mind exercises. Though it is true, physical exercises cannot be skipped.

Our breaths control mind. We all experience that when we need to perform any special task consciously, our breaths stop; like threading the needle. And for those seconds even our thoughts are stopped. This shows that mind and body are interrelated.

When our emotions are at extremes, that is when we feel very angry, very sad, very happy; our breathing pattern changes. If our mind can change our breathing pattern likewise our breathing pattern should be able to change our state of mind. And this can be done only by yogic breathings. Meditation is possible only when our mind is stable and tranquil. Main aim of pranayam is control over mind.

Hathyoga pradipika n 2.2 says:

Chale vate chalam chittam nischale nischalam bhavet|

..... vayu nirodhayet ||

When vayu(air) moves through the body, mind fluctuates, when vayu is still mind is also still. So one can attain steady mind by restraining prana that is our breath. In pranayama we practice different types of vayu restrains.

Psychologists have shown that, different personalities have different breathing patterns. Fear, anxiety are deeply related to breathing. Person, who does all things in anxiety and speed, has breathlessness problem because he breathes also fast. This involuntary breathing we can make it voluntary if breathing is done consciously. It has been observed that Person practice breathing and pranayama regularly get free from stress and anxiety, anger is reduced; they become free from phobia within 60 days. Insomnia, person is not able to sleep, are able to sleep peacefully within a month.

The research published in the International Journal of Indian psychology says; There is another hypothesis which argues that yogic practices have regulatory effects on the release of various neurotransmitters. Melatonin is believed to regulate mood and sleep patterns (Douglass, 2009). In a study of Harinath et al. (2004), researchers found that participants showed increased melatonin levels after practicing yoga. Serotonin is also believed to improve mood states (Douglass, 2009). In another study of Davies et al. (2006), it was reported that serotonin regulates both psychological and cardiovascular responses to stress in people with anxiety. Lower GABA levels have been found in people with depression (Brambilla, Perez, Barale, Schettini, & Soares, 2003) and anxiety (Lydiard, 2003). Streeter et al. (2007) speculated that the physical postures of yoga increases GABA activity levels in the brain, thus decreasing anxiety and depressive symptoms. (*The International Journal of Indian Psychology , Mental Health. Oct 2016. Yoga and Mental Health: An Underexplored Relationship, Gyanesh Kumar Tiwari pg.15*)

Great author Taimini in his book states, According to the Yogic philosophy it is possible to rise completely above the illusions and miseries of life and to gain infinite knowledge, bliss and power through Enlightenment, here and now while we are still living in the physical body. And if we do not attain this Enlightenment while we are still alive we will have to come back again and again into this world until we have accomplished this appointed task. So it is not a question of choosing the path of Yoga or rejecting it. It is a question of choosing it now or in some future life. It is a question of gaining Enlightenment as soon as possible and avoiding the suffering in the future or postponing the effort and going through further suffering which is unnecessary and avoidable. This is the meaning of 2-16. No vague promise of an uncertain post-mortem happiness is this, but a definite scientific assertion of a fact verified by the experience of innumerable Yogis, saints and sages who have trodden the path of Yoga throughout the ages. (Taimini)(pg 154)

Conclusion

Yoga can bring wonders in person's life that leads to happy life. Yoga can give a proper mental state and good health to the individual. When peace, serenity increases and negativities vanishes, life becomes very smooth

Practice of pranayam helps the person to understand one's own self, go deeper within so that a person can get connected with others.

These pranayama practiced over times purifies minds and make a person spiritual. Spiritually virtuous individuals contribute significant benefits to society.

Everyone should practice yoga every morning. It should be a lifestyle.

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Happiness of Students and its Role in Progress as Viewed by Head of Higher Educational Institution

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Abstract

Happiness is a state of mind radiating from within. It has been widely acclaimed that happiness is not to be found in external objects but is something to be searched from within. In today's mechanical world most, if not all, students do feel lost and isolated at times and it is the hallowed duty of the teacher, non-teaching staff to ignite a ray of hope. The Head of Institution as parent figure has a very important role as super powerhouse of happiness in this respect. Happy students make a happy college and pave the way for all round progress. The current article involves case studies involving students, staff and Head of the Institute to spread happiness which are contributing in progress of the institution, city, state and nation.

Keywords: *Happiness, Students, Progress of institution*

Introduction

Happiness being a state of mind, it would not be an exaggeration to extend this concept to a natural state of the human body. The innermost '*kosha*' of the human body is referred to as the '*anandamaya kosha*'; denoting a state of bliss and indicating a perpetual flow of pure happiness exuding out from this innermost '*kosha*' which apparently remains unaffected by the external worldly influences affecting the external *koshas* of the body starting from the physical '*annamaya kosha*' (Thakkar, 2007). The innermost '*kosha*' is also widely acclaimed to be the powerhouse of the body, the '*atman*' in perpetual contact with the '*paramatma*' and receiving its cosmic energy from the latter; something which in simple terms could be translated simply as happiness, peace and bliss. Vedanta traces the happiness motive in a human being to a metaphysical root viz. *ananda* or bliss, the ultimate fact of existence (Budhananda, 2009). Ancient holy scriptures and scholarly commentaries thereof (Prabhupada, 1986; Rajagopalachari, 2008; Gibran, 2013) have elaborated on happiness, joy and sorrow in great detail. Happiness quotient can be largely defined as something that people can use to quantify their personal happiness (Hugo, 2019).

Searching within for Happiness

It has been widely claimed that happiness is not to be found in external materialistic objects which might provide a temporary feeling of security; but happiness in its true sense has to be searched from within. If the concept of happiness exudes from within, spreading from the innermost to the outer '*koshas*', it would mean that one can train oneself to remain happy in all situations, unaffected by the turmoil of the external world. Going a little further it would also denote that one can, with a little effort and training, direct one's perpetual inner flow of happiness outwards, to exude out from the body and make others happy. The concept is not new and has apparently been implemented since ages by those in whose company many others feel a natural state of happiness and security.

The Teacher as a Powerhouse of Happiness

It has been stressed upon that the company of a saintly person works miracles (Tambwekar, 1992). Given the age group of students and in current times, who else but the teacher, apart from very near family members, can be this saintly person? Teachers, and those with similar work profiles, coming in daily contact with children and youth, are the chosen lucky few to have been positioned in unique societal niches by the Almighty to act as role models and spread happiness. Teachers can make entire generations happy if they want to and get the same happiness reflected back thereby living blessed and divine lives. Students exuding with happiness in the company of a particular teacher and reflecting the state of happiness to all, is indeed a sight to behold. No syllabus teaches happiness and the same is true with honesty, integrity, sincerity and a whole lot of essential human values.

Non-Teaching staff as source of Happiness

Not limited to hierarchy, position or designation, all have been blessed with ample potential to spread happiness. As a matter of fact, the non-teaching staff come in contact with a much wider cross section of learners and sometimes ex-students, their parents and guardians and hence is placed in a more advantageous position to spread the light of happiness through the casually advised but not so easy to implement concept of 'service with a smile'. In fact it is the front office staff which can make or break the image of any institution and are an important link in administration. Obviously, first and foremost, this link and all other links have to be happy to further spread happiness to all they come in contact with; and physical and mental wellness, a sense of wellbeing and general happiness is of utmost importance here. It is recommended that educational institutions value, train and hone their staff from such aspect as spread of happiness.

The Principal as a Super Powerhouse of Happiness in the Institution

If a single member of staff can influence a state of happiness in those coming in contact, imagine the happiness energy potential stored in and readily available with the head of the institution, who is placed in a unique position to infuse happiness in entire batches of pupils; present, past and future students and all others coming in contact. Happiness is contagious and unstoppable once worked upon. This communication deals with the potential role of a college Principal in spreading happiness amongst learners. Simple avenues of happiness have been tried, tested through case studies and found viable in the current higher education scenario. The author, currently leading a Women's college, all data presented in the communication pertains to feedbacks received from women students from undergraduate and post-graduate classes from the faculties of Arts, Commerce and Science.

Methodology

The information presented is in the form of case studies and surveys involving participants, all of whom are currently students and in some cases ex-students of KME Society's G.M.Momin Women's College, Bhiwandi, Dist. Thane, Maharashtra, India. Background information of participants, as quoted in the next paragraph, was obtained before and during the exercise.

Background Information of participants

The very concept and definition of happiness was found to widely differ in groups of students coming from different backgrounds. The physical state of wellbeing, economic and emotional backgrounds of learners were taken into consideration during analysis of feedbacks. Most participants (95%) came from moderately to severely economically challenged backgrounds, lacking financial support;

Most (over 60%) depended on scholarships, freeships and educational grants from private trusts and philanthropists for continuation of their higher studies.

50 % of the participants came from:

Severe health challenged backgrounds where they themselves or at least one very close family member was suffering from severe life threatening health disorders, types and proportions of which are unheard of in other places;

Emotionally challenged backgrounds lacking basic health, love and healthcare facility;

Infra structurally challenged backgrounds, lacking basic civic facilities, thereby severely affecting and influencing their emotional wellbeing and the very concept of happiness as visualized by them;

Over 90% participants came from homes receiving a meager 25-90 minutes water supply once in every 2 to 5 days;

All (100%) came from homes facing varied hours of power cuts;

All (100%) faced challenges posed by rising levels of pollution;

All (100%) came from tolerance stressed backgrounds;

All (100%) come from religiously very conservative homes where girls are allowed to study only in all women's college and co-education is not allowed;

Yet all were determined to be happy while facing their respective challenges, simultaneously working on means to rise above the unique situations posed before them and fly high. A 'Positive Thinkers Club' with free and open membership to all students and staff is successfully working to help all to rise up above their challenges and face the world.

Different simple but effective forms of motivations towards Happiness as tried through various case studies of students in the period from July 2015 to June 2018 and found to positively influence and make their day are as mentioned below:

Happiness on occasion of seeing first movie in life

A free screening of the super hit movie 'Dangal' soon after its release for all girls audience, in a movie theatre in Bhiwandi, as part of women empowerment, through the good offices of Bhiwandi Police Zone unexpectedly proved to be a cherished moment of happiness for many students and staff; when they came back to report that this was the first movie ever seen by them in a cinema hall.

Happiness on acting in a short film and winning the Best Actress Award

Where even just watching a film in public is rare, acting in one leaves much to be desired for both for the actors as well as the planners and implementers. A short film 'Satark' featuring an all feminine cast of our 9 students was shot as part of Thane Police drive in the form of short film competition on 'Shoot against Terrorism' in November 2017. The enthusiastic 'all girls' cast enjoyed every moment of the shoot, even skipping meals for the full day till well after dinner time when the days filming was finally accomplished. What materialized as a short 4 minute film went ahead from Bhiwandi as a quality film, winning First position in Bhiwandi Police Zone, to further win all nominations and the much coveted Best Actress Award in the final round which was held in Kashinath Ghanekar Auditorium in Thane and then further found an entry and got selected out of over 1100 films to enter the final round of an International Film Festival in September 2018, results of which are eagerly awaited. The happiness on volunteering for the film's cast, successfully completing the task allotted and winning accolades for the college, attending the mega final round and being felicitated for the coveted accomplishment are all recorded in the young minds of the 9 brave volunteer actresses, who have since gone back to their student life.

Happiness on winning an International Award

An entry in a worldwide competition on 'Disaster Management' organized by an international NGO SCIRE Science, actively working in the field of education resulted in well earned happiness for our under-graduate student and NSS student leader from small town Bhiwandi, who was pleasantly surprised and honoured to find herself sharing web space with winners from all over the world. The award ceremony held in August 2018 proved to be an event of happiness to cherish and remember for the young ignited mind.

Happiness during courses and workshops

Multi faceted student centric activities have been a strong point of the G. M. Momin Women's College and all such activities are packed to capacity, always there being more participants than the numbers planned for; thanks to students and their zeal to learn and absorb new thoughts, values, techniques and skills. Such patronage has resulted in over 70 short-term skill development and value added courses and workshops of few days to few months being designed and offered to learners in the college, other than their curriculum, and all of which run to full capacity along with curricular studies. Some examples are Courses and Workshops on Origami; Baking, Icing and Cake Decoration, Beautician Course; Calligraphy Course; Mehendi Art; Science/ Physics in day to day life; Robotics; Basic Landscaping; Awareness on Cyber Bullying; Internet of Things; Personality Development and Leadership Training; Self Defense; Yoga and many more. In the last three years, over 5500 learners from the college as well as schools and colleges from Mumbai, Thane, Palghar and Raigad districts have taken benefit of these short-term courses and workshops and the pure happiness radiating out from participants while learning from experts and their sense of achievement on completion of training is a sight to behold and experience.

Happiness on winning events and honours of the University of Mumbai

It is a very big red letter day for students coming from extremely modest backgrounds to be invited on the stage for winning events, prizes and honours of the University of Mumbai, including University Youth Festival, Avishkar Research Convention, Topping in the University, DLLE Udaan and other events and many more; to see their efforts fructify and receive the hard earned certificate of appreciation, medal or trophy. Students participate with great enthusiasm and sincerity without longing for any fruits of their actions and happiness is obvious on being announced successful winners.

Happiness on winning Thane Police Mahakarandak Street Play competition

Being an only girl's college, it is a challenge to compete with co-educational institutes and a joyful moment to win positions and prizes, feats which were repeated twice by our girls in winning second and third positions in 2016 and 2017 respectively and best actress awards for both the times the competitions were conducted.

Happiness on being enquired on wellbeing by the Principal

A simple 10 -15 minute round of the premises, a smile on the face, greetings of 'Hello' and being asked about their wellbeing and 'is everything okay?' type of questions during rounds or whenever meeting students were found to allay feelings of insecurity and also increase happiness in students. Students were ever enthusiastic and happy to converse with their Principal whom they adore and respect as parent in the institute.

Routine meetings with students, addresses and motivational sessions by Head of the institute increased and positively influenced sense of security and wellbeing among students, apart from strengthening their bond with the institution. The principal actively joining in the student's annual social, guiding and joining student group choirs, outings, treks, adventure activities and study tours leaves a lasting positive effect on students.

Happiness after visiting the counselor

Students in challenged situations do find a savior in the counselor and are happy to share and lighten their difficulties; finding solutions to their problems in the process. Even simple counseling on routine day to day matters by their own teachers is a matter of happiness for students who look upon teachers with reverence. Sessions by the college counselor on relieving examination related stress are very popular amongst all students and a source of happiness for the young minds.

Happiness during camps and outings

Field work, excursions, study tours, outboard learning programmes, co- and extra-curricular activities, picnics, camps all inspire confidence in students to perform their assigned duties in life with responsibility and dignity. If implemented as planned and in the right spirit, all such activities can infuse immeasurable happiness in participants. Girl participants were happy painting messages and slogans on topics of social relevance on walls and along with other social activities, ended up voluntarily and very happily painting an entire school during NSS camp in the year 2017-18. Similar happiness was visible in DLLE volunteers during their activities, especially street plays where messages of social relevance are broadcast.

Happiness in the rain

Students, even though studying in college are after all children and find it exhilarating dancing in the rain, enjoying heavy rain showers and the resulting puddles of water while most grownups would not share the same feelings. Instances of college students enjoying heavy rains in July 2018 reflected innocent joy and happiness.

Happiness in cementing new friendships

A unique opportunity presented itself in January 2018 when a team from International Youth Federation was invited to the college and students were given a full day to interact with members from the delegation which included youth from South Korea, Cambodia, Thailand besides members from different parts of India. By the end of the day, happy bonds of friendships cemented could be sensed.

Happiness in Entrepreneurship

This is the case study of students and ex-students who run their own small entrepreneurship online to meet their expenses on education and help their families. Our current students and alumni have developed their own labels of designer clothing, watches and jewellery among other commodities and are successfully operating their enterprises online.

Happiness in meeting scientists, economists and artists

Students are always positively motivated and happy to meet and hear from the top brains of the country. The happy atmosphere multiplies many times over if the talk is accompanied by practical sessions where students are guided to give shape to their ideas and create something of their own. Simple origami or clay sculpture and pottery workshops also inspired students.

Happiness in sports events

Sports have always excited students and our case is no different. The zeal of participation is unmatched and attendance was never an issue. Inter class competitive spirit is a thing to be witnessed and presence of the principal adds to happiness. This happiness is also evident in Yoga sessions.

Happiness in being appointed in the college after completion of studies

29 teachers, JRF and non teaching staff currently gainfully employed in the college are our own students; who are doing a magnificent job of training and igniting young minds and it gives them great happiness to be intimately associated with and contribute to their alma mater.

Happiness of Giving Back to Society

“The purpose of life is not only to be happy; it is to be useful, to be honourable, to be compassionate; to make a difference in the lives of others not so fortunate”. This is the case study of two undergraduate students who conceptualized and are successfully running their own minuscule ‘help the needy’ scheme named by them as ‘Hope- the helping hands- a ray of hope to someone’ through voluntary help from friends and teachers. The joy of giving radiates from them.

Conclusion

In spite of all the technological developments happening in the world, the warmth and love of a teacher cannot be provided by any machine and is of utmost importance to all learners. It is the teacher who most subtly opens the doors to self awareness, management of self, empathy, emotional, social and spiritual quotients, stress management and many more untouched and unstudied facets, not part of any curriculum, but of utmost importance in happiness and wellbeing. It is a fact that many, if not all, students of higher education are feeling lost and isolated in the vast world facing them and a single ray of hope can bring back lost happiness, success, enthusiasm and faith and it is the hallowed job of the mentor and teacher to provide this hope and re-light the world (Sukh, 2004). In this mechanical age, seemingly the time has now come to become more human; being a better human being, something not taught in any syllabus, but can be unfolded by none other than a loving mentor and teacher. In this study, students were found to be very happy to be attending college and participating in all curricular, co-curricular and extra-curricular activities provided by their teachers in spite of very conservative background at home. Parents too are supportive of every activity planned for their daughters and the management, The Konkani Muslim Education Society of Thane District also very open mindedly and happily encourages all progressive activities firmly believing in the fact that when a girl is educated her entire family is educated and the nation progresses. Happiness quotient was found to be an important factor in progress of the institution and staff had an important role in maintaining high levels of happiness amongst students.

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Hope and Happiness: Through the lens of Positive Psychology

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Abstract

Hope is a powerful motivator. It increases persistence. Hope is positively related to psychological well-being. The present study examined the relationship between hope and happiness. The sample consisted of 100 female college students in Bhiwandi, a town in the suburbs of Mumbai. Pearson correlation analysis showed positive correlation between hope and happiness ($r = 0.549$, $p < 0.01$). The paper also attempts to explore the various virtues related to hope. Positive psychology believes „being hopeful“ can be learned and thus taught. Social psychological research may be able to provide tools to put these goals into practice.

Keywords: *Hope, Happiness, Positive Psychology*

Introduction

A social trend or problem plaguing our society today is the state of depression related health issues that cannot be overlooked. People who feel trapped, in a jam, helpless, hopeless and see no future. Those who are in constant jeopardy, have lost life's meaning. Hopelessness is a trigger factor for depression. Preamble to the constitution of WHO, in 1946, states, "Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity." Positive psychology takes it a level higher. (To look at life and see possibilities rather than constraints.) Martin Seligman speaks of thriving individuals, organizations and communities. William Compton describes positive psychology as seeking "to make normal life more fulfilling."

What makes one bounce back from setbacks, rebuild from scratch, lead happier, healthier more productive lives. A number of character traits help. Hope, optimism, love, purpose, meaning, all contribute. Rick Snyder in his book "The Psychology of Hope" talked about hope as a life-sustaining force that is rooted in our relationship with the future. Hope is a state of mind. People inadvertently think about what is coming up. Hopeful thinking is different from other types of future thinking such as fantasizing and dwelling.

The three elements of hope are goal, agency and pathways. Hopeful people set realistic goals, plan for and deal with the obstacles in their way and sustain motivation and progress despite setbacks.

Peterson and Seligman (2004) pointed out that hope and optimism are forces oriented towards the future. Optimism involves expectations that the future will be better than the present. Hope involves cognitions that the future will be better than the present and you have a role in making it so. Optimism is an attitude. It does not concern itself with real information about the future and it may not have a specific goal. It could simply be an illusion or a positive expectation bias. A hopeful person is a realist who sees world in a clear, cold light. Optimism is partly based on temperament. The components are hopeful thinking are learned in early childhood. Optimism can benefit us. It can foster good health and happiness, buffer stress and anxiety and help us cope better with the present. But when life throws a curve, when the going gets tough, optimists can get stuck and frustrated. Hopeful people are energized to act and they move ahead, whatever the challenge.

The many virtues of hope: Academic success

Link between hope and academic success is well established. Evidence for the same comes from four longitudinal studies (Peterson and Lopez). Three of these studies followed college students' success from the freshman year to their graduation. Results showed that how students think about the future predicts benchmarks of academic progress and success, including how many courses they enroll in, how many credits they earn, their GPA across those courses, their cumulative GPA and the likelihood that they will graduate. One study showed that low-hope students are three times more likely to be dismissed from school for poor grades. Another study which pitted hope against ACT scores, found

that hope is a better predictor of ongoing enrollment and graduation than the standardized entrance exam. The study of hope involving law students found that a student's level of hope predicted his or her ranking better than the LSAT.

Showing up versus Absenteeism

Professor James Avey of Central Washington University believed that employees who are excited about company goals and their own future might miss less work. To test this hypothesis, he studied hope and absences among more than one hundred mechanical and electrical engineers in a Fortune 100 high-tech firm. Results showed that more hopeful the engineer was more likely he was to go to work. Over the course of twelve months, the high hope engineers missed an average of twenty four hours or less than three days of work (not associated with planned leaves and vacations) with many of them missing no time at all. Low-hope engineers missed more than ten days of work each on average. These employees cost the firm nearly four-times as much as their high-hope colleagues in lost productivity. No other workplace measure (including job satisfaction, commitment to company, confidence to do the job) counted more than hope in determining whether an employee would show up. Avey suggested recruiters consider applicants' hope along with other requirements, in their hiring decisions.

Productivity

Hope-productivity link has been demonstrated in many studies, across many countries (China, Portugal, the United States and Switzerland), and in many professions. Hopeful salespersons reach their quotas more often; hopeful mortgage brokers process and close more loans and hopeful managing executives meet their quarterly goals more often.

Suzanne Peterson studied how hope was associated with the quantity and quality of problem-solving strategies. Results showed that more hopeful executives produced the better solutions. They also submitted more solutions. Hope is especially important in organizations experiencing uncertainty due to rapid changes in focus and shifts in leadership. In these settings employees' hopefulness can have a better impact because they require the problem-solving orientation and perseverance of those with higher hope.

Good health and Longevity

Rick Snyder of University of Kansas conducted a live experiment on ABC's „Good Morning America“ showing hope in action. His studies had shown hopeful people consistently tolerate more pain than their less hopeful counterparts. Hopeful people tend to make good choices and manage chronic health conditions well. Hope promotes healthy behaviors.

Psychiatry professor Stern and colleagues at University of Texas Health Science Center in San Antonio carried research to find „Why do some people die while others, who may be no less ill or in no less physical danger, continue to live?“ Findings showed that many more of the hopeful were rated „high“ in physical activity, fewer were smokers. Hopefuls also scored much lower on a standard measure of depression and significantly higher on measures of well-being and number of social contacts. They were also on average one year younger and slightly better off financially. Mortality was higher in hopeless group (29% vs 11% in hopefuls). Results: Hopelessness is a strong predictor of mortality. People who said they were hopeless were more than twice as likely to die during a follow-up period as the people who said they were hopeful about the future. According to Stern, the link between hope and longevity is „behaviorally

mediated.“ In other words, hope for the future drives particular behaviors in the present that, in turn, result in a longer or shorter life.

Well-being

According to well-being expert Ed Diener of the University of Illinois, someone who is satisfied with life, experiencing positive emotions and not experiencing negative emotions meets the criteria for a happiness diagnosis. Shane Lopez and Matt Gallagher of Boston University carried research to find if being hopeful predicted (or was predicted by) these symptoms of happiness.

The study found hope to be a strong, unique predictor of satisfaction and emotions. Their work led them to suggest that hope is a symptom of happiness.

Even a brief intervention with students designed to boost their hope led to a measurable increase in life satisfaction. Longitudinal studies of workers suggested employees high in hope experience more well-being over time. It appears hope buffers well-being from the effects of negative life events, shielding from adversity, protecting from stress and sadness and making room for happiness. Study of firefighters coping with daily stress inherent in their jobs showed that those high in hope were able to protect themselves psychologically from stress.

Hopefulness does more than buffer. It contributes directly to meaning and purpose and so to our well-being. Studies by David Feldman of Santa Clara University showed a correlation between hope and meaning. Hope spurs us to pursue what matters to us most, which in turn gives us a sense of control and purpose that is key to well-being.

Anecdotal data, poll results and correlation findings suggest hope and happiness go together but the question remains whether hope leads to happiness and well-being. To date, hope research suggests the answer is probability and that there is no causal link between hope and happiness.

The Present Study

Aim: The purpose of this study was to examine the relationship between hope and happiness.

Hypothesis: A positive relationship exists between hope and happiness.

Methodology Sample

The sample comprised 100 female undergraduate students of G. M. Momin Women's College, Bhiwandi, who agreed to participate in the study. The age range was 18 to 21 years.

Tools

1. The Adult Trait Hope Scale (Snyder et al., 1991) - The Adult Hope Scale consists of 12 items; four items measure pathways thinking, four items measure agency thinking, and four items are fillers. Participants respond to each item using 8-point scale ranging from definitely false to definitely true. The scale takes only a few minutes to complete. In a study by Kermani, Khodapanahi, & Heidari (2012), Cronbach's alpha for the Hope Scale was found to be 0.86 and test-retest reliability was found to be 0.81.
2. Subjective Happiness Scale: Happiness was measured by using Subjective Happiness Scale (Lyubomirsky & Lepper, 1999). The scale consists of four items. Each item was presented on a seven-point Likert scale (1 = very unhappy, 7 = very happy). The total scores ranged from 4 to 28, with a higher score indicating higher subjective happiness. The internal consistency coefficient (Cronbach's alpha) was 0.70.

Procedure

Undergraduate students of G. M. Momin Women's college, Bhiwandi were invited to participate in the study. Consent of the participants was obtained. Participants completed the two measures. The Adult Trait Hope Scale and The Subjective Happiness Scale. Relationship between the two variables (hope and happiness) was tested by Pearson Product Moment Correlation Coefficient at 0.01 probability level.

Results and Discussion

Table-1: Mean and Standard Deviation of Hope and Happiness

Variables	Mean	Standard Deviation	N
Hope	49.66	6.47	100
Happiness	19.48	4.7	100

Descriptive statistics i.e. Mean and Standard Deviation were calculated for both the variables. Table 1 revealed Mean and Standard Deviation of Hope, 49.66 and 6.47 respectively and Mean and Standard Deviation of Happiness 19.48 and 4.7 respectively.

Table-2: Correlation analysis

		Hope	Happiness
Hope	Pearson correlation	1	.549**
	Sig. (2-tailed)		.000
	N		100
Happiness	Pearson correlation	.549**	1
	Sig. (2-tailed)	.000	
	N	100	

** Correlation is significant at 0.01 level (2-tailed), df = 99.

Karl Pearson’s correlation was performed to evaluate the relationship between hope and happiness.

($r = 0.549$, $p < 0.01$)

This study demonstrates that hope is positively correlated with happiness ($r = 0.549$). Results indicate statistically significant relationship between hope and happiness in female undergraduate students of G. M. Momin college, Bhiwandi.

Hakan Saricam of Dumlupinar University, Turquia (2015) carried a study to examine the dimensions of hope as related to subjective happiness. Results showed statistically significant relationship between hope and happiness in Turkish University students. A similar study was carried out by Bani Narula (Hope: The psychology of what makes one happy, 2017) in female undergraduate students in Chandigarh to find the relationship between hope and happiness.

Results revealed significant positive correlation between the two variables ($r = 0.721$, $p \leq 0.01$).

The field of positive psychology is founded on the belief that people want to lead meaningful and fulfilling lives, to cultivate what is best within themselves and to enhance their experiences of love, work and play. Hope and optimism are strengths that represent a positive stance toward the future. Expecting that good events will occur, believing that these will ensue if you plan and work hard to achieve, help lead a goal-directed life. Hope inspires us to transcend ourselves, to dream a little bigger, aim a little higher.

Since hope is a learned component, building a high-hope mindset will transform attitudes. Strategies for the same must be taught. These may be in tune with Laurie Santos’s „Psychology and Good life“ at Yale, teaching to lead a happier, more satisfying life. Teach people about the science of what makes for a good life and then give them tools from psychology to help them put these tools into practice. Acquire the skills of hopefulness, so that hope becomes a default setting in our lives – a strength we call on automatically.

Limitations of the study

1. The sample size is small ($N = 100$).
2. The sample presented here is limited to undergraduate students of G. M. Momin Women’s College. For this reason, it is questionable whether the findings can be generalized to different groups.
3. This research is limited by the use of self-report scales and did not use a qualitative measure of hope and happiness.

Conclusion

The power of hope cannot be overlooked. Hopeful people create ways to achieve their goals, treat failure as a learning experience rather than whining about it. The ones who find happiness are the ones who don’t make excuses. If it is broken, they fix it. If it is wrong, they make it right. Hope matters!

Suggestions for future research

Further investigation may be needed to focus on gender differences and across different age groups as this would enable to explore the concept in a more meaningful manner.

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Varkari's Concept of Happiness: An Introspection

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Abstract

The Varkari Sampradaya is not simply an esoteric movement, but it derives its root in the devotion of the humble people of the towns and villages of Maharashtra. This pilgrimage is the display of the spiritual joy of the Varkaris; it is also a manifestation of the popular joy which expresses itself in the loud form naively. The pilgrims forget their mundane desires and worries and prepare themselves for a purer love of God or bliss

According to Varkari saint the Spiritual happiness is unrelative to an object rather it is self-attained, it is considered the best type of happiness. Spiritual happiness is superior to worldly happiness. One who experiences spiritual Bliss is unaffected by worldly happiness and sorrow. This is the real charter of the saint who is Sthitapradnya. For him, real happiness lies in ceaseless chanting of the name of Lord Vitthala who is the store house of all happiness.

In the state of ananda or bliss the jiva becomes free from all sins, all doubts, all desires, all actions, all pains, all sufferings and also all physical and mental ordinary pleasures. Having become established in joy of Lord Vitthala he becomes jivanmukta (a being free from the cycle of rebirth). This word Ananda denotes Brahman, the innermost Self, the Blissful One, who unlike the individual Self has no real attachments.

Thus, word 'Ānanda' literally means bliss or Spiritual happiness. It signifies eternal bliss which accompanies the ending of the rebirth cycle. The Varkari saint who renounce the fruits of their actions and submit themselves completely to the divine will, arrive at the final termination of saṃsāra chakra to enjoy this eternal bliss (ānanda); where the bhakta did not seek union but tasted the God's love by being servant of the God through passionate commitment which is referred as bhakti, or devotion.

Varkari Philosophy is one of the masterpieces in philosophical systems, literature, poetry, metaphysics, science, spirituality, religion and yoga. It is also a real guide to live a contented life and let others also live happily. This paper tries to revisit the treasure philosophy of the varkari saints and explore the concept of happiness in their philosophy.

Keywords: Ananda (Spiritual Bliss), Varkari saints, Santsanga, bhakti, Lord Vitthala, Samsarachakra

The Varkari Sampradaya is not simply an esoteric movement, but it derives its root in the devotion of the humble people of the towns and villages of Maharashtra. This pilgrimage is the display of the spiritual joy of the Varkaris; it is also a manifestation of the popular joy which expresses itself in the loud form naively. It is not an extrinsic end beyond, but rather the very heart of the pilgrimage; Pandharpur inhabits the journey from beginning to end. The Philip Engblom says that the journey of varkaris is more than just a means to attain the goal of darshan of Vitthal in Pandharpur. It is a significance of spiritual discipline. The pilgrims forget their mundane desires and worries and prepare themselves for a purer love of God or bliss. The followers hug one-another respectfully and make prostrations with love to all. This suggests that they treat one-another as the children of God, realising the deepest human-dignity. This is also suggestive of spiritual democracy, in which freedom and equality springs from the root source of compassion and belongingness to God.

Vaishnava recognizes Vithoba, the beloved of all the saints, as their 'Maya-Bapa' or 'Mother' and 'Father' (in one) and Pandharpur itself as their 'Maher' the maternal house of the bride the one and only home of all the saints. Lord Vithoba is associated more with compassion, an infinite love and tenderness for his bhaktas (devotees) that can be compared to the love of the mother for her children pining for the presence of his devotees the way a cow pines for her far-gone calf.

According to Varkari saints the Spiritual happiness is unrelative to an object rather it is self-attained, it is considered the best type of happiness. Spiritual happiness is superior to worldly happiness. One who experiences spiritual Bliss is unaffected by worldly happiness and sorrow. This real charter of the sthithapradnya is found among Varkari saints. For them, real happiness lies in ceaseless chanting of the name of Lord Vitthala who is the store house of all happiness. The devotional lyrics of all these saint-poets are full of emotional love for God

In the state of ananda or bliss the jiva becomes free from all sins, all doubts, all desires, all actions, all pains, all sufferings and also all physical and mental ordinary pleasures. Having become established in joy of Lord Vitthala he becomes jivanmukta (a being free from the cycle of rebirth). This word Ānanda denotes Brahman, the innermost Self, the Blissful One, who unlike the individual Self has no real attachments.

Thus, word 'Ānanda' literally means bliss or Spiritual happiness. It signifies eternal bliss which accompanies the ending of the rebirth cycle. The Varkari saints who renounce the fruits of their actions and submit themselves completely to the divine will, arrive at the final termination of saṃsāra chakra to enjoy this eternal bliss (ānanda); where the bhakta does not seek union but taste the God's love being servant of the God through passionate commitment which is referred as bhakti, or devotion. This is well exemplified in one of the abhangas of Tukaram as follows:

‘हेचि दान देगा देवा तुझा विसार न व्हावा। गुण गाईन आवडी हेचि माझी सर्व जोडी न लगे मुक्ती धन संपदा। संत संग देई सदा। तुका म्हणे गर्भ वासी। सुखे घालावे आम्हासी॥’ (Rahirkar, G.S., *Sakal Sant Gāthā*, p. 178, ab. 1238)

According to Varkari saints to know Him is to love Him, and this love offers the inspiration for carrying out noble deeds and the significant social service. Thus, philosophy of Varkaris has a great significance in the present day world.

Bhakti or Divine Love has been an important component in the religious and spiritual India. The ideal of life, according to Jnaneshvara is Bhakti or life Divine in this very life. The world being a divine manifestation, Jnaneshvara does not support renunciation like some others. He advocates that one should carry out one's duties in a spirit of worship. He strongly feels that every act should be performed with a sense of one's duty and with an attitude of prayer. He is a believer in Karma - the Work ethics. One should do one's work without aspiring for its returns for if one works with full faith, he will certainly get the fruits of the same. The following verse reveals this philosophy: ‘कर्मण्ये वाधिकारस्ते मा फलेषु कदाचन।’ (Radhakrishnan S., *The Bhagvad Gita*, Chpt.2, Verse 47)

In saint Jnaneshvara's philosophy we find a happy harmony between Bhakti - divine love and Karma - work. Even though it stresses the feeling aspect of philosophy, it does not sacrifice the knowledge part and I feel this attitude is also responsible for a total change in the attitude towards the worldly things.

According to saint Jnaneshvara, the Absolute of Philosophy and the God in Religion are identical. The Ultimate Reality is pure consciousness, divine love and creative energy. Love is not something material. It is a living spirit, self-conscious and self-realizing. Every object in the world is significant to a devotee. For him, it is not a mere object of sensual enjoyment as a materialist would think but is the expression of Divine Love which is also the very source of his life. To Jnaneshvara, the Bhakti has the highest value not only from the human point of view but also from the point of Absolute Experience rather he considers bhakti as fifth purusharth. (Dandekar S. V. ed, *Sarth Jnanesvari*, 18-867, ‘चहं पुरुषार्था शिरी भक्ति जैसी॥’)

Philosophy of Varkaris is rooted in the welfare of the whole of mankind and never in terms of any specific caste, creed or religion. They have always spoken about how the problems of the humanity can be minimised through divine faith and love. They considers every human being and every creature as a part and parcel of the God, and the soul being the same in all living ¹beings one must look to each

other as if they are nothing but God. This principle of philosophical thought is well depicted in saint Jnaneshvara's abhanga which is as follows:

‘जे जे भेटे भूत ते ते मानिजे भगवंत। हा भक्तीयोगु निश्चित जाण माझा।’ (Dandekar S. V. ed, *Sarth Jnanesvari*, X-118)

The real nature of an individual is the same as that of God. Jnaneshvara has described this with beautiful similes. He finds the relation between the individual self the world and the God, more intimate, natural and real.

Our life is the medium through which Divine Love expresses itself. To realise this we require to unite the finite self with the Divine. This is the greatest thing to be achieved in life and it is within the reach of every human being, irrespective of caste, creed, gender, religion, time and geographical barriers. Sincerely if one follows one's own duties and responsibilities he can contribute for the welfare of the society. In addition, by controlling his passions like desire, lust, anger, greed, ego, temptation and jealousy, one can lead a happy and contented life. Also it will help to establish peace and harmony in society by reducing the tensions, and violence which have become rampant these days. Such controls help in keeping the family intact, which in turn moulds one's life. Varkari saints strongly believe in healthy, holistic society through a well knit family system based on mutual understanding and morality which has a spirit of sacrifice for one another.

It is further observed that all the thinkers, saints, sages, seers and the scientists have a common goal, i.e. the welfare and happiness of the humanity. All of them have spent their entire life in the quest for understanding the principles and laws of nature, life and ultimate reality. The scientists have always tried to invent and discover solutions to problems concerning the materialistic world and have stated the scientific laws and principles of nature in the form of equations and formulae of mathematical and physical sciences. But the saints, sages and seers who have been equally great visionaries, in their own way, have also expressed the very principles and laws of nature in the form of most poetic and lucid language.

At the end, if we look in retrospect, we find that the rule of law of any society or a nation must run close to the rule of life and the rule of life must run close to rule of Mother nature, because the rule of Mother Nature is the rule of Cosmos, it is the law of the Supreme, the Creator, the Brahman. In fact, this truly reflects the philosophy of Varkaris, which is true universally and for all times.

If one studies Varkari literature with full devotion and concentration, one will find that it is one of the master pieces in philosophy, literature, poetry, metaphysics, science, spirituality, Religion, Yoga and a real guide to live a contented life and let others also live happily. If the teachings of Varkari saints can form a part of the Education System, then it will create wonder among the students, to develop a feeling or a sense of reverence and respect and love in their parents, elderly persons, and teachers and towards other Human beings. Further, it will prevent the disintegration of families and breaking up of homes which have become quite common all over the world. Possibly, union of science and religion alone can bring peace and happiness to the world through the medium of education. This will help to build the men of character required for the holistic society.

If the international community of intellectuals, thinkers and leaders who shapes and guides the destiny of the world, decide to take up the task of establishing peace and harmony, then this is the time to put philosophy of Varkaris into practice by incorporating it in the Universal Education system, which is the dire need of the day. This philosophy can able to establish real happiness in the society; which is well expressed in the abhangas of saint Tukaram:

‘आनंदाचे डोही आनंद तरंग। आनंदचि अंग आनंदाचे काय सांगो झाले काहीचीयाबाही पुढे चालीनाही आवडीने॥ गर्भाचे आवडी मातेचा डोहाळा। तेथीचा जिव्हाळा तेथी बिंबे। तुका म्हणे तैसा ओतलासे ठसा। अनुभव सरीला मुखा आला॥’ (Rahirkar, G.S., *Sakal Sant Gāthā*, p.325, ab. 2326)

This will make saint Jnaneshwara's dream come true i.e. ‘अवघाचा संसार सुखाचा करीन’, where the Values and teachings of Varkari Sāmpradāya in contemporary times help us to bring changes in the

world of materialism, terrorism and corruption. By imbibing the principle of love and devotion practiced by Vārkaris can make the universe a better place full of harmony and peace; where everyone can enjoy the bliss of life. This is well expressed in 'Pasayadan' the grand epilogue to the Jnaneshvari; where saint Jnaneshwar asks for the grace of God for the pursuit of welfare and happiness of people.

आतां विश्वात्मकें देवें| येणें वाग्यज्ञें तोषावें| तोषोनि मज द्यावें| पसायदान हें||१७९४||

May the Self of the universe be pleased with this offering of words and bestow His grace on me.

जे खळांची व्यंकटी सांडो| तयां सत्कर्मीं रती वाढो| भूतां परस्परें पडो| मैत्र जीवाचें||१७९५||

May the sinners no longer commit evil deeds, May their love for doing good increase, and may all beings live in harmony with one another.

दुरिताचें तिमिर जावो| विश्व स्वधर्मसूर्ये पाहो| जो जें वांछील तो तें लाहो| प्राणिजात||१७९६||

May the darkness of sin and evil disappear, may the world see the rising light of the sun of righteousness, and may the desires of all creatures be fulfilled.

वर्षत सकळमंगळीं| ईश्वर निष्ठांची मांदियाळी| अनवरत भूमंडळीं| भेटतु या भूतां||१७९७||

May all keep the company of saints devoted to God, Who will shower His blessings on them?

चलां कल्पतरूंचे अरव| चेतना चिंतामणीचें गांव| बोलते जे अर्णव| पीयूषाचे||१७९८||

Saints are mobile gardens filled with wish-fulfilling trees, and they are living villages of wishfulfilling gems. Their words are like ocean of nectar.

चंद्रमे जे अलांछन| मार्तंड जे तापहीन| ते सर्वाही सदा सज्जन| सोयरे होतु||१७९९||

They are moons without blemish and suns without heat. May these saints be the friends of all people?

किंबहुना सर्वसुखीं| पूर्ण होऊनि तिहीं लोकीं| भजिजो आदिपुरुखीं| अखंडित||१८००||

May all beings from all the worlds be filled with joy, and may they worship God forever.

आणि ग्रंथोपजीविये| विशेषीं लोकीं इयें| दृष्टादृष्ट विजयें| होआवें जी||१८०१||

May all those for whom this book is their very life should be blessed with success in this world and the next.

तेथ म्हणे श्रीविश्वेशरावो| हा होईल दानपसावो| येणें वरें ज्ञानदेवो| सुखिया झाला||१८०२||

Then, Nivrattinath, the great Master said that this blessing will be granted. This brought great joy to Jnaneshwara. (Swami Kripananda, *Jiāneçvara's Gitā a rendering of Jnaneshwari*)

This is the determination of all the thinkers and philosophers of the world. I am confident that they would be more successful in fulfilling this determination by the Jeevan Darçana philosophy of Vārkarī Vaiñēavism.

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Role of Self-Help Books in Quest for Better Life

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Abstract

*This paper explores the dynamics of Self-help books on finding happiness, developing positive attitude and restoring relationships in present-day life. Self-help books are essentially self-improvement and enhancement books which have become popular book choices amongst readers across ages, genders, socio-economic classes and cultures. The research paper focuses on understanding pros and cons of such motivational literature in English language around the world and examines the phenomenal popularity of Carnegie's *How to Win Friends & Influence People* (1936), Stephen Covey's *The 7 Habits of Highly Effective People* (1989) and Rhonda Byrne's *The Secret* (2006). It also attempts to explain the need of increasing number of such self -help books in today's era of stress, alienation and virtual reality.*

Keywords: *Happiness Studies, Placebo effect, Reader-Response theory, Self-help books.*

1. Understanding Popularity of Self-Help books

The genre of Self-help book has become widely popular in present times and is viewed as a quintessential source of finding happiness, developing positive attitude and becoming socially compatible. Interestingly, more and more aisles in bookstores now-a-days are with such motivational self-improvement books. It is not just teenagers or students who are reading these self-improvement books but also readers across ages, cultures and times are reading them. Although Self-Help books are essentially Personality development books; the concerns and issues addressed in these books range from insistence on positive thinking, gender troubles, managing body images to spiritual highs of Yoga, Zen and much more. The quest of better life is innate and primitive in individuals across world and thus the role, importance, dynamics as well as caution while considering such wellness literature becomes pertinent today.

1.1 Nature of Self-Help books

The world of literature encompasses numerous genres with their own unique features. Various human emotions such as joy, trust, love and also negative emotions of fear, hatred, anger and so on; have found expression in form of verses, passages, dialogues in literature. There is prominent distinction of fiction and non-fiction that exists in the world of literature; which becomes quite crucial with regard to Self-Help literature. Are these books imaginative creations of author-as-mentors attempting to help readers realize their potential or time-tested lessons instructed to eager readers-as-learners aiming for a better life? With over-crowding of self-improvement literature in the book market; it is important to note that variety of self-help issues cater to multiple readers across time and space.

1.2 Features and Objectives of Self-Help books

With increasing popularity of Self-help literature even in today's era dominated with digital modes; underlying the contribution of the genre in human societies since ages and in posterity. For understanding some of the characteristic feature of these books; it is important to note that most of the time, they are written with the explicit intention of assisting the readers to develop or change their personal, social and professional walks of life. There is plethora of Self- help books with some addressing specific concerns such as depression, weight-gain, sleep disorder etc.; while some others focus on generalized topics of life such as developing positive attitude, changing life and such other. To a large- extent, it can be said that these Self-help books are reader-oriented as they are written, distributed and marketed as per the needs of their times. As noted by the author Jessica Lamb-Shapiro "Self-help books completely respond to the time that they were written and they tend to prey on people's fears and anxieties about that time"

2. Tracing the origins of the Self-Help Genre

It is quite interesting to consider the roots of the genre, which date back to classical and ancient times in form of Conduct books. They were essentially guide books that mentored masses about modes of manners, social etiquettes and everyday ideal behaviour. It is with the name of a book as *Self Help* (1859) itself by Samuel Smiles, a well-known Scottish author and government reformer that the genre originated formally in the literary arena and has evolved since then.

3. Revisiting milestones of the genre

While understanding the social and literary standpoints of Self-help literature, it becomes important to consider some of the milestone books in the genre. It is in form of conduct books or as advice writings that Self-help kind of literature has been prevalent in human societies. However, some of the Self-help books have created history in the world of books. One of such popular books is that of Dale Carnegie's *How to Win Friends & Influence People* published in 1936. It went through 17 print editions in its first year of publishing and sold 250,000 copies in the first three months. The book has sold over 15 million copies worldwide since and annually sells in excess of 100,000 copies. Thus, it becomes crucial to understand the reasons behind the success of the book.

The book has the credit of been written by the author, Carnegie who had himself mastered the art of social living; thus, it becomes also important to consider the sociological reasons behind the massive success of the book. It was towards the end of the Great Depression that the book was published and the book somewhere promised people an escape from their money worries and advice to be socially more accessible. Thus, the social acceptability in form of being a good host, caring friend or a better salesman ushered the sale of the book in a great way.

Another pioneering book in the world of Self-help literature is that of Stephen Covey's 1989 mega-hit publication *The 7 Habits of Highly Effective People*. The book claimed that it has basis of the proven principles and which helps both at individual and organizational level. With the enchanting number 7, Covey capsuled the principles of individual and group development. The first three habits focus on self-development through Being Proactive, Beginning with the End in the Mind and Putting First Things first. The next three habits focus on building healthy relations with other people: Think Win-Win; Seek First to Understand, then to be Understood and Synergize. The book ends with the eternally important habit of Sharpen the saw which refers to continuous improvement.

With more than 25 million copies sold in more than 40 languages, the book is clearly an international bestseller. However, many critics of the book have pointed out that the book is merely a business manual aiming for efficiency and increase in productivity. It is matter of interest to review if Covey's septenary habits are relevant even today. The closer analysis of the Covey's principles brings to our notice that the book is in fact a philosophy for living life more maturely. These habits are timeless by changing readers perspective to a mature view both for an individual and others. Thus, helping people change from the inside out and not at a superficial level.

Rhonda Byrne's *The Secret* is based on the belief of the law of attraction, which strongly claims that one's thoughts can change a person's life directly. It was in the year 2006 that the book took the world by storm with its implicit but persuasively narrated life-stories stressing on positive thinking in the most unique manner. The book has sold 30 million copies and has been translated into 50 languages around the world. The author unveils the 'secret' which she claims to have been known for centuries. The essence of the book lies in the principle that everything that happens to us is directly or indirectly making of our mind. The book gives a scientific base to this mind theory saying that our thoughts are magnetic and frequencies are associated with them; thus, they attract like objects which are reflected back to us.

Though, the book has received an enormous success; it has been criticized for various reasons such as being far-too-simplistic maxim, not being 'secret' in a real sense and also for viral advertising technique as being real reasons of its popularity. Numerous media critics have claimed that the book is in the tradition of New Thought, which has a spiritual base leading to personal development in a large

sense. The New Thought movement had already persuaded the notions of healing, creative visualization, healing power, law of attraction claimed in the Byrne's book as being secret.

4. Fictional diversion and Spirituality redemption of the genre

After examining the milestones in the personal development literature, it is important to note one commonality that of non-fictional nature of these books. The genre of self-help literature is essentially non-fictional in nature; thus, contributing to the realism quotient in them. Generally, readers of Self-Help books are looking for advice, insight or inspiration and which has been encapsulated in doses preferably in non-fictional mode through various best-sellers and mega hit book sales. Yet, the new fictional diversion that the genre has received through fictional narration in motivational literature seems to be interesting. There are some popular fictional books such as Ayn Rand's *The Fountainhead* (1943), Mitch Albom's *Tuesdays with Morrie* (1997), Robin Sharma's *The Monk who Sold his Ferrari* (1999) which promote various life philosophies to readers in quite imaginative manner.

Another major shift in trend of Self-help literature in recent times is that of emphasis on being spiritual rather than being rich and materially affluent, promoted in some early Self-help literature. In this regard, McGee's social observation "Generally, an economic downturn or crisis leads to a jump up in books on personal finance and how to stay afloat but also to an increase in a counter literature that emphasizes spiritual rather than material values." (np) Thus, the decluttering or destressing trend in Personality Development literature has become a direct outcome of materialistic and consumeristic society of today.

5. Readers-Consumers of Self-Help books

There are different reasons of different readers for taking up reading of Self-help literature. Many readers are prompted into such inspirational or motivational books along with transition phases in their lives such as vital developmental phases of life, career, health, personal relations and so on. Further, there are other reasons also for increase in readership of self-elevating literature such as fame of the author, career requirement, recommendation by friends or simply at times chance of browsing through the book in bookstores.

Although, there is an immense popularity of developmental literature; there are many readers who shy away themselves accepting their need of reading Self-help literature. There is also prejudiced notion that readers of self-help literature are socially-incompetent, shy and kind of underprivileged individuals. Rather than appreciating the urge for self-improvement; many a times these readers are looked down. It is the myth of self-sufficiency that many people possess which don't allow many readers to openly read self-help books. In today's age of reader-orientedness, theories like reader-response theory focus more on the readers' reaction rather than the text itself. Also, the urge of self-upgradation in today's competitive world attract many readers towards the genre. In one of the popular personal essay series, a reader-writer rightly observes "The point of reading personal development books is not to be a better person afterwards. The point is to thrill in the imagining, while you are reading the book, of the better person you could become."

5.1 Critical Social Reception of Self-Help literature

In today's age when the Self-help literature industry has become a million-dollar industry; many critics and social thinkers ask the questions whether self-help books really help? They are criticized for being unscientific in their approach towards various life-events. At times, abstract ideas and notions propagated by these books of self-development fail to provide a guaranteed and concrete results.

The full-fledged promotion that various multi-national corporations devise in form of aggressive marketing campaigns in form of lavish book-launches, astonishing media coverage and glossy prints of the genre have direction relation with increase in sale of books. It is also interesting to note the Placebo effect that the genre of Self-help has to a large extent. A placebo effect occurs when a pill, procedure or person has the intended effect, being the implied cause for desirable effects. Many critics of the genre have pointed out the impact of self-help books as placebo effect. They argue that the trigger of placebo effect helps in self-healing of the readers in regard to the needs of the reader; thus, in a way discrediting the celebrated books of self-help.

Another turn of social criticism towards the genre is in the form of parodies of major Self-help literature. Some of the classics of Self-help books are severely satirized in form of *The Seven Habits of Highly Ineffective People* for Covey's classic and *No Secret*, poking fun at the notion of the Universe answering our deeply held desires; when simple needs of daily life such as desiring a window-seat and such remains unfulfilled in the Universe!

5.2 Contemporary Social times and the Genre

The broader purpose of self-improvement books is that of helping out their potential readers improve the quality of their life; it in form of developing optimism, over-coming fears or managing their social ties. With this purpose in consideration; it again points out at the individualistic orientation of present times due to its insistence on self-upgradation. With the mentality of individual progress, there is an increased possibility of alienation; which is the reality of present societies across the world.

Another major contributor for blooming of the genre is the stress factor in modern times. Besides, there have been loads of books on stress management; there are self-enrichment books on diverse arenas such as public speaking, introversion, weight management, sleep disorder, gender-talks, meditation and beyond. All these are directly or indirectly connected to stress factor of human life.

The social reality of virtual world around in present times is yet another contributing factor for increase in Self-help literature. The social disconnect that is prevalent in the cultures across the world has ushered the need of improvement books. Certain social needs which were previously fulfilled by the institution of family and other social groups are shifted to the world of self-help books. With books on life-lessons on some of the basic human needs such as of love, friendship and gratitude; these missing social links are revived and rekindled in readers' mind with help of Self-help literature.

6. Enduring the test of the time

Although the seminal self-help books capture perennial truths about human behaviour, relationships and nature of life itself; the world has changed dramatically since the publication of these self-developmental books. Thus, doubts on the relevance of these books in present times with questions like: Are the advice in these books still relevant? Can it be adapted for the contemporary times? become quite important. In this regard, one should understand that the role of author is not just as the creator of the message but that of a therapist. Reading of the genre become an act of empathy, trust and friendliness for readers looking for their life needs. Today's Wellness industry is crowded with Personal development programmes, counselling centres, alternative medical practices, mind activities and the list seem endless; yet the uniqueness of the Self-help literature is due to its direct connect and appeal with the human psychology. The innate human nature for finding happiness and peace of mind; which is underlined through various happiness studies become instrumental in the success of the genre. As Letitia Baldrige, the renowned author notes "Go to any bookstore, and you'll see thousands of books on etiquette, which suggests there's a lot of self-help going on. There is hope".

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On Happiness: Yoga through JK!

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Abstract

It is a known fact that Patanjala-Yoga upholds the ideal Kaivalya, the Spiritual Happiness as the Summum Bonum of human life and Samadhi is the pen-ultimate goal. The meaning of the terms like Kaivalya and Samadhi are more or less same for all commentators. However, P.Y.Deshpande, in his "Authentic Yoga" or "Kharaa Patanjala-Yoga" interprets and illustrates specific aspects of Kaivalya and Samadhi which go very close to J. Krishnamurti's idea of Happiness, Joy or Delight. The influence of Krishnamurti on P.Y. Deshpande is a well-established fact. The traditional framework of Patanjala-Yoga which is metaphysical is revisited and reinterpreted by him through the lens of JK. Though interesting, it will be out of place to consider his interpretation of Yoga fully. Let us confine ourselves to the idea of happiness. The happiness is mostly conceived at the biological level gratifying physical needs. At times, it is intellectual and consists in ideas- acquainting with ideas, exploring ideas, creating ideas and analyzing or synthesizing the same. Happiness may be in accomplishing a herculean task or winning a difficult game. The experience of getting immersed in devotion may yield happiness and sacrifice-personal, social or national-may lead to happiness. But the point, here, is that Simple activities like listening to what Leibnitz calls "Petites percipi" like the sound of waves of the sea or activities like sky-gazing and bird-watching can be a great source of Happiness without having in mind any idea of Goal, End, Destination or Summum Bonum. Here, the attempt is made to highlight values emphasized by him. Accordingly, in the first part of the paper, the conventional idea of Happiness is brought out; in the second, the idea of Happiness maintained in Kharaa Paatanjala-Yoga" is explained and in the concluding part, the significance of his concept is elucidated considering the present context.

Keywords: *Kaivalya, Samadhi, Beatific experiences, Petites Percipi, Cittaprasaadanam, Adhyatmaprasaadanam, Darshana-shakti and druk-shakti, Ishwarapranidhana, Citishakti*

It is a known fact that Patanjala-Yoga upholds the ideal of Kaivalya, the Spiritual Happiness, as the Summum Bonum of human life and Samadhi is the pen-ultimate goal. The meaning of the terms like Kaivalya and Samadhi are more or less same for all commentators. However, P.Y.Deshpande, in his "The Authentic Yoga" or "Kharaa Patanjala-Yoga" interprets and illustrates specific aspects of Kaivalya and Samadhi which go very close to J. Krishnamurti's idea of Happiness, Joy or Delight. The influence of Krishnamurti (JK) on P.Y. Deshpande (PY) is a well-established fact. The traditional metaphysical framework of Patanjala-Yoga is revisited and reinterpreted by him through the lens of JK. Though interesting, it will be out of place to consider his interpretation of Yoga fully. Let us confine ourselves to the relevant ideas.

Ordinarily, the happiness is conceived at the biological level gratifying physical needs of food, clothing and shelter. Quality, Comfort and Health are significant dimensions and, hence, function as determinants of refined happiness. Social factors like belongingness, acceptance, recognition and esteem trigger happiness. Intellectually viewed, happiness consists in ideas-acquainting with ideas, exploring ideas, creating ideas and analyzing or synthesizing the same. Ideation is a great source of happiness. Happiness may be experienced by solving a puzzle or arriving at a solution. It can be out of accomplishment of a herculean task or winning a difficult game. The sacrifice-personal, social or national- leads to happiness and experience of getting immersed in devotion yields happiness akin to peace. Advaitic Realisation has been regarded as the epitome of Happiness. What R.D. Ranade calls 'Beatific Experience' or Bliss is the Culmination of Mystical Experience. As we know, not just Mystical Experiences but simple activities like listening to what Leibnitz calls "Petites percipi" like the sound of waves of the sea or activities like sky-gazing and bird-watching can be a great source of Happiness without having in mind any idea of Goal, End, Destination or Summum Bonum. Here, an

attempt is made to highlight values emphasized in Kharaa Patanjalyoga. Accordingly, in this first part of the paper, the conventional idea of Happiness is brought out as the background. In the next one the idea of Happiness maintained in “Kharaa Patanjala-Yoga” is explained and in the concluding part, the significance of his concept is elucidated reflecting on the same critically.

Khara Patanjala-Yoga” explains Yoga-Darshana in a novel way. PY refers to the Four Circles. The first outermost one refers to our Vruttsisarupya i.e. the tendency to get identified with the external world. Conformity, Authority, Conditioning, Identification, Comparison lead to Vruttsisarupya. Then we pass to the second circle inside the outermost one where five external aids Yama, Niyamadi (Bahiranga Sadhana) occur. From the External or Bahiranga, we move to the third circle of Internal aids (Antaranga sadhana) of Dharana, Dhyana and Samadhi. Lastly, the innermost circle is reached. It is, according to PY, the state of Nirbeeja Samadhi. Thus, his effort is to present Yoga as the **objective** discipline.

Various pivotal terms are interpreted in a unique way. The striking example is of the concept of Vikalpa”. It is defined by Patanjali as “Shabdajnanaanupati Vastushunyo Vikalpah” i.e. Vikalpa is that which follows Shabdajnana-Testimony-but is Vastushunya i.e. there is no corresponding object in reality. Hence, the standard examples are given of Hare’s Horns and Sky-Flower. But PY offers a radically different interpretation. He maintains that concepts of God, Atman, Brahman, Maya, are words without corresponding objects in the external world. Like JK, he maintains that not only transcendent realities but also all isms, ideologies, theories or dogmas hold no good and are Vikalpanaatmaka. Hence, these, in his opinion, are the illustrations of Vikalpa. These are merely the words in language. Again, and Again, he keeps on telling us that human beings are the only beings who are endowed with linguistic capacities. These words in language are vacuous as these do not have any corresponding reality. So, Identification with nation, race, religion, ideal or ideology is regarded as an instantiation of Cittavruttsisarupya. It is regarded as a source of conflict, strife, chaos, disorder and violence. If Panchakleshas viz., Avidya, Asmita, Raga, Dvesha and Abhinivesha are responsible for miseries, Pratiprasava is suggested as a means of attenuation of these Kleshas. Pratipakshabhavanam is positively prescribed in Yoga. Maitri, Karuna, Mudita and Upeksha are upheld for Cittaprasadanam. If it is the clash of ideologies which leads to strife and violence, the mind gets developed like a crystal(Sphatikamaneevat). It assumes the colour of the object which is in proximity but does not have any quality of its own (Svaroopashunya). Such a Mind may perceive with Sensitivity Aurora Borealis but does not get entangled into it. It is described as “Adhyatmaprasada”. Rtambhara Prajna and Vivekakhyati result in such a state of Vivekakhyatijanya Prajna. Such Vivekajnana is Emancipatory. Darshana-shakti or Drushya-shakti is realized to be Different from Drashta or Druk-shakti.

Repeatedly, we are told by PY that there are two ways laid down in Patanjala-Yoga- The one loaded with Kaivalya where the mind is filled with Vivekavishaya i.e. objects of Discrimination. Here, what is promoted is beneficial to all whereas, in the second case, what is promoted is nothing but miseries, sorrows, pains and sins. Mind, here, is loaded with worldly concerns and objects as it is conditioned and coloured with past experiences. The idea of Happiness is, needless to say, undercurrent in the former.

The most important point, which needs to be stressed here is that any Sutra, according to PY, is to be understood and then contemplated upon in one’s own context. The meaning, it bears, in relation to one’s own self is to be known. My point is that, here, PY, like JK, insists on **self-observation** and **Quest for Truth**. Whatever is presented to the mind is to be observed without preferences, choice, judgements, evaluation. Such an observation brings out changes at micro as well as macro level. Most importantly, it is conducive for the emergence of new interpretations. **Creativity** is revealed by the plurality of interpretations of the Sutra. Since no belief, conviction, faith or prejudice is operative and the Sutra enables us to see the fact as it is;(Incidentally, human being is seen as a human being without the lens of caste, creed, religion, gender; Sutra as a Sutra presents diverse meanings.)

The workings or operations of the world, makes us humble. Though no Godhead or Authority is believed in JK, PY explains **ISVARAPRANIDHANA** in a specific way. Reminding us of Russell’s

“Free Man’s Worship”, PY maintains that the natural processes involved when observed without choice leave us with nothing but **Humility**. Again, humility is not to be sought but caught. It is to be noticed. Briefly, **Yoga**, according to PY, consists not in meticulously practicing the Eightfold Path in a fixed way but to **OBSERVE** Yamas, Niyamas, etc. in our own behavior without prejudice, evaluation, judgement and to experience Humility, Creativity, Love, Non-violence, Truthfulness, Celibacy, Non-avariciousness arising effortlessly, naturally, spontaneously. Even Tapas, on this view, does not mean intentional or deliberate Penance. In his words, it is not Prayatnajanya but Darshanajanya. It is, he further explains, Jnanamaya”. It is nothing but Vision. This is, according to PY, Khara Patanjala-Yoga.

Moreover, PY raises a question regarding the existence of Purushavishesha. The question is whether the existence of the Supreme Being free from Kleshakarmavipaka i.e. the effects of Mental Afflictions possible. Rather than dealing with this question, what PY maintains is remarkable and is in tune with JK. He draws our attention to the point that this question needs to be viewed with **pure, unprejudiced, unpolluted, unconditioned, innocent, pristine mind. The whole life may be led pursuing such questions. So, the pursuit of Happiness, on this view, is nothing but the pursuit of such questions.** Here, we come across a very novel idea of Happiness. Happiness, on this view, is not in satisfying the intellectual thirst by merely obtaining definite answers, solutions, results but in pursuing such questions. The process, rather than destination, is viewed as a source of Happiness. Consequently, it is realized that our knowledge is limited. **To realise one’s limitations is to bury one’s own self.** Thus, the attention is drawn to the Unknowable and all the rest recedes to the background. The stark contrast between the awareness of the Unknowable and the realization of one’s own knowledge reveal the meaning of what is called ‘Isvarapranidhana’. The Surrender to the Highest is attended by direct, immediate Experience. It makes us to know the Happiness of unparalleled kind which results in “Vishoka va Jyotishmati” i.e. it is goodbye to grief or creatively arriving at out-of-box solution. The Light is nothing but the Solution arrived instantaneously.

As pointed out by PY, Life is, conventionally, a series of choices. In the hope of happiness, we go on making choices only to realise that we get conditioned to choose. Persistent and prolonged conditioning make us forget that we are free not to choose. Yoga avoids, what Sartre calls, “Anguish of Freedom” by not choosing. When we do not choose and let events, processes occur, we lead, upto a certain extent, Yogic life. Asana, Pranayama, etc. are not to be performed mechanically without Cittavruttirodha. The more authentic practice, the more approximation to Samadhi and Kaivalya. At this stage, there is the dropping of the Seed of all Doshas. We are told ‘Doshabeejakshaye Kaivalyam’. Cittanadi i.e. the mental flow is characterized as ‘Prashantavahita’ i.e. Peaceful, calm, quiet. Purusha is Sattvashuddha. Its Shuddhisamyak is nothing but Kaivalya. or Chitishakti.

To sum up, the position in ‘Khara Patanjala-Yoga’ is to realise

- ✚ Life as Natural Flow (Prakrutyapurat)
- ✚ Not to exercise Freedom of Choice, not to react
- ✚ Yoganushasanam i.e. the rule of Yoga
- ✚ Duhkhameva Sarvam” in the beginning
- ✚ Kaivalya as the culminating point occurring spontaneously, naturally, effortlessly.
- ✚ Stage beyond Good and Evil, Merit and Demerit. (Ashukla-Akrshna Karmas) and
- ✚ Most importantly, to realise Patanjala-Yoga as the Foundation of all other Darshanas.

Several questions may crop up, here. Firstly, is it possible to lead such a life? Is it worthwhile in the practical world in present times? Is it desirable as economic, socio-political aspects may get overlooked? In defense, it may be said that granting such a life is neither possible nor worthwhile; the value of the present interpretation is in tact theoretically. Moreover, most probably, this interpretation emerged out of his own experience of life-situations. To put it differently, there is a scope to maintain that he lived the Patanjala-Yoga, upto a great extent, and the interpretation is the outcome of his own

realisations. Though interesting, it is beyond the scope of this paper to investigate on the same, in details.

In conclusion, it may be pointed out that Simplicity and Innocence intended by both, JK and PY, are mentioned but not illustrated in the 'Kharaa Patanjala-Yoga'. The simple moments of Happiness such as watching the movements of any creature are not considered and elaborated. Moreover, for J.Krishnamurti, the "Insight" reveals Beauty in every existent and the fixed norms such as A is beautiful and B is ugly get knocked down. The mind attains such purity that everything it comes across is perceived to be good and beautiful. All is seen as beautiful and, therefore, whatever is perceived is a source of happiness, joy, amusement or delight. Lastly, Patanjala-Yoga refers to "Dharmamegha Samadhi" where all Virtues, as if, assume the form of cloud and such a mind is blessed with Samadhi which is characterized as "Potentials of the Virtue" as a source of all moral principles. To put it differently, to have such a mind which is not subject to but the fountainhead of all virtues is a prerequisite of Kaivalya. But, again. All efforts to develop such a mind, according to JK and PY, are of no use as such a state is attained spontaneously. Spontaneity, Freedom, Creativity are the values in Kharaa Patanjala-Yoga and are not ordinarily stated in Patanjala-Yoga. Therefore, more explanation is necessary in his respect. Of course, the plane from which PY comments is very high and is rather inaccessible to the masses.

Another crucial difficulty with "Khara Patanjala-Yoga" is that it views Patanjala-Yoga through the lens of JK. When any treatise is viewed, past influences are bound to color our perspective. But, as insisted by PY himself, each Darshana is to be viewed independently, in its own way. Accordingly, it is essential to view Yoga-Darshana independently-irrespective of all influences. It is quite possible, to anticipate, the arrival of "KHARAA PAATANJALA-YOGA' Yoga as interpreted by Patanjali' **without the lens of JK**. Needless to say, an endeavor to interpret Patanjala-Yoga independently is an activity of Happiness-for the Commentator as well as the Reader.

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The Role of Self-Compassion in Emotional Well-Being

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Abstract

Being compassionate with oneself in face of severe difficulties has been shown to influence various dimensions of well-being. Research has investigated positive link between self-compassion & emotional well-being. The present study investigated the role of self-compassion in enhancing emotional well-being which was measured through measuring participants' level of life satisfaction, anxiety, depression. 113 participants filled an online survey involving Self-Compassion Scale, The Satisfaction with Life Scale, State Trait Anxiety Inventory and Beck Depression Inventory. One way ANOVA (Randomized) was done to find out differences in life satisfaction, anxiety and depression due to self-compassion. The analysis revealed that there was a significant difference in life satisfaction, anxiety and depression among participants with low, moderate and high levels of self-compassion. Tukey's HSD (post hoc analysis) further revealed that participants high on self-compassion were high on life satisfaction and low on anxiety & depression; participants who were moderate on self-compassion were moderate on life satisfaction, anxiety & depression and participants who were low on self-compassion were low on life satisfaction, high on anxiety & depression. This causal connection between self-compassion and emotional well-being can be helpful to create training programs focused on teaching participants to be self-compassionate to promote emotional aspects of one's well-being.

Keywords: *Self-compassion, Anxiety, Depression, Life Satisfaction and emotional well-being.*

Introduction

“With self-compassion, we give ourselves the same kindness and care we'd give to a good friend.” - Dr. Kristin Neff

Mental health, as per World Health Organization, is defined as a state of well-being, in which every individual realizes his or her own potential, can cope with normal stresses of life, can work productively and fruitfully, and is able to make a contribution to community. There are many factors influencing well-being. Self-compassion is one of them. Past research has revealed that self-compassion significantly impacts various dimensions of well-being. Self-compassion has been linked positively to emotional, psychological and social well-being. Caring for one self as one cares for the friend in times of suffering is immensely beneficial to improve one's emotional well-being by reducing anxiety, depression and enhancing life satisfaction. The present study investigated the causal connection between self-compassion and life satisfaction, anxiety & depression among normal population.

What is self-compassion?

To understand the term 'self-compassion'; it is necessary for us to know what it feels to be 'compassionate' more generally. When we feel compassion, we are moved by pain and suffering of the other. When we see someone in pain, our heart connects with him or her. We feel the urge to help that person in some way. Compassion, thus, presumes recognition and clear perception of suffering which is part of human experience. It requires feelings of kindness, care and warmth towards the sufferer. It simply means being able to understand and 'suffer with' the pain that another person goes through (Neff and Germer, 2017). Self-compassion also includes these factors but turned towards oneself i.e. *it involves relating to oneself with care and support when one suffers* (Neff & Knox, 2017).

Self-compassion involves being open to one's own misery, experiencing feelings of warmth, care and kindness directed towards self, taking a non-judgmental, understanding perspective towards one's incompetence and failures, recognizing that one is not alone in this experience, one is part of a common human experience which everyone goes through. (Neff, 2003)

Self-compassion consists of three central components:

1. Self-Kindness versus Self-Judgement;
2. Common Humanity versus Isolation;
3. Mindfulness versus Overidentification.

These three elements interact with each other to create a self-compassionate state of mind when facing personal failures, perceived weaknesses or varied life difficulties. Each of these three elements is explained below:

Self-Kindness versus Self-Judgement:

Self-kindness includes being loving, empathetic and warm towards self and entails proactively consoling self in times of sufferings. It recognizes that facing life difficulties and sometimes being imperfect is inevitable. So we soothe ourselves in times of difficulties rather than getting angry over our problems. We can't always get what we want; we can't always be who we want to be. When this reality is denied or not accepted or resisted, suffering arises in form of stress, frustration and self-judgement. Self-judgement involves excessive negative, harsh and self-criticism in which the person evaluates or criticizes oneself harshly for not being competent or for not being able to meet life challenges. Self-kindness involves treating self with care and understanding rather than harsh judgment and actively soothing and comforting oneself (Neff and Knox, 2017; Neff, 2012).

Common Humanity versus Isolation

Common humanity involves seeing own experience as part of larger human experience not isolating self or perceiving self as abnormal and recognizing that life is imperfect and we too are imperfect! When things do not go well in external life, we may feel that others are having an easier time and our own situation is bad or abnormal. But we fail to notice that all other fellow human beings too have similar problems in life like we have. Self-compassion involves formulating one's negative life experiences in the backdrop of a shared human experience i.e. a state of mind in which one accepts that everyone struggles in life in one way or another. Instead of seeing oneself as an isolated, undeserving individual; self-compassion involves realizing that one's painful experiences of suffering is connected to the experience of pain shared by all humanity. Rather than feeling separate or cut off from society in times of dejection or loss, self-compassion promotes a deep sense of affiliation towards others. (Neff, 2012; Neff and Knox, 2017)

Mindfulness versus Overidentification

Mindfulness is a non judgmental, receptive state of mind in which one's thoughts and feelings are observed as they are without suppressing or denying them. It implies a stable mindful response to misery that neither suppresses nor intensifies negative emotions. Mindfulness allows us to "be" with painful feelings as they are and helps us to avoid extremes of suppressing or running away from painful feelings. We can't ignore the pain we experience and at the same time feel compassionate. Mindfulness involves turning towards one's own suffering with equanimity. In contrast to mindfulness; overidentification involves excessive worry or rumination about unpleasant feelings. Mindfulness also refers to maintaining composure in face of challenging life experiences and embracing life in the present moment instead of avoiding the mental narrative about one's problems or weaknesses. (Neff & Dahm, 2015; Neff & Knox, 2017)

What self-compassion is not?

People often do not take compassionate stance in situation because they confuse self-compassion with some other related terms which actually do not connote self-compassion. Let's briefly discuss what self-compassion is not.

1. Self-compassion is not a form of self-pity

Self-pity means feeling sorry for oneself or whining for one's bad luck. When people pity themselves, they are immersed in their own problems and forget that others around them too have similar difficulties. Self-pity involves exaggerating one's suffering and feeling isolated from the world around. On the other hand, self-compassion allows us to be being kind and loving towards self even in midst of misery, not feeling isolated or disconnected from the humanity. Self-pity entails being caught

up in one's own emotional drama and not being able to step back and objectively look at the problems one is facing. A self-compassionate person instead would be able to create a 'mental space' between self and problems and would be able to look at problems in greater perspective. (Neff, 2015)

2. Self-compassion is also very different from self-indulgence or self-criticism

Self-indulgence refers to involving oneself in pleasurable activities so much that one's well-being in long term is negatively affected (eg: watching too much TV or eating cakes or sweets too much). Self-compassion actually involves being kind to oneself in such a way that one is happy and healthy in long term also. People sometimes are reluctant to be self-compassionate towards self because they fear that they may let themselves get away with anything. Sometimes, people feel by criticising or shaming one self, one would be able to get what one wants or grow towards goal. But this change would arise from fear or distorted picture of reality. Actually, in self-criticising, one's actual weaknesses would remain unacknowledged because of fear of facing reality. Being compassionate would involve taking action because one cares or loves self. It involves looking through one's weaknesses with safety net of care and love. Self-compassionate person is motivated to search the things one wants to change or grow (even when it brings displeasure) clearly without the fear of self-condemnation (Neff, 2015).

3. Self-compassion is not same as self-esteem

Self-esteem involves judgement or evaluation of one's self-worth. Self-compassion requires oneself to be kind and accepting of one's successes and failures both which will in turn contribute in developing a healthy self-esteem especially in times of challenges.

According to Neff (2003), self-compassion contributes to our psychological well-being, enhances one's emotional resilience, leads to more accurate self concept, more loving relationship towards others, less narcissism and less destructive anger.

Review of Literature

Past research on self-compassion revealed that self-compassion was positively linked to life satisfaction and negatively linked to anxiety and depression. Past research studies on self-compassion, life satisfaction, anxiety and depression are discussed below in brief:

Self-compassion and life satisfaction:

Life satisfaction is defined as a global satisfaction with one's life conditions. Self-compassion was positively correlated not only with life satisfaction but also with psychological capital which refers to inner resources like hope, resilience, self-efficacy and optimism which can be developed (Sabaitytė & Diržytė, 2016).

A research was conducted where the effect of humour styles on self-compassion and life satisfaction was examined. Results revealed that self-compassion and life satisfaction both were positively predicted by self enhancing humour (benign use of humour to enhance self) where as self defeating humour (detrimental use of humour to enhance self at the expense of others) negatively predicted self-compassion and life satisfaction. Furthermore, it was stated that the positive components of self-compassion and self enhancing humour would help individuals to imbibe positivity in life to survive through difficult situations (Yue, Anna & Hiranandani, 2017)

Self-compassion and depression

Depression is considered to be a long lasting and a repetitive mood disorder which is a major issue today. This causes immense suffering and needs to be treated often. Self-compassion is about showing positive attitude towards self during the period of stress or struggle. This helps in looking at the situations with a positive context, contributes in finding meaning in every situation and helps in dealing with the tensed situations effectively. A meta-analysis study states in its findings that higher level of self-compassion leads to lower levels of psychological stress, anxiety and depressive symptoms. It is inferred in the study that self-compassion acts as a protective factor against depression. It also identifies that the three components of Neff's construct of self-compassion are the strongest predictors of depressive symptoms in general population. The study also showed that self-compassion helps in moderating the effect of self-coldness (isolation, over-identification and self-

judgement) on depressive symptoms (Körner, Coroiu., Copeland, Gomez-Garibello, Albani, Zenger & Brähler, 2015)

In a study by Mehr & Adams (2016), self-compassion was found out to be mediating the relationship between maladaptive perfectionism and depressive symptoms. This showed that people with excessive maladaptive perfectionism were low on self-compassion resulting into experiencing high level of depressive symptoms.

In a study by Ehret, Joormann & Berking (2015), risk and resilience factors of depression were examined in depressed individuals. The study results revealed that both currently and remitted depressed patients were high on habitual self-criticism and low on self-compassion compared to never depressed control participants. Thus, self-criticism turns out to be a risk factor and self-compassion becomes a resilience factor contributing to depression.

Past research revealed that body image issues too are associated with self-compassion. In a study by Albertson, Neff and Dill-Shackleford (2015), the effect of three week self-compassion meditation training on improving body satisfaction in women was investigated. Compared to the control group, intervention participants significantly reported reduction in body dissatisfaction, body shame and self worth based on physical appearance as well as improvement in self-compassion levels and appreciation for one's own body.

Self-compassion and anxiety

Anxiety is frequently experienced especially in young age. Berryhil, Hayes & Lloyd (2018) investigated whether self-compassion mediates the relationship between chaotic-enmeshed family functioning and anxiety. Enmeshed families display severe emotional dependency and over-involvement. Chaotic family system entails limited leadership and alternating roles of family members between caregivers and children. The result of this study indicated that self-compassion mediated the relationship between the chaotic-enmeshed family functioning and extent of anxiety experienced.

Anxiety can be very debilitating if not managed. Past research has shown a negative association between self-compassion and various forms of anxiety. A study by Dahm, Meyer, Neff, Kimbrel, Gulliver and Morissette (2015) investigated association between mindfulness, self-compassion and PTSD symptoms in war veterans. Results revealed that there was a negative association between self-compassion and severity of PTSD symptoms. Furthermore, there was a negative association between self-compassion and functional disability too. After introducing interventions to increase self-compassion among war veterans, there was a decrease in functional disability and PTSD symptoms.

Self-compassion and emotional well-being

Emotional well-being is defined as absence of experiencing negative emotions, presence of experiencing positive emotions and satisfaction with one's life. Psychological well-being is defined as a state of actualizing one's full potential, coping productively with life's challenges and contributing fruitfully in society. Self-compassion has been positively associated with well-being. In a study by Arimitsu & Hofmann (2015), the role of cognitions in the relationship between self-compassion and affect was examined. Their study revealed that negative automatic thoughts mediated the role between self-compassion, anxiety and depression. Furthermore, regression analysis revealed that 13-42% of variance in anxiety, depression and life satisfaction was predicted by self-compassion. This implied that only cognitions are not enough to enhance emotional well-being. Kindness towards self also increases positive affect and enhances resources for life satisfaction.

Arimitsu and Hoffman (2017) investigated the role of compassionate thinking on negative emotions. The participants who engaged in self-compassionate thinking experienced significantly lower levels of negative emotions. Thus, self-compassion can help prevent people from experiencing negative reactions to unpleasant events in life.

There was a strong association obtained between self-compassion and well-being in parents of a child with autism. Self-compassion was positively correlated with life satisfaction, hope and negatively correlated with depression and parental stress. Self-compassion turned out to be a strong predictor of parental well-being over and above child symptom severity (Neff & Faso, 2014).

Brenner, Vogel, Lannin, Engel, Seidman & Heath, (2018) examined the role of self-compassion and self-coldness in well-being and distress. Their analysis reflected that it is important as counsellors to work on enhancing self-compassion and reducing self-coldness to improve well-being. But out of the two, it is extremely essential to help clients to reduce self-coldness to reduce distress. Additionally, self-compassion may buffer the relationship between self-coldness and distress. Thus, it is very important to teach self-compassion to clients who show self-coldness i.e. who are self-judgmental, self-isolating and who are too fused in their pain.

In a study by Allen, Goldwasser and Leary (2017), the role of self-compassion in well-being of elderly population was examined. Self-compassion was found out to be an important element to maintain well-being and physical health among elderly. The study also showed that individuals who responded to their sufferings self-compassionately maintained greater well-being throughout life. Furthermore, the individuals who were high on self-compassion felt no harm in asking for assistance for their physical weaknesses like assistance in hearing, walking, or memory. This revealed that people with high self-compassion accepted their weaknesses as compared to those who were low on self-compassion. Overall, the findings also suggested that if one consciously develops self-compassion, it would indeed lead to enhancement in subjective well-being too.

Being kind to oneself when confronting difficult situation is linked to healthier romantic relationships too. In a study by Neff and Beretvas (2012), couples' reports of self-compassion levels and relationship behaviour was assessed. The results revealed that self-compassionate participants displayed more positive relationship behaviour (like more on care and autonomy; less on control and verbal aggression) compared to those who were low on self-compassion.

Self-compassion is a healthy way to relate to the self especially when a person is experiencing difficult life situation irrespective of the life span one is in. In a study by Neff and McGehee (2010), association between self-compassion and well-being among adolescents and adults was examined. Self-compassion was found to be strongly, positively associated with well-being not only in adolescents but also in adults.

In a study by Bluth and Blanton (2015), the role of self-compassion on emotional well-being of adolescents was investigated. The results revealed that there was a significant relationship between self-compassion and all the components of emotional well-being i.e. life satisfaction, perceived stress, and negative affect. The components of self-compassion that strongly predicted emotional well-being were isolation, common humanity, mindfulness and overidentification.

Thus, past literature clearly showed connection between self-compassion and various dimensions of emotional and psychological well-being.

Method

Design

A random groups design having one independent variable (self-compassion) with three levels (participants with Low, Moderate and High levels of self-compassion). Based on participants' self-compassion score, participants were classified into three groups – those with high self-compassion (n=30), moderate self-compassion (n=69) and low self-compassion levels (n=14).

Independent variable

1. Self-compassion

Self-compassion refers to compassion turned inward. It involves how we relate to ourselves in instances of perceived failure, inadequacy, or personal suffering. It comprises of three components, each of which has a positive and negative pole that represents compassionate versus uncompassionate behaviour: self-kindness versus self-judgment, a sense of common humanity versus isolation, and mindfulness versus over-identification. These various components, in combination, represent a self-compassionate frame of mind (Neff, 2016, pp.265).

Dependent variables

1. Life Satisfaction

Life satisfaction refers to an individual's personal judgement of well-being and quality of life based on his or her own chosen criteria. It refers to global cognitive judgments of one's life satisfaction. It assesses one's overall satisfaction with life and does not measure negative or positive affect and loneliness. Judgements of satisfaction with one's life are based on comparison of one's life situation with what is thought to be considered appropriate (Diener, Emmons, Larsen & Griffin, 1985).

2. Anxiety

State anxiety evaluates the current state of anxiety asking how respondents feel 'right now' measuring subjective feelings of apprehension, tension, nervousness, worry and activation/arousal of autonomic nervous system. can be defined as a transient momentary emotional status that results from situational stress (Spielberger, Gorsuch, Lushene, Vagg, & Jacobs, 1983)

3. Depression

Beck, Steer & Brown (1996) have defined depression in BDI II as per DSM IV. According to DSM – IV criteria, depression involves two weeks of depressed mood, loss of interest and displeasure in nearly all activities. Additional symptoms are changes in appetite or weight, sleep & psychomotor activity; decreased energy; feelings of worthlessness or guilt; difficulty thinking, concentrating or making decisions; recurring thoughts of death or suicidal ideations, and plan or attempts. (Refer to DSM –IV, Major Depressive Disorder criteria in Mood Disorders section, pp: 320)

Hypotheses

1. There is a significant difference in life satisfaction as a function of level of self-compassion i.e. participants those who are high on self-compassion will be high on life satisfaction, those who are moderate on self-compassion will be moderate on life satisfaction and those who are low on self-compassion will be low on life satisfaction.
2. There is a significant difference in anxiety as a function of level of self-compassion i.e. participants those who are high on self-compassion will be low on anxiety, those who are moderate on self-compassion will be moderate on anxiety and those who are low on self-compassion will be high on anxiety
3. There is a significant difference in depression as a function of level of self-compassion i.e. participants those who are high on self-compassion will be low on depression, those who are moderate on self-compassion will be moderate on depression and those who are low on self-compassion will be high on depression .

Procedure

In order to obtain data from normal population, the researchers created google doc survey forms and sent its link online through social media in known family and friends. The participants who filled the survey further sent the link to their family and friends. The google doc survey forms started with a page asking for participants' demographic details like age, gender, occupation, marital status and education. The participants were also given some background information about what was the survey about, how to go about with the survey and proceed only if they wish to participate in the survey. Participants' names or email address was not asked in the survey forms which ensured confidentiality. The questionnaires were given in the following order – 1. Self-compassion scale, 2. The Satisfaction With Life Scale (SWLS), 3. State Trait Anxiety Inventory – State Form, 4. Beck Depression Inventory. Please refer to appendix C for questionnaires used for survey.

Sample size and participant characteristics

Convenience sampling method was used for the purpose of data collection. The total data collected was 113. Out of 113, 30 identified as Men; 82 identified as Women and 1 did not report the gender. - 28 participants were married and 82 were unmarried. Out of 113, 64 reported themselves as undergraduates, 35 as graduates and 14 as post graduates. Participants participated in the survey were between age 18 and 55. (Mean age = 23.74, SD = 8.38). However, most of participants were in the age group of 18 to 22, females, students, unmarried and undergraduates. Refer to Appendix A for frequency distribution of participants' characteristics.

Statistical Analysis

Descriptive statistics such as mean, standard deviation were found out for describing the nature of data. A one-way ANOVA (randomized) with unequal cell frequencies (High = 30, Moderate = 69, Low = 14) was done to find a difference in life satisfaction, anxiety and depression as a function of level of self-compassion on a sample of 113 participants. Tukey’s HSD (Honestly Significant Difference) post hoc analysis was calculated to know which pairs of means were significantly different from each other as a function of levels of self-compassion.

Results

Table-1: Mean, standard deviation and range of life satisfaction, anxiety and depression

	Mean	Standard Deviation	Range
Self -compassion	3.12	0.61	3.63
Life satisfaction	22.31	7.03	30
Anxiety	46.64	11.52	57
Depression	13.08	11.79	58

Table-2: One way ANOVA summary of life satisfaction, anxiety and depression (Independent samples with unequal cell frequency; K=3)

	SOURCE	SS	df	MS	F	p
Life satisfaction	Between gps	1092.0328	2	546.0164	13.5	<.0001*
	Error	4450.4981	110	40.4591		
	Total	5542.531	112			
Anxiety	Between gps	4767.4313	2	2383	25.98	<.0001*
	Error	10092	110	91.7518		
	Total	14860.1239				
Depression	Between gps	3268.4559	2	1814.2279	16.7	<.0001*
	Error	11949.8273	110	108.6348		
	Total	15578.2832	112			

Note : *p<0.0001- significant

Table-3: Tukey HSD of Life satisfaction

N=113	High(n=30)	Moderate (n=69)	Low (n=14)
.High (25.77)	-	3.48(ns)	10.70**
Moderate (22.29)	-	-	7.22**
Low (15.07)	-	-	-

*HSD(0.05)=4.27, **HSD(0.01)=5.34

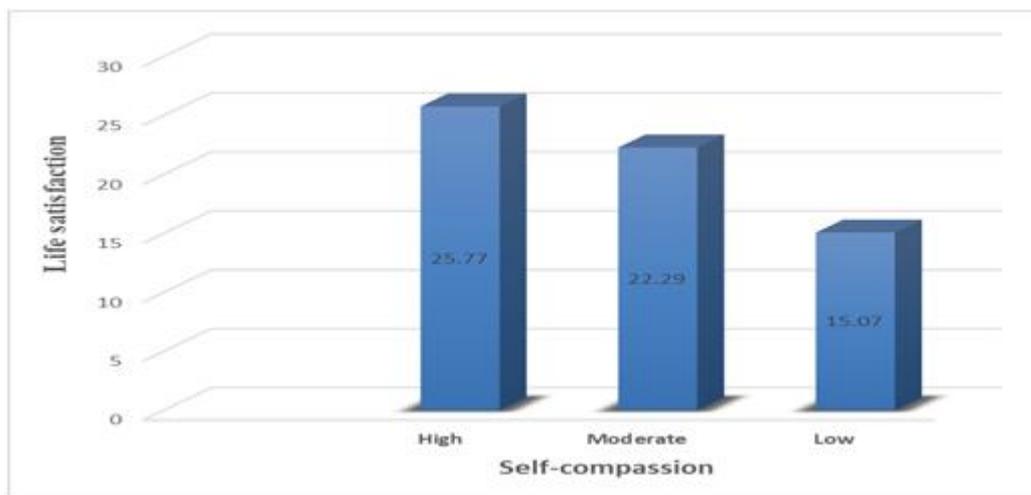


Figure-1: Mean Life satisfaction scores of 3 levels of Self-compassion

Table-4: Tukey HSD of Anxiety

N=113	High(n=30)	Moderate (n=69)	Low (n=14)
High (38.17)	-	9.41**	21.97**
Moderate (47.58)	-	-	12.56**
Low (60.14)	-	-	-

*HSD(0.05)=6.43, **HSD(0.01)=8.04

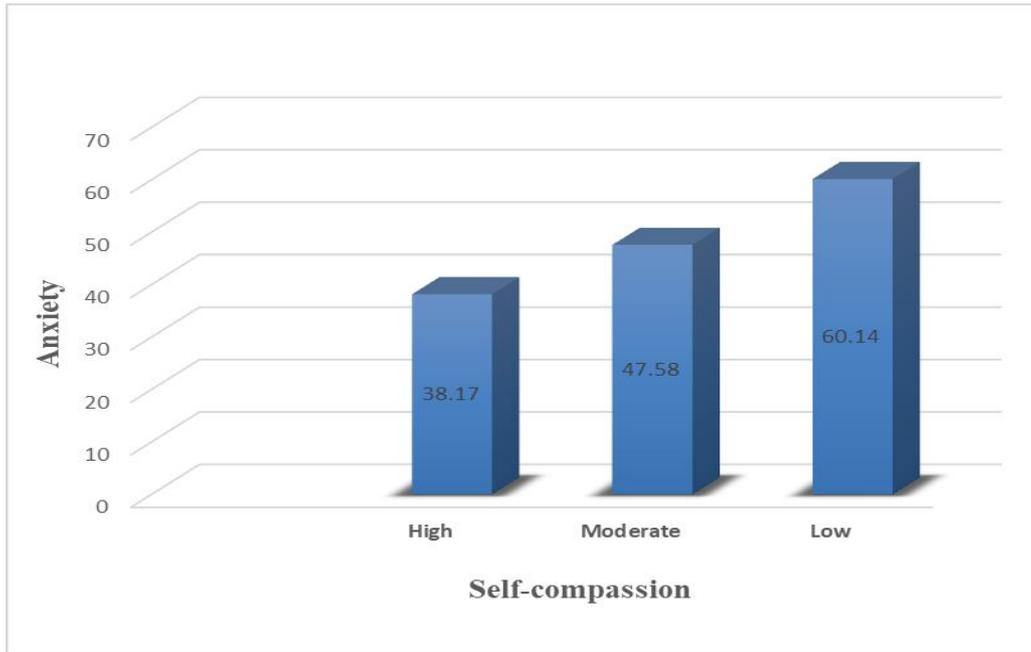


Figure-2: Mean Anxiety scores of 3 levels of Self-compassion

Table-5: Tukey HSD of Depression

N=113	High(n=30)	Moderate (n=69)	Low (n=14)
High (6.23)	-	7.28*	19.41**
Moderate(13.51)	-	-	12.13**
Low (25.64)	-	-	-

*HSD(0.05)=6.99, **HSD(0.01)=8.75

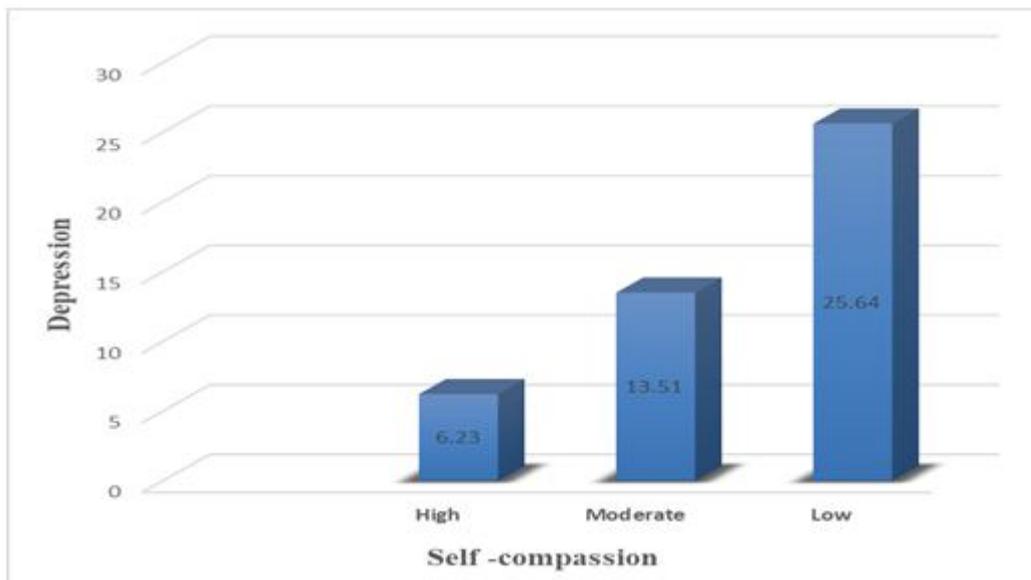


Figure-3: Mean Depression scores of 3 levels of Self-compassion

Discussion

Table 1 showed the mean, SD and range values of variables studied. The table clearly showed that, on an average, the participants were moderate on self-compassion, slightly satisfied with life, moderate on anxiety and showed mild mood disturbance on depression. The SDs and range values showed that the three groups showed less variability in life satisfaction scores compared to anxiety and depression scores. The three groups were roughly homogeneous in anxiety and depression scores.

Table 2 showed the one-way ANOVA summary of variables. It revealed that there was a significant difference in mean life satisfaction scores observed as a function of level of self-compassion. [$F_{(2,110)} = 13.5, p < 0.0001$]. Tukey's post hoc analysis (refer to table 3) revealed that mean life satisfaction scores of high self-compassion condition and moderate self-compassion condition were statistically not significant. However, the mean life satisfaction scores of moderate and low self-compassion condition and high and low self-compassion conditions were statistically significant at 0.01 levels. As expected, the mean life satisfaction score (25.77) was highest of participants with high level of self-compassion, moderate (22.29) of participants with moderate level of self-compassion, low (15.07) of participants with low level of self-compassion. Refer to figure 1 for graphical illustration.

Thus, hypothesis 1, "There is a significant difference in life satisfaction as a function of level of self-compassion, i.e. participants who are high on self-compassion will be high on life satisfaction, moderate on self-compassion will be moderate on life satisfaction and low on self-compassion will be low on life satisfaction", was validated by the group data on the basis of obtained F ratio, its significance and post hoc test. This was consistent with the past research by Yang, Zhang and Kou (2016) which revealed that self-compassion was positively associated with life satisfaction. Additionally, it also proved the mediating role of 'hope'. Hope was positively associated with life satisfaction and fully mediated the association between self-compassion and life satisfaction.

There was a significant difference in mean state anxiety scores as a function of level of self-compassion (refer to table 2). [$F_{(2,110)} = 25.98, p < 0.0001$]. Tukey's post hoc analysis (refer to table 4) revealed that mean anxiety scores of high self-compassion condition and moderate self-compassion condition, of moderate and low self-compassion condition and high and low self-compassion conditions were statistically significant at 0.01 levels. As expected, the mean anxiety score (38.17) was the lowest of individuals with high self-compassion, moderate (47.58) of individuals with moderate self-compassion and highest (60.14) of individuals with low self-compassion. Refer to figure 2 for graphical illustration.

Thus, hypothesis 2, "There is a significant difference in anxiety as a function of level of self-compassion, i.e. participants who are high on self-compassion will be low on anxiety, moderate on self-compassion will be moderate on anxiety and low on self-compassion will be high on anxiety", was validated by the group data on the basis of obtained F ratio, its significance and post hoc test. This was consistent with a past research by Neff, Kirkpatrick & Rude (2007) who studied the role of self-compassion and self-esteem in reducing state anxiety. The results revealed that self-compassion and not self-esteem buffered participants from experiencing state anxiety. Self-compassion may help in reducing self-evaluative state anxiety through treating oneself kindly with the recognition of imperfect human nature leading to developing a non-judgemental perspective towards negative emotions.

A look at table 2 also showed that there was a significant difference in mean depression scores as a function of level of self-compassion. [$F_{(2,110)} = 16.7, p < 0.0001$]. Tukey's post hoc analysis (refer to table 5) revealed that mean depression scores of high self-compassion condition and moderate self-compassion condition were statistically significant at 0.05 level. The mean depression scores of moderate and low self-compassion condition and high and low self-compassion conditions were statistically significant at 0.01 levels. Thus, as expected, the mean depression score (6.23) was the lowest of individuals with high self-compassion, moderate (13.51) of individuals with moderate self-compassion and highest (25.64) of individuals with low self-compassion. Refer to figure 3 for graphical illustration.

Thus, hypothesis 3, “There is a significant difference in depression as a function of level of self-compassion, i.e. participants who are high on self-compassion will be low on depression, moderate on self-compassion will be moderate on depression and low on self-compassion will be high on depression”, was validated by the group data on the basis of obtained F ratio, its significance and post hoc test. This was consistent with past research by Dundas, Svendsen, Wiker, Granli & Schanche (2016) who examined the role of self-compassion in depressive symptoms among college students. Results revealed that when participants were high on self-compassion, depressive symptoms were less as self-condemnation was less. When participants were low on self-compassion, self-condemnation predicted depression in college students. Thus, it self-compassion can help participants keep self-condemnation thoughts in control to prevent from experiencing depressive symptoms.

Conclusion

There was a significant difference in life satisfaction, anxiety and depression as a function of self-compassion. There was a significant impact of self-compassion on life satisfaction, anxiety and depression.

Limitations

Though there was a causal connection obtained between self-compassion and indicators of emotional well-being that is - life satisfaction, anxiety and depression. There were some limitations of the study. Sampling procedure used was convenience sampling and not random sampling. The sample was not nationally and developmentally representative. The LGBTQ community was also not represented in the sample. Self-report questionnaires were used so the participants may have faked good or bad. These limitations can be worked upon in future research.

Implications

Self-compassion has shown to be improving all aspects of well-being. This can be very useful in mental health settings wherein clients can be taught to be self-compassionate instead of self-critical to enhance emotional, psychological and social well-being. Future research can be focused on examining the impact of self-compassion on specific psychopathological symptoms like body image issues, PTSD, dysfunctional family functioning or abuse or neglect.

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Appendix-A

Frequency distribution of participants' characteristics, n=113

Age Range	N	%
53-57	2	1.76
48-52	1	0.88
43-47	2	1.76
38-42	7	6.19
33-37	4	3.53
28-32	7	6.19
23-27	11	9.73
18-22	79	69.91
Gender	N	%
Male	30	26.5
Female	82	72.66
Prefer Not To Say	1	0.88

Gender	N	%
Male	30	26.5
Female	82	72.66
Prefer Not To Say	1	0.88

Occupation	N	%
Full time/part time job	33	29.20
Homemaker	12	10.61
Student	60	53.09
Unemployed	2	1.77
Others	6	5.30

Marital Status	N	%
Married	28	24.77
Unmarried	85	75.22

Educational Qualifications	N	%
Under Graduates	64	56.63
Graduates	35	30.97
Post Graduates	14	12.38

Career Counselling – the need for Parental Counselling for Happy Life

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Abstract

Happy career is a source of constant happiness and fulfillment. We realize our true potential in the field most suited to us. Our attitude and aptitude match well when we make a right career choice. We cannot make Sachin Tendulkar into a Chartered Accountant. This requires a proper career planning which has to be a crucial aspect of education at every stage. In today's knowledge-driven globalised economy where every seven years fifty percent knowledge gets outdated due to rapid, disruptive technological and economic shifts; career planning requires a well informed approach. Most of the students and their parents make career choices in traditional way with undue, irrational importance given to the academic merit. Students have to go through the grueling and frustrating grind of numerous entrance exams. The rate of students' suicides is frightening that shows that something is gravely wrong with our education system. To remedy this situation one major and result-oriented initiative could be parental counselling. Career of any student is a 'joint venture' of the student and the parents. With parental counseling on career planning at right time will save our children from frustration, tension, uncertainty and failures. This paper studies the career planning scenario, economic trends and the enlightened parental response needed to convert their children's potential into performance. Ultimately, the happiness of our students should be the paramount concern. Parental counselling has to be a vital component in any career planning. Rightly said, many a times there are not problem children; there are problem parents.

Keywords: *Career Counselling, the changing economic scenario, Common Errors in Career Planning, empowering the parents, parental counselling*

Introduction

When we love the work we do life becomes joyful. Our vocation becomes vacation for us and every day is a fulfilling day. Steve Jobs of Apple called this as 'listening to one's inner voice while making career choices'. Everyone is different and unique and lucky is that person who has found what he loves is truly lucky. Our sixty percent of our life is our work life and if it is not a source of happiness then life is bound to become miserable. We see so many frustrated, stressed, lost, depressed unhappy people all around and one major reason is their wrong choice of careers. Right career in tune with one's own attitude and aptitude is a vital foundation for a happy life and pursuit of happiness.

Career guidance, career planning, aptitude tests etc have become buzz words today. Newspapers, special issues, periodicals, television shows, expert talks, various special career counselling sessions organized by schools and colleges have created a huge buzz around the topic "What after SSC, HSC and graduation?" There are a good number of websites and counselling companies with rapidly growing business in this space. Significantly, the State Board also offers its own career aptitude test online and it is now made available on mobile platform. Though this has contributed to guiding students in career planning it has also created its own confusion. More information leads to more confusion. With the growing career options there is growing confusion about making suitable career choices. Certainly right guidance at right time from right people makes a huge difference. This is especially important when less than 5% schools in Maharashtra have in-house counselling services.

Career choice – a critical decision

We see a trend in India that every generation has a rather common career choice which became a common aspiration for generations. This common career choice becomes a common aspiration for the parents and very soon it becomes a success benchmark for those generations. Some generations ago it was government jobs including jobs particularly in nationalized banks. Last generation it was engineering and medical field and then came the era of management (MBA) and IT (software) with a

focus on IT career abroad. These careers were seen as passport to stable, happy and secured careers leading to settled life. Those with secured jobs were hot property for marriage. This is especially seen in case of girls. Parents aspire for teaching careers for their daughters as teaching is seen as a rather easy and comfortable job. Many talented girls are denied better and new career opportunities due to considerations of their marriage, family life, etc. The conditioned parental mindset is a big barrier for realizing their potential. One child norm also added to the complexities adding to parental worries.

My research as a career counsellor at Career Development Centre found that most of the people generally see four common objectives driving career choices. I interviewed 100 parents and asked them their immediate and deciding concerns while making career choices. This was my primary data. The outcomes are as given below:

1. Stability -that is job security – permanent job (most dominating factor for 62 parents)
2. Financial security – monetary side (23 parents)
3. Growth – promotions, position and status (8 parents)
4. Job satisfaction –realization of one’s potential, sense of achievement and fulfillment (9 parents)

This clearly showed that most of the parents seek ‘Stable i.e. permanent jobs’ even though the salaries and growth prospect are less. Parents with only one child become more anxious in career matters. There was no consideration or better say ‘awareness’ of the changing socio-economic context. Very few parents could understand new forces at play such as globalization, disruptive technologies, rising urbanisation, changing education system wherein the state is withdrawing from education while private players have begun to dominate the supply side. There seems to be a scarcity and inadequacy syndrome haunting the risk-averse parents. They seek regular earning jobs. Parents who would dream of an entrepreneurial career are not even 1 percent. The uncertainty and risk involved make them averse to this option. Job security, regular salary and benefits coming with it were the deciding factors.

Though the proportion of parents making these choices varies; the trends are generally stable. We rarely come across some parents who think out of the box and allow their children to make their own choices. Most of the parents want to ‘play safe by falling in traditional line and life.’

Parents need to understand certain basic facts of life such as changing socio-economic environment. Now change is the way of life and the only constant. One has to accept change, understand change and respond to change. All opportunities are created by and through change. For example, today we see that disruptive technologies are bringing rapid drastic change which causes what management professionals call ‘Prediction disability’. The massive, pervasive rise of ‘Fintech’ companies is an example. Today economy drives social change and economic change is driven by technological change. For example, every eight-nine months we have a new hardware and every year a new software. Things become history very quickly and it is difficult even for well endowed organizations to respond to these changes with arrive at a breakneck speed. Look at the way disruptive technologies like the Information and Communication Technologies-ICT changed the way we lived some three four decades ago. Their new avatars such as AI – Artificial Intelligence, Machine Learning, Automation, Robots, Cloud Computing, Mobile, Nanotechnology, etc are redefining everything in the most unpredictable way. So we live today in a whole new ever changing, ever evolving world driven by technologies. This phenomenon is being referred to as the “Fourth Industrial Revolution” with post-industrial and post-information societies with new industries, enterprises and economies. This reminds us of the Late Futurist Alvin Toffler who wrote visionary books such as ‘Future Shock’, ‘The Third Wave’, etc. He wrote that the future comes crashing upon us with a huge shock. Those who are prepared for the unexpected and unpredictable change will survive and thrive. It is no more the survival of the fittest; but survival of the one who will change and adapt at right time.

One must respond and not react to the change. To borrow a term from military we have a world of VUCA – Volatile, Uncertain, Complex and Ambiguous. That is why even Bill Gates of Microsoft says that if his company does not come up with a new global product or service every two years he had better go and learn farming of roses. Yesterday’s great companies can evaporate and vanish easily.

More than 70% great organizations of last couple of decades have become extinct now. Here while the fall of Lehman Brothers comes to our mind we see companies started by inspired youngsters in garages have become global behemoth such as Google. Companies like Uber are the largest car companies without manufacturing even a small component of any car. We live today in knowledge-driven globalised economies increasingly called as 'global village' where time, space and distance are irrelevant. These are the 'empires of mind' driven by creativity and innovation. Political scientists like Francis Fukuyama state boldly that with the victory of democratic capitalism and defeat of Communism, history has ended as there is no need of any more ideological evolution for mankind. No military or political borders can stop free flow of labour, goods, services and of course, capital. Yuval Harrari's 'Homo Sapiens' and 'Homo Dues' add a new wrinkle to the debate and predict a very shocking future for mankind in the next fifty years. We do not know how to respond; not just react to these overwhelming changes. In this world experience is irrelevant and intelligent is the one who will "learn, unlearn and relearn" with a growth mindset of lifelong learning to remain relevant in the midst of constant change, instability and uncertainty. Everyone needs to understand this changing context of life while thinking of any career as a pursuit of happiness.

The Future of Jobs

When we look at the future in this backdrop we have to ask what will be the future of jobs. The recent study report titled 'The Future of Jobs' by the World Economic Forum based at Davos makes very interesting and also worrisome reading. It seems that only high-end high-knowledge intensive jobs will dominate while millions will lose their jobs creating concomitant socio-economic and political turmoil. Everyone, especially parents and educational institutions should study such reports which incisively look at the trends and try to predict the future. The above-mentioned four objectives which motivate parents to make various career choices for their children viz 'Stability, Financial Security, Growth and Job Satisfaction' need to be reviewed. Then we have to deal with many more misconceptions such as one must find one's passion and based on that one should arrive at one's career choice. 'Finding one's true passion' could be a false idea because passion can change as we evolve and change constantly as humans. We have to change our career field as we change and discover and rediscover ourselves. It is said in America that if you are trained as a Doctor; you may even retire as an Architect. The mantra is 'Change-Adapt and Re-skill or Perish'. The World Economic Forum says that over 65% people in America will have to be retrained in next fifteen to twenty years as what they know today that is, their knowledge and skills will soon become irrelevant. This is certainly a massive challenge and while we see 'jobless growth' in India we get worried when we think of employment scenario in our country that has over 45 crore youth in the age group of 15 to 25 years. We need to create over 3 crore jobs every year. No wonder in all presidential election campaign in America the buzz words are 'Jobs, Jobs and Jobs.' Those interested to study in America are thinking of other countries. Experts warn that Youngistan India's demographic dividend may become 'demographic disaster' if we failed to create sustainable, gainful, jobs for our youth.

Parents need to understand the constant change in the economic landscape. For example, the change in the country's GDP could be a lesson. The share of agriculture is continually declining while the share of manufacturing is wavering and the share of service sector has been rising sharply. Mumbai is no more a manufacturing hub that it used to be and Mumbai is now rising as a services-centered economy. We see manufacturing companies shifting out of Mumbai. Chemical industries are almost shifted under the vision of making Mumbai into a Singapore and all that. As you are aware Mumbai is also termed as 'the costliest slum' with systems overload. Many careers have lost their sheen now. For example, we have more engineers and MBAs than the economy can absorb. Various employability reports show that employability of our graduates is disgracefully and disgustingly low. We read news such as "Three out of four MBAs are unemployable." Recently in the convocation ceremony at IIT, Mumbai our Prime Minister Shri Narendra Modi lamented that only 9% engineers are employable. No wonder we have millions of applicants applying for jobs of peons and clerks and thousands of them our engineers and MBAs and sadly even PhDs. There is a shocking report that over 50% of even IIT engineers do work which is not related to engineering. And you know that it is rather easy to get into Harvard and Stanford, Berkley and MIT but not in IITs in India in terms of the competition. Very few

actually get to do the core engineering work and research. This is a colossal waste of talent and resources. Lack of quality in education is our perennial worry. Then reports tells us that in India in the next five years over 5 lakh IT jobs will evaporate, automation will kill many jobs. Western world is not a rosy place that it used to be. While the government is doing its best by responding through schemes such as Smart Cities, Skill India Mission, Start Ups hubs, etc.; we read grim news of frustrated youngsters killing themselves out of frustration. Economic disparity is frighteningly rising in our country.

Another compounding and compelling factor is massive urbanization that is underway in our country. Over 5000 towns are coming up in India. India could be called as the country of migrants as, according to research projections, we are going to have over 60% people in urban areas within next 20 years that means couple of crore people moving to cities which are already facing systems' overload. This can lead to frightening scenario especially when we face the crisis of sustainable development, lack of infrastructure, water stress, pollution, etc. The urban-rural disparity is a critical issue while we struggle to create an inclusive economy. Rising urban poverty is a worrisome issue in itself. And despite all this and with wavering growth rates and growth projections India is still the fastest growing economy – the fourth largest and expected to be the 'Engine of Growth'. India is becoming a land of contradictions. This is the larger context of career planning for every career aspiring youth in our country. Parents need to be aware of this ever changing socio-economic context while making choices.

The education sector itself is undergoing change with e-learning emerging as a viable alternative to traditional instruction. Liberal education is now emerging on the horizon. In a recent interview Mr. Ramesh Powar the founder of NIIT, NIIT University who is also a former President of NASSCOM said that his both daughters have opted for Psychology and not for technology. He confirms that behavioural sciences will be the next big thing. New careers and courses which were unheard of just a couple of years ago have now become specialized master degree courses of specialisations. Education is now a global service and under WTO is becoming global. Parents need to think of new career avenues including entrepreneurship. As our great beloved Late President APJ Abdul Kalam said, "We need to become job givers and not job seekers." In some leading institutes now start ups bring more glory than placements. Though we have missed the bus of entrepreneurial education in our institutions we can still catch it even starting at the school levels. Entrepreneurship could be viable career options and we cannot afford to have entrepreneurs to remain the smallest minority as their tribe has to grow as 'wealth creators' for the nation.

The need for the 'Growth Mindset'

In this background parents need to be enlightened keeping in view the new avenues and opportunities and shed traditional, conditioned mindset and embrace what Carol Dweck of Stanford University calls 'Growth Mindset' in her seminal research. It is rightly said that in today's globalised world creating one's own future is the best way to secure it. If our youth develop a growth mindset they can definitely create their own future by tapping opportunities which disruptive changes bring. Today a great number of youth are taking well calibrated risks and creating new industries at various incubation centers. We need to give a proper institutional response to this trend. We need a whole mindset shift from conditioned parental thinking. Old cannot always be gold. Parents need to realize the fact that their children have their own personality and individuality of their own and they are going to live in the economies which are not even on the horizon and do jobs which are yet to be created. Our sixty percent youth will have to be equipped with knowledge and skills for jobs yet to be created.

Becoming aware of one's own potential

Converting people's potential into performance is the key challenge facing developing India. It is truly difficult for anyone to know the true potential of a youth based on his academic grades. The first step in any career planning is 'self awareness' of one's own uniqueness, one's own multiple intelligences and possibilities. Academic merit is a deceptive indicator of one's potential. Just because someone has secured 90% and above does not and cannot mean that he or she should join only science stream and become a doctor or an engineer. Every field requires a certain combination of attitude and aptitude. Various other fields too have emerged with great potential for peace, prosperity and happiness.

Everyone has multiple intelligences and differential abilities which need to be considered while arriving at a career choice. There cannot be a onetime, lifelong career option cast in stone as individuals evolve and also economies. Career choices should be made under critical, credible information and not under influence. We come across numerous frustrated youth who have completed their formal professional education investing the pink years of their youth and have ended up only frustrated. If you take a wrong train you end up at a wrong station even though you reach there on time. Very few parents realize the importance of a right career planning process. The difference between a job and a career need to be understood. The end result is depressed, frustrated, irritated, lost youth who are not at peace with themselves and the world. We see numerous cases where parental pressure and wrong choices in wrong way have driven promising youth to insanity. It is rightly said that we have more problem parents than problem children. The whole perception towards career planning has to change. Careers are for lasting happiness. Happy careers only make successful careers.

Conclusion

Pursuit of lasting happiness should be a guiding objective for all careers. One's career can become a potential source of happiness and hence making right choice of vocation is vitally important. Parental counseling can make a huge difference to the whole career planning process for our youth. They need to understand the changing context of the economic change in today's globalised economy. Education is to prepare our youth for life and not just for an exam or a fixed job or career. In today's VUCA world parents need to provide emotional support to their wards as the change is unpredictable, overwhelming and confusing. Parents need to help their wards discover themselves and make right choices to realize their potential by converting it into potential. Our millennial youth are facing unprecedented life challenges and parents with rational approach can provide right support and ecosystem to make successful careers. At last making happy, successful careers require a collaboration between parents and their children. They need to be with the spirit of the new millennial youth of today to be in tune with tomorrow.

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Pursuit of Happiness through Corporate Social Responsibility: Jurisprudential and Empirical Paradigm

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Abstract

The term 'Pursuit of Happiness', is coined by John Locke in his book, An Essay Concerning Human Understanding. He interpreted the phrase with the understanding of Eighteen Century predominant thinking of right to property.

Later on Thomas Jefferson used it in famous document, 'Declaration of Independence' of US on 4th July 1776. It states, "We hold these Truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness"

In the context of Indian Legal System one can find its reflection in Part IV of Indian Constitution which is nothing but the Fundamental Rights, to be specific Article 21 of the Constitution which protects life, liberty and dignity of the individual and incorporates right to development in it This paper is an endeavor to find out, pursuit of happiness through legal course. It is believed unless we have proper laws in proper place we will not be able to enjoy right to development in its letter and spirit. In this connection Section 135 of the Companies Act, 2013 which mandates big corporations to spend at least 2% of its profit on social responsibility which is well known as Corporate Social Responsibility has been analyzed on the jurisprudential yardstick. It is found that Corporate Social Responsibility (CSR) can also work in pursuing happiness. To justify this, Annual report of three consecutive financial years of one of the leading Pharmaceutical Company has been analyzed. This research is based on primary as well as secondary sources.

Keywords: *Corporate Social Responsibility, Law, Indian Legal System*

The term 'Pursuit of Happiness', is coined by Thomas Jefferson when he used it in famous document, 'Declaration of Independence' of US on 4 th July 1776. It states, "We hold these Truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness..."

This concept of unalienable rights is known as extension of John Locke conception of natural unalienable rights, life, liberty, and estate, wherein the right to property is replaced by pursuit of happiness. These rights are very sacrosanct that no one including government can take it away. Thus Pursuit of Happiness' as right amongst right to equality, life and liberty has to be protected by the State.

Pursuit of happiness (Black's Law Dictionary, 9th ed.2009) defined as the "constitutional right to pursue any lawful business or activity . . . that might yield the highest enjoyment, increase one's prosperity, or allow the development of one's faculties."

In the context of Indian Legal System one can find reflection of pursuit of happiness in Part IV i.e. fundamental rights of Indian Constitution, to be specific Article 21 of the Constitution which protects life, liberty and dignity of the individual and incorporates right to development in it.¹ This paper is an endeavor to find out, pursuit of happiness through legal course. It is believed unless we have proper laws in proper place we will not be able to enjoy right to development in its letter and spirit, which ultimately results in happiness.

With the enormous laws operating in our country researcher has selected to find out whether relationship between pursuit of happiness and philosophy of Corporate Social Responsibility (CSR) can be drawn. Is it possible to pursue happiness through CSR? The CSR principle is enrooted in Section 135 of the Companies Act, 2013. It mandates every company having a net profit of Rs.5crore

in last three financial years to implement CSR practices and spend at least 2% of average net profit in the preceding three years on CSR activities every year. If the company fails to implement CSR activities the Board of Director is expected to state the reasons for such lapses in its annual report. The activities carried out by the company must enhance social cause and lead towards sustainable development.

To understand the law better, study of its jurisprudential aspect as well as its practical implications is always advisable. It is the efforts of the researcher to highlight both these aspects. To understand empirical facet case study of CSR policy of one of the leading Pharmaceutical Company 'Glenmark' is conducted through primary source of its Annual Reports of three consecutive financial years, starting from 2014-15, 2015-16 and 2016-17. The reason to prefer CSR of pharmaceutical company specifically 'Glenmark' is, it is the health related industry and it is believed that health, either it is physical or mental contribute a lot towards pursuit of happiness. The CSR vision of the Company is also appealing, which states 'Enriching lives to create a healthier and happier world'

As expressed by Carli N. Conklin (The Origins of the Pursuit of Happiness, 2015) today we look towards the expression 'pursuit of happiness' as too general what the eighteenth century philosophers would have called a "fleeting and temporal" happiness which is temporary feeling of psychological pleasure. In broader sense for the development of human being we require real and substantial happiness which is explained as eudaimonia—well-being or human flourishing that is the result of living virtuous life.

Pursuit of happiness has both the connotation right as well as duty, private right pertaining to individual and public duty pertaining to community. As Benjamin Franklin rightly said, one can't enjoy happiness alone as it depends upon happiness of others. He further expressed that one should also make efforts for the happiness of country. Man can not alone enjoy happiness as his enjoyment of life depends upon the happiness of other. He further noted that one should strive for happiness of a country.

The relationship between and happiness and Corporate Social Responsibility (CSR) can be drawn in this context. CSR can be used as one of the component of striving towards happiness of country. The concept of CSR is as old as trade or business and as old as happiness. The corporations follow it in the form of charity or donations to the unprivileged or for any religious purpose. It can be traced in the thought of modern political thinkers like Gandhi in his concept of 'trusteeship' and Vinoba Bhave in 'sarvodaya'.

The jurisprudential background of relationship between pursuit of happiness and CSR can be traced in ancient philosophies. The psychological and philosophical pursuit of happiness began in China, India and Greece nearly 2,500 years ago with Confucius, Buddha, Socrates, and Aristotle. We can find remarkable similarities between the insights of these thinkers and the modern concept science of happiness. Modern concept of CSR can also be well connected to these philosophies, which expects corporations to contribute towards social responsibility i.e. towards the wellbeing of not only community but the planet as a whole beyond the legal requirements.

It is said by *Buddha*, "If you light a lamp for somebody, it will also brighten your own path." *Vedas* asks human beings 'Do unto others as you would have them do unto you' The similar analogy can be applied to pursue happiness through CSR when companies as a corporate citizen will become more and more socially responsible and will contribute in making people happy. It will result in making them happy by increasing their goodwill in the market. The *vedic* prayer, *स्वस्तिप्रजाभ्यः परिपालयंतां न्यायेन मार्गेण महीं महीशाः ।गोब्राह्मणेभ्यः शुभमस्तु नित्यं लोकाः समस्ताः सुखिनो भवन्तु* ॥ is very well related to overall happiness. It provides basis for modern CSR. It means may the well-being of all people be protected by the powerful and mighty leaders be with law and justice. May good success be with all cows (divinity) and scholars. **May all (samastah) the worlds (loka) become (bhavantu) happy (sukhino).** It talks about positive duty of the leaders which leads to sustainable happiness. The two principles of *Kautilya Arthashastras* namely, *Sukhasya mulam dharma* – Dharma i.e. duty is the basis of happiness and *Nishkamkarma* i.e. service without expectation. The same is also promulgated by

Bhagwadgita can be related to CSR law. He further asserted that, happiness of the subjects lies in the happiness of king and welfare of the subject lies in the welfare of the king.

Aristotle in his concept of 'science of happiness' explained that happiness depend upon a moral character, inculcating in oneself values like courage, generosity, justice, friendship and citizenship. It leads one's behavior towards striking a balance between an excess and a deficiency. This can be viewed as starting notion of CSR before the modern era. This Aristotle thought of science of happiness impressed many thinkers, (Friedmann W., Legal Theory, 5th Edition, Indian Reprint 2011, 241,242) influenced by this thought utilitarian thinker, J.S.Mill developed his theory of 'maximum pleasure and minimum pain'. According to him law shall be framed in such a manner which will increase pleasure i.e. happiness and reduces the pain of its citizens.

In the beginning of 19th Century Bentham utility theory also talked, that man is governed by two masters i.e. pleasure and pain. Every action of individual is governed by these two principles and therefore our each action shall lead towards the maximum pleasure and minimum pain. This he calls as principle of utility or principle of the greatest happiness of greatest number, which will guide legislature to make laws. He further said that (West H., Mills Utilitarianism, 2008, 26) prudent man will concentrate on larger eternal pleasure than to enjoy immediate pleasure, to achieve larger pleasure latter or to avoid the larger pain latter. Thus utility principle based on general happiness can be claimed as starting point of modern CSR.

The gesture which is followed by the corporations as charity or donations or as a religious commitment was coined as Corporate Social Responsibility in 1953 with the publication of book by Bowen, titled 'Social Responsibility of Businessmen'. According to Bowen, —CSR refers to the obligations of businessmen to pursue those policies to make those decisions or to follow those lines of relations which are desirable in terms of the objectives and values of our society.

The principle of CSR has more firmly established in the business community when the bad effects of Friedman theory advocating for, only motive of business community is to make profit and they need not pay attention to social responsibility was seen on environment, consumers and corporations itself. It came up with Carroll famous definition of CSR (Carroll, A. B. (1979). A three-dimensional conceptual model of corporate performance, 497-505) which states, Corporate Social Responsibility (CSR) is a concept whereby companies integrate social, environmental and health concerns in their business strategy (policy) and operations and in their interactions with stakeholders on a voluntary basis. The social responsibility of business encompasses the economic, legal, ethical, and discretionary expectations that society has of organizations at a given point in time.

The further development impacted on development of CSR is introduction of phenomenon of 'gross national happiness' in Bhutan in 1972, which explains sustainable development should take a holistic approach towards notions of progress and give equal importance to non-economic aspects of wellbeing. It was boosted when it was accepted by UN, in the form of holistic approach to development. It paved the way for GNH index with the four pillars; good governance, sustainable socio-economic development, cultural preservation, and environmental conservation. European Union (EU) describes CSR as the concept that an enterprise is accountable for its impact on all relevant stakeholders. It is the continuous commitment by business to behave fairly and responsibly, and contribute to economic development while improving the quality of life of the work force and their families as well as of the local community and society at large.

This voluntary commitment and various notions about CSR have been firstly converted into mandatory requirement by the Indian Government when it passed Companies Act, 2013 under Section 135 as Corporate Social Responsibility read with VII Scheduled. Though companies are working for the social cause, new law put formal and greater responsibilities on all companies to do CSR to set out clear framework and process to ensure strict compliance. As per rules notified by the Ministry of Corporate Affairs enforceable from 1st April 2014 there is a wide range of activities that come under the CSR ambit. It is observed that the activities expected from the corporations shall promote

education, eradicate hunger, improve health, sustainable development, rural development etc. are for the wellbeing of the society, thus to promote happiness.

The architect of the word Pursuit of happiness, (Thomas Jefferson, 1770) stated that it was the “indispensable duty of every virtuous member of society to prevent the ruin, and promote the happiness, of his country, by every lawful means” In tune with the above opinion expressed by the founder of the concept of pursuit of happiness, ‘Glenmark’ Pharmaceutical company as a legal person work for social cause since 2011 that is before it was made mandatory for the companies to spend on social cause. As rightly stated by (Sam Rosen), ‘Money doesn't bring happiness and creativity; your creativity and happiness brings money.’

The Company decided to focus on areas mentioned in the schedule VII of the said Act, such as child health by reducing malnutrition, implementing immunization, sanitation and hygiene programs and promoting preventive health care for mothers and care givers. Sustainable Livelihood through vocational training to youth and by providing artificial limbs to differently able to regain mobility Access to Health Care by donating medicines to the less privileged people who are suffering from life threatening and other diseases. Education aspect is initiated by focusing on advancement of the rural and disadvantaged communities. It is taken care by its own foundation namely ‘Glenmark Foundation’. Company also concentrates on swimming as one of the sport for Olympic through its own Foundation namely, ‘Glenmark Aquatic Foundation’. To achieve this and to give firsthand experience of joy of giving it takes the help of its employees by employee volunteering programs where employees are encouraged to contribute financially or non-financially for a social cause, which is named as ‘Glenmark Joy of Giving’. In this endeavor company is also joined by various NGO partners and social institutions. To appreciate the efforts of these CSR partners Glenmark gives award ‘NGO of the year’.

It is expected by the Company law that for the social activities company shall prefer to make people near the plant of company happy as they are the most affected people. It is seen that most of the activities of the ‘Glenmark’ company are carried out near the vicinity of the plant as required by law.

The main concern of the law is to spend every year at least 2% of net profit out of three financial years on CSR activities. It is observed by the following table that though the spending on CSR of the company is increased over the years, company is yet to achieve the goal of spending all required amount on CSR.

Financial Year	Amount required to be spent on CSR (Mn)	Actual amount Spent(Mn)	Amount Unspent (Mn)
2014-15	77.74	57.68	20.06
2015-16	141.07	119.23	21.84
2016-17	232.23	190.27	41.96

Study of the impact of these activities revealed that it successfully spread happiness among the people. Under various initiatives of companies till the financial 2016-17, starting from child health program nearly 870,000+ lives were touched. 1,54,000+ children were benefitted through nutrition, immunization and sanitation programme. 29,000+ malnourished children were treated by donating medicines and initiating backyard nutrition garden and poultry which resulted in 90% reduction in malnutrition. 75,000+ pregnant and lactating women provided with healthcare. Program ‘mMitra’ was initiated using mobile voice message to provide antenatal and neonatal care. Under the access to healthcare program 10,000+ children were screened for *asthama* and for other respiratory illness as well as medicines were donated to needy. Under the sustainable livelihood, for better education in tribal area better infrastructure is provided. National Employability Enhancement Scheme (NEEM) was initiated as learn and earn scheme and over 900 trainees were enrolled for the same. Around 15,000+ differently able persons were advantaged with artificial limbs, calipers and fitments. The joy of giving’ initiative got 4,500+ employees support and nearly 21,000 man hours were spent for social cause. As a result of company’s work and initiatives, company ranked among 50 most caring

companies by world CSR congress. Company also featured among top 100 Indian Companies by Economic Times.

It is noticed that as the corporation is pharmaceutical company its CSR initiatives are prominently related to make positive impact on the health of the underprivileged people and make them happy. Company is quite successful in achieving its target. This happiness experienced by common man as a result of CSR initiative either through getting good health, livelihood or sports achievements leads towards real happiness as expected by the founders of the concept of pursuit of happiness. In return corporation also recognized and enjoys laurels which will surely increase its profit making ratio.

In conclusion it can be noted that jurisprudential background of Corporate Social Responsibility can be traced into the development of concept of pursuit of happiness. The ultimate aim of both is to achieve wellbeing of human being in all respect. As happiness is not only mean the pleasurable state of mind for some specific time depending upon specific situation, Corporate Social Responsibility also does not mean welfare its own shareholders and employees but welfare and sustenance of all its stakeholders including planet. Though many corporations today are not able to spend the amount what they required to spend but the efforts are seen in right direction. The legislatures are also observing enforcement of law and will come with necessary amendments, if required. It will be too early to judge the success of the law as it has just completed its fourth year of enforcement.

The World Happiness Report is a landmark survey of the state of global happiness. Out of 156 countries India ranked 133. The parameters used to rank the happiness were income, healthy life expectancy, social support, freedom, trust and generosity. It also observed that happiness can change, and does change, according to the quality of the society in which people live. The blend of proper law and right initiative at the right time place will definitely lead to change the quality of life and pursue happiness through Corporate Social Responsibility in future.

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A Study on Impact of Colours on Consumers' Satisfaction among Respondents from Dombivli-Kalyan City

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Abstract

Marketing focuses on the fundamental practices that every company has to carry out - identifying customers, researching their needs and preferences, analysing factors that influence their purchasing decisions and persuading them to buy products and services instead of from a competitor.

The study of consumer behaviour and his satisfaction is very important to the marketers because it enables them to understand and predict buying behaviour of consumers in the marketplace; it is concerned not only with what consumers buy, but also with why they buy it, when and where and how they buy it, and how often they buy it, and also how they consume it & dispose it. Human being has continuously been affected by colours either physically or psychologically. Psychological impact of colours on the process of consumer shopping behaviour is one of the important cause of consumer's delight in buying process.

The present research paper is an attempt to find out the relationship between use of colours in product, package on one hand and its impact on consumer's satisfaction in the buying process.

Keywords: *Consumer satisfaction, consumer delight, Colour Psychology.*

Introduction

Consumers play a key role in a domestic, national, international healthy economy. The decisions made for the consumption, raw materials demand, transportation, production, technical affairs and recruiting new personnel, establishment and allocation of the resources influence the success of some industries and failure of the rest. Therefore the consumer behaviour is a comprehensive factor in stagnation or the progress of the entire commercial activities in a consumer-oriented society.

Perceiving consumer behaviour and evaluation of the consumer performance is of particular importance considering cultural differences in different societies. Individuals gain practical experience through observing shopping behaviour of others and doing their own shopping. The complexity of shopping behaviour along with the internal and external variables impacts the shopping decision. Human being has continuously been affected by colours either physically or psychologically. Psychological impact of colours on the process of consumer shopping behaviour has been scrutinized in this article. To attract customer, colour is considered to be a crucial factor. Being acquainted with psychological impact of colours and its different combinations would be of great help to designers.

Review of Literature

Shahhosseini et al., (2011) opined that, Consumer behaviour includes set of psychological and physical processes which started before shopping and continued after consumption. Consumer behaviour involved mental, emotional and physical activities that people use for choosing, buying, using and discarding products and services that are used to satisfy their needs and demands. Shopping behaviour was the entire activities that people do in order to obtain, consume and organize the products and services.

Kotler and Keller, (2006); McWilliam, (1999) revealed that, colours are a component of nonverbal signs which are studied as one of the important market phenomena. Consumers tend to attribute particular colours to particular product classes by learning the dependencies between colours.

Behnoud, (2012) opined that, the importance of colours is realized at the time of marketing and packing. Harmony, composition and arrangement of colours attract the consumer attention. One of the major factors that affect consumer perception is the type of colours which is used in packing. The colour attracts consumer attention in the first place, although the colours accepted by consumers in packing are limited.

Objectives of the Study

1. To study the concept of Consumer Purchase Behaviour.
2. To study the impact of colours on consumer Purchase Behaviour.
3. To study the influence of colours on consumer satisfaction and pleasure in Purchase of products.

Hypothesis of the Study

1. H_0 : There is no relationship between Product's Package and level of impact on consumer shopping behaviour with reference to colour
 H_1 : There is relationship between Product's Package and level of impact on consumer shopping behaviour with reference to colour
2. H_0 : There is no relationship between Age of the respondent and level of impact on consumer shopping behaviour with reference to colour
 H_1 : There is relationship between Age of the respondent and level of impact on consumer shopping behaviour with reference to colour
3. H_0 : There is no relationship between Type of the product and level of impact on consumer shopping behaviour with reference to colour
 H_1 : There is relationship between Type of the product and level of impact on consumer shopping behaviour with reference to colour

Research Methodology

Nature of study

The study was indicative, descriptive and analytical in nature.

Population and sampling

Population

The Population of the study consisted respondents from Dombivli-Kalyan City.

Sampling

As the study was proposed to be indicative in nature, the sample size was 80 respondents. The sampling method adopted was random sampling.

Data collection

Research was based upon primary and secondary data. The primary data was collected from respondents, with the help of questionnaires from the Dombivli-Kalyan City.

Secondary data was collected from journals, reports, books, records, magazines and internet.

Data Processing

This included editing, coding, classification, tabulation and graphical representation of the data.

Data Analysis

In order to analyze the data the statistical software program SPSS and different statistical tools Mean, Percentage, Pearson correlation test were used.

Data Interpretation

The process of interpretation involved results of analysis, making inferences relevant to the research relationships studied and drawing managerially useful conclusions about these relationships.

Limitations of the Study

1. The research study had a limitation of time.
2. The sample size was limited i.e. 80
3. It was indicative and generalized.

H) Research Analysis

The Cronbach's alpha method was used in order to determine the reliability of the test. By using SPSS, the Cronbach's alpha was computed both for each subscale and the entire questionnaire. In this way, the reliability coefficient for the total test was 0.931 which is higher than the minimum level (0.70). Thus the reliability of the questionnaire was appropriate.

1. For Impact of attractive Colours in Product Packaging

Table No-1: Impact of colours in Product Packaging

Balance between attractive colours in product's Packaging on consumer behaviour	Average	Standard Deviation	N
	3.7208	.75649	80
	3.9726	.41362	80

Source: Primary data

According to above table, the mean of attractive colours in packing with a standard deviation 0.75 is 3.72 and the mean of consumer behaviour is 3.97 with standard deviation 0.41. The correlation coefficient of the two variables is 0.54 which is more than 0.05 and as a result the two variables are highly interdependent.

There is a relation between using attractive colours in product's Packaging and the consumer shopping behaviour.

2. For Impact of different types of Colours on different Age Groups of Respondents

Table No-2: Impact of colours on different age groups

Balance between different types of colour and Age of the respondent	Average	Standard Deviation	N
	4.0525	.48234	80
	3.9726	.41362	80

Source: Primary data

In the above table, the mean of various colours with a standard deviation of 0.48 is 4.05 and the mean of consumer behaviour is 3.97 with standard deviation 0.41. The correlation coefficient of the two variables is 0.86 which is more than 0.05(5% level of significance) and as a result the two variables are highly interdependent.

There is a relation between different colours used for different age groups, and the consumer shopping behaviour.

3. For Impact of Colour on different types of a Product

Table No-3: Impact of colours on different types of products

Balance between colour and Product's type	Average	Standard Deviation	N
	4.1417	.69512	80
	3.9726	.41362	80

Source: Primary data

According to above table, the mean of proportionality between the colour and product's type with a standard deviation of 0.69 was 4.14 and the mean of consumer behaviour was 3.97 with standard deviation 0.41. The correlation coefficient of the two variables is 0.61 which was more than 0.05(5% level of significance) and as a result the two variables are highly interdependent.

There is a relation between the colour and product's type and the consumer shopping behaviour.

Findings of the Study

1. Consumer satisfaction is dependent upon use of attractive colours in product's Packaging.
2. Consumers of different age group are satisfied with use of different colours for products.
3. Consumer satisfaction is affected by use of different colours for different types of products.

Suggestions of the Study

1. Marketers should understand the psychology of the consumers.
2. Marketers can identify the relations they have set for their product groups and make an effort to adjust to appropriate colours.
3. Colour of packing or product advertisement should be supervised as a marketing strategy.
4. According to the type of consumers marketers can change the colours of the same product.
5. Marketers need to take the help of experts to develop new marketing strategies for use of colours in product, packaging and promotion.

Conclusion

People decide to make purchase of the products based on quality, price, promotion and distribution as well as their local culture, customs and socially acceptable values. It is necessary to consider some basics in deciding the colour and packing of new products, regarding the fact that the message conveyed by the product colour being significant. Specialists should pay a lot of attention to packing in terms of attractiveness and the meaning conveyed. Since colours evoke different emotional responses, appropriate colours should be chosen to convey the intended message.

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Comparison of Scores on, Satisfaction with Life and Perceived Stress, Before and after Maintaining a Gratitude Journal in College Going Students

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Abstract

The purpose of the study was to investigate if maintaining a gratitude journal for period of 3 months would impact perceived stress, optimism and satisfaction with life in college going students. Through convenience sampling method, 61 participants were chosen. A pre-test – post-test design was used. The students were administered Perceived Stress Scale (Cohen et. al.; 1983); and Satisfaction with Life Scale (Diener et al, 1985; Pavot & Diener, 1993). Once the scales were filled by the participants they were given a diary where they were asked to write every day for next 3 and half months any three things that they were grateful for. Gratitude was defined as anything they were grateful for in the day (small incidents or big). After a period of 3 and half months their scores on the same scales were taken again. Two repeated measures t tests were done, which indicated that there was significant difference in the pre-test and post test scores of both scales. The score of satisfaction with life increased significantly, while the scores on perceived stress decreased significantly, after maintaining the gratitude journal for 3 and half months.

Keywords: *Gratitude, Satisfaction with Life, Perceived Stress*

Introduction

The newest direction in the field of psychology is that of positive psychology. This direction is distinguished by an interest in more desirable aspects of the human behaviour as opposed to the focus on psychopathology and disease model. (Mihaly C. and Selega I, 2006, pg 3-4)

The movement of positive psychology was started by Martin Seilgman when he became the president of American Psychological Association. “Positive psychology is the scientific study of good life” (Watkins Philips, pg3)

Gratitude is one of the important concepts in the field of positive psychology. For centuries, gratitude has been portrayed by theologians, moral philosophers and writers as an indispensable manifestation of a virtue- an excellence of character. For example gratitude is considered a highly prized human disposition in Jewish, Christian, Muslim, Buddhist and Hindu thought (Carman and Streng, 1989). It is only recently that gratitude is studied scientifically.

Gratitude has been defined in number of ways. Gratitude is defined by the oxford English Dictionary (1980) as “the quality or condition of being thankful, the appreciation of an inclination to return to kindness” (pg 11135). The word gratitude is derived from the Latin *gratia*, meaning favour, and *gratus*, meaning pleasing. All derivatives from this Latin root “have to do with kindness, generousness, beauty of giving, receiving etc” (Pruyser, 1976, pg 69)

Gratitude has been defined as “the appreciation of what is valuable and meaningful to oneself and represents a general state of thankfulness or appreciation” (Sansone and Sansone, 2010)

Gratitude has been conceptualized as an emotion, a virtue, a moral sentiment, a motive, a coping response, a skill and an attitude (Emmons & Crumpler, 2000)

Gratitude in its broadest sense can be defined as an appreciation of what is valuable and meaningful to oneself. This broad life orientation is distinct from other emotions such as optimism, hope, trust etc. While they are all positive emotions, they are not specifically oriented towards noticing and appreciating the positive in life. (Craver et al, 2010). Evidence for this wider conceptualization is provided by Wood, Maltby, et al, (2008) who tested and found a single higher order factor existing above various scales assessing gratitude and appreciation.

Robert Emmons has conceived of gratitude in terms of two stages. Firstly, gratitude is the acknowledgment of goodness in one's life. It is acknowledgment that life is good and has elements that make it worth living. Second, gratitude is in recognizing that the source(s) of this goodness is at least partially outside the self. (Emmons, pg 9)

Gratitude is also seen as a conscious decision. It implies developing gratitude means to sharpen the ability to recognise and acknowledge the giftedness of life. Consciously choosing gratitude however, may not come easily and may have to be cultivated. A number of personal blocks and external burdens may block grateful thoughts. A number of attitudes are incompatible with gratitude, including perceptions of victimhood, inability to admit one's shortcomings, sense of self entitlement, perception of deservingness etc. (Emmons, 2006, pg 18)

Various ways are suggested to cultivate gratitude in everyday life. Writing a gratitude letter, seeking gratitude, expressing gratitude, maintaining a gratitude journal. The "classic" gratitude intervention involves making written lists of several things for which one is grateful on regular basis. For example maintaining a diary or journal in which 3 or more things can be written that one is grateful for can be completed very night. Of all the gratitude interventions, this approach has been studied the most, being used in 7 out of 12 gratitude intervention studies. This is due to the ease of using the technique. Also since it is enjoyable and self-reinforcing, participants often choose to continue the exercise even after ending of the intervention (Seilgman, 2005)

Theories of Gratitude

Social- Cognitive model of Gratitude (Wood, Maltby, Stewart, Linley, 2008)

This model states that after a person is helped, he/she makes attributions about the nature of aid, and attribution group together to form benefit appraisal. This benefit appraisal cause the experience of gratitude. These characteristic interpretative biases lead people to make more positive benefit appraisals. Hence the social aspects combined with the cognitive aspects lead to feelings of gratitude and also the likelihood of experiencing gratitude in future.

Broaden and build theory of positive emotions (Fredrickson, 2001)

This theory describes the form and adaptive function of positive emotions like gratitude. The key proposition is that the positive emotions broaden an individual's momentary thought action repertoire. The broadened mind-sets arising from these positive emotions are contrasted to the narrow mind-sets sparked by negative emotions. A second key proposition concerns consequences of these broadened mind-sets by broadening an individual's momentary thought – action repertoire, , which in turn build that individual's personal resources, ranging from physical, intellectual ,social and psychological resources. These resources function as reserves that can be drawn on later to improve odds of successful coping and survival.

Find, remind and bind theory (Algoe S, 2012)

The find, remind and bind theory posits that the positive emotion of gratitude serves the evolutionary function of strengthening a relationship with a responsive partner. The emotion of gratitude, leads to identification of a new partner – finds, or reminds of good relationship, and helps to bind the recipient and benefactor together.

Amplification of good in life theory (Watkins, 2014)

His theory postulates that gratitude enhances well-being because psychologically it amplifies the good in one's life. The function of gratitude is to increase the signal strength of the good in one's life

Correlates of gratitude

Subjective well being

Researches has shown that cultivating gratitude increase the feeling of subjective well-being. (Joseph& Wood, Wood Joseph, 2007, McCullough et al., 2002; McCullough, Tsang, & Emmons, 2004; Wood, Maltby, Gillett, Linley, & Joseph, 2008; Wood, Maltby, Stewart, Linley et al., 2008).

Relationships

People who show high level of gratitude are also able to have satisfying relationships, more willing to forgive others and show less narcissism. (DeShea, 2003; Farwell & Wohlwend-Lloyd, 1998). People with high levels of gratitude are also able to develop, maintain relationship satisfaction (Algoe et al., 2008; Algoe, Gable, & Maisel, 2010). And early adolescents also reported greater perceived peer and family support (Froh, Kashdan et al., 2009; Froh, Yurkewicz et al., 2009). Research has shown that the practice of gratitude can create a greater social circle of good. The recipient of gratitude may not reciprocate directly back, but in turn, may lend a favour to a third party, effectively expanding a network of good (Chang, Lin, & Chen, 2011).

Happiness

Writing a letter of gratitude can increase levels of happiness. (Toepfer, Cichy, and Peters, 2011 Wood, Maltby, Gillett et al., 2008) and peer-report more happiness with friends (Algoe, Haidt, & Gable, 2008; Emmons & McCullough, 2003)

Statement of problem

Gratitude is one of the neglected positive emotions. A psycInfo keyword search reveals that studies of depression have been published over 246 times more than studies on gratitude- 67,672 v/s 275 (Watkins p, pg6). Research of gratitude in terms of a small longitudinal study was of interest to researcher. To study if cultivating of gratitude in daily life can bring about any significant changes. Stress can be understood from two different perspectives. It is the body's response to stressor or pressure and it also can be understood as the perception of pressure. Stress can be subjective based on the perception of an individual and hence a stressor for one person may not necessarily be stressor for another person. Aim of the current research was to find out if keeping a gratitude journal, and amplifying the positives in one's life can bring about a paradigm shift and hence change in the perception of stress. Similarly, the subjective feeling of well-being and satisfaction levels of the individual in life may increase if the person chooses to focus on positive aspects of life on daily basis. Hence this study was to focus if maintaining gratitude journal could bring about difference in the stress perception and satisfaction with life perception

Literature Review

A study to find the effect of grateful outlook and psychological and physical well-being was conducted. In studies one and two, participants were randomly assigned to one of 3 experimental situations (hassles, gratitude listings and either neutral life events or social comparison). In study one they kept weekly record of their moods, coping behaviours, health behaviours and overall life appraisal, in study two they kept daily records. In a 3rd study, persons with neuromuscular disease were randomly assigned to either the gratitude condition or to a control condition. The gratitude-outlook groups exhibited heightened well-being across several, though not all, of the outcome measures across the 3 studies, relative to the comparison groups. (Emmons and McCullough, 2003)

A study was conducted to examine association between gratitude and three domains of life satisfaction, namely relationships, work and health; and overall life satisfaction. A total of 947 middle aged and older adults participants were taken from Japan and USA. Results indicated significant bivariate associations between gratitude and all four measures of life satisfaction. (Robustelli & Whisman, 2016)

A study was conducted to examine relationship between gratitude and life satisfaction among university students in Spain. A self-report Gratitude Questionnaire (GQ-6; McCullough et al., 2002) and Life satisfaction scale (SWLS; Diener et al., 1985) were utilized. Using linear regression it was found that gratitude significantly predicts life satisfaction (Salvador-Ferrer, C, 2016)

Methodology

Data Analysis Strategies

60 college going participants were administered Perceived Stress Scale (Cohen et. al.; 1983); and Satisfaction with Life Scale (Diener et al, 1985; Pavot & Diener, 1993). Once the scales were filled by the participants they were given a diary where they were asked to write every day for next 3 months

any three things that they were grateful for. Gratitude was defined as anything they were grateful for in the day (small incidents or big). Reminder was given to participants' every day for a week in the night to fill the gratitude journal. This reminder was later reduced to 3 times a week, and finally once a week. After 3 and half months the same participants were asked to fill the questionnaire again. The difference in the scores pre and post maintaining the journal was checked by use of online site of Vassar net

Participants

The Current study employed Convenience sampling method to choose 60 degree college students. Age range of 18-24 years was maintained

Materials Used

Satisfaction with Life Scale (Diener et al, 1985; Pavot & Diener, 1993): A 5-item scale designed to measure global cognitive judgments of one's life satisfaction (not a measure of either positive or negative affect). Participants indicate how much they agree or disagree with each of the 5 items using a 7-point scale that ranges from 7 strongly agree to 1 strongly disagree.

It's a summative scale where all score are summed up. The categories for interpretation are as follows

- 31 - 35 Extremely satisfied
- 26 - 30 Satisfied
- 21 - 25 Slightly satisfied
- 20 Neutral
- 15 - 19 Slightly dissatisfied
- 10 - 14 Dissatisfied
- 5 - 9 Extremely dissatisfied

The structure of subjective well-being has been conceptualized as consisting of two major components: the emotional or affective component and the judgmental or cognitive component (Diener, 1984; Veenhoven, 1984). The judgmental component has also been conceptualized as life satisfaction (Andrews & Withey, 1976). The Satisfaction With Life Scale (SWLS; Diener, Emmons, Larsen, & Griffin, 1985) was developed as a measure of the judgmental component of subjective well-being (SWB). Two studies designed to validate further the SWLS are reported. Peer reports, a memory measure, and clinical ratings are used as external criteria for validation. Evidence for the reliability and predictive validity of the SWLS is presented, and its performance is compared to other related scales. The SWLS is shown to be a valid and reliable measure of life satisfaction, suited for use with a wide range of age groups and applications, which makes possible the savings of interview time and resources compared to many measures of life satisfaction. In addition, the high convergence of self- and peer-reported measures of subjective well-being and life satisfaction provide strong evidence that subjective well-being is a relatively global and stable phenomenon, not simply a momentary judgment based on fleeting influences.

Perceived Stress Scale (Cohen et. al.; 1983);

The Perceived Stress Scale (PSS) is the most widely used psychological instrument for measuring the perception of stress. It is a measure of the degree to which situations in one's life are appraised as stressful. Items were designed to tap how unpredictable, uncontrollable, and overloaded respondents find their lives. The scale also includes a number of direct queries about current levels of experienced stress. The PSS was designed for use in community samples with at least a junior high school education. The items are easy to understand, and the response alternatives are simple to grasp. Moreover, the questions are of a general nature and hence are relatively free of content specific to any subpopulation group. The questions in the PSS ask about feelings and thoughts during the last month. In each case, respondents are asked how often they felt a certain way.

Evidence for Validity: Higher PSS scores were associated with (for example):

- failure to quit smoking
- failure among diabetics to control blood sugar levels
- greater vulnerability to stressful life-event-elicited depressive symptoms
- more colds

Health status relationship to PSS: Cohen et al. (1988) show correlations with PSS and: Stress Measures, Self-Reported Health and Health Services Measures, Health Behaviour Measures, Smoking Status, Help Seeking Behaviour.

Scoring: PSS scores are obtained by reversing responses (e.g., 0 = 4, 1 = 3, 2 = 2, 3 = 1 & 4 = 0) to the four positively stated items (items 4, 5, 7, & 8) and then summing across all scale items. A short 4 item scale can be made from questions 2, 4, 5 and 10 of the PSS 10 item scale.

Design and hypothesis

A pre-test post-test design was used. Scores on Satisfaction with Life Scale (Diener et al, 1985; Pavot & Diener, 1993) and Perceived Stress Scale (Cohen et. al.; 1983) were compared for the same set of participants before and after the gratitude journal was maintained for 3 and half months

Hypotheses:

Alternative hypotheses

There is a significant difference in the scores of satisfaction with life scale for participants before and after maintaining the gratitude journal

There is a significant difference in the scores of perceived stress scale for participants before and after maintaining the gratitude journal

Null Hypotheses

There is no significant difference in the scores of satisfaction with life scale for participants before and after maintaining the gratitude journal

There is no significant difference in the scores of perceived stress scale for participants before and after maintaining the gratitude journal

Statistics that were used were T test between both variables

RESULTS

Table-1: Descriptive Statistics

Paired Samples Statistics					
		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	pretest_SWL	25.08	61	2.716	0.348
	posttest_SWL	29.77	61	2.506	0.321
Pair 2	Pretest_PSS	33.15	61	1.905	0.244
	Posttest_PSS	31.69	61	1.689	0.216

Table-2: t test and significance value

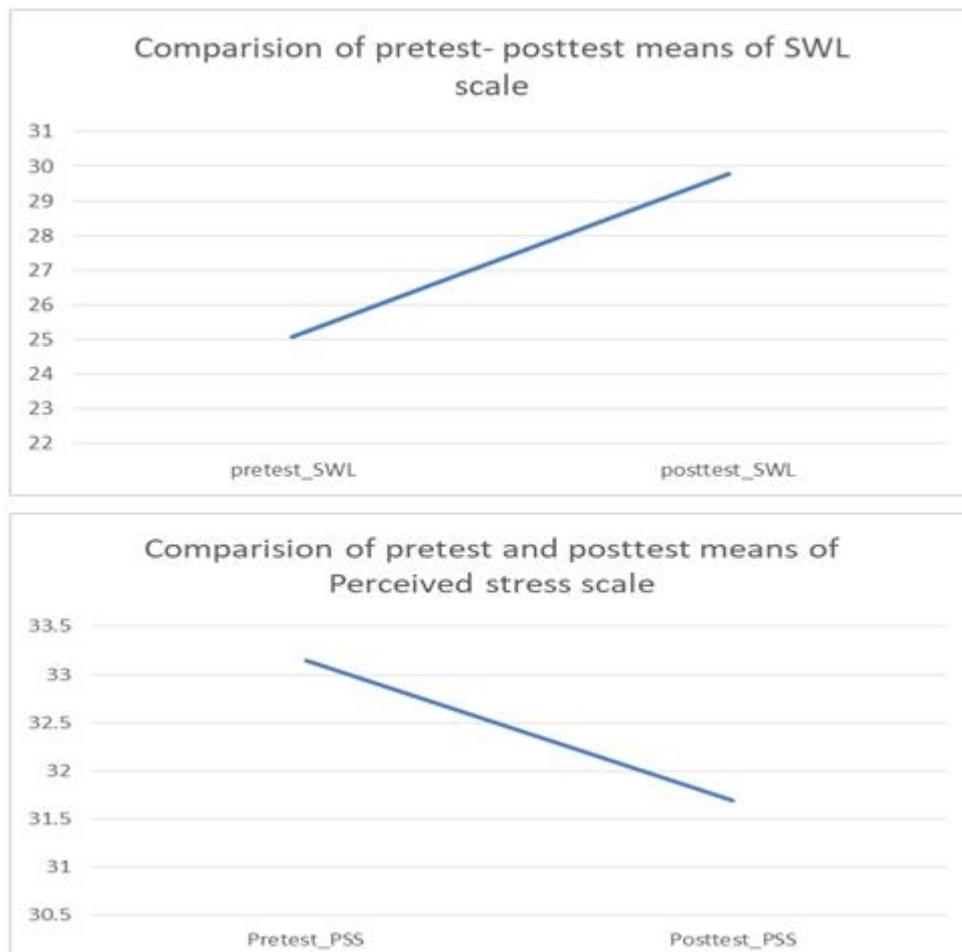
Paired Samples Test									
		Paired Differences					t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
Pair 1	pretest_SWL - posttest_SWL	-4.689	1.775	.227	-5.143	-4.234	-20.628	60	.000
Pair 2	Pretest_PSS - Posttest_PSS	1.459	1.709	.219	1.021	1.897	6.670	60	.000

As seen in table 1, the mean of the pretest SWL (Satisfaction with life scale) was 25.08 and mean of posttest SWL was 29.77. The standard deviation for pretest SWL was 2.716 and standard deviation for posttest SWL scale was 2.506. Similarly the mean for pretest PSS (Perceived Stress Scale) was 33.15 and for posttest PSS was 31.69. The standard deviation for pretest PSS 1.905 and standard deviation for posttest PSS was 1.689.

It is seen from table 2, the t value for first variable of Satisfaction with life was -20.628, $p < 0.0001$. The t value for the variable of Perceived Stress was 6.670, $p < 0.0001$.

DISCUSSION

The purpose of this study was to find out if maintaining a gratitude journal would bring about changes in the scores of Satisfaction with Life Scale (Diener et al, 1985; Pavot & Diener, 1993) and Perceived Stress Scale (Cohen et. al.; 1983). The mean of the pre-test SWL (Satisfaction with life scale) was 25.08, with the standard deviation of 2.716 in sample of 61, and mean of post-test SWL was 29.77, with standard deviation of 2.506 with the sample size of 61. The difference between the two scores were significant as the t value with degrees of freedom being 60, was -20.628 $p < 0.0001$. The negative sign here indicates that second mean was greater than first mean, signifying that life satisfaction scores, post-test were more than pre-test life satisfaction scores. The mean for pre-test PSS (Perceived Stress Scale) was 33.15 with standard deviation of 1.905 and the mean for post-test PSS was 31.69, with the standard deviation of 1.689. The difference between the two means was significant, with t value of 6.670, $p < 0.0001$. Here it implies that the pre-test scores of perceived stress were more than post test scores.



As seen from above figure, after maintaining the gratitude journal for three and half months, the scores of satisfaction with life seems to have increased, while the scores in perceived stress seems to have decreased. Since the difference between both the means are significant, both null hypothesis are

rejected in the favour of alternative hypothesis. Hence maintaining gratitude journal, does seem to increase satisfaction with life and decrease perception of stress.

Gratitude by amplifying the positives in one's life (Watkins, 2014) can lead to increased satisfaction with life, and increase in subjective sense of well-being. As per the Social – cognitive model of gratitude (Wood, Maltby, Stewart, Linley, 2008), an individual gets into the cycle of making benefit appraisals. Hence making them more cognizant of more gratitude feelings in them. Integrating this with Broaden and build theory of positive emotions (Fredrickson, 2001), the positive emotions broaden an individual's momentary thought action repertoire, making them more resourceful for future experience of stress. Also as per Find, remind and bind theory (Algoe S, 2012), expressing gratitude also makes an individual more aware of significant relationships and helps in bonding, which in turn can act as buffer against stress and a source of social support.

A study was conducted to investigate the mediating effect of stress in relationship between gratitude and life satisfaction in Arabic student population. A regression analysis showed that gratitude positively predicted satisfaction with life, while stress negatively predicted satisfaction with life. Mediation analysis showed that higher levels of gratitude positively predicted higher levels of life satisfaction through decreased stress (Yildirim & Alanazi, 2018)

Ancillary Observation

After 3 and half months, besides the scales the participants were also asked to fill in qualitative description of their experience and they were also asked if they continue maintaining the journal. All of the 61 participants reported that maintaining a gratitude journal made them feel more positive. Out of 61 participants, 10 participants said that they would not continue with the gratitude journal and 51 said that they would continue maintaining the journal.

Limitations of the study and suggested improvements

The biggest limitation of the study was its sample size and the convenience sampling method. The sample was from a single college and homogeneous. A similar study could be conducted with a larger and more diverse sample. Also the duration of maintaining gratitude journal was kept to 3 months due to time constraints. A study with longer duration of maintain gratitude journal could be conducted.

Conclusion

It is concluded from this study that in this sample, maintain a gratitude journal for period of 3 and half months significantly increased satisfaction with life scale scores, while significantly decreasing the perceived stress scale scores.

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Reading one's way to health – a study of the phenomenon of ritual-reading in India²

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Abstract

In India, reading of text aloud or silently, is a tradition that is part of family life regardless of gender, age, community, education, language and all the diverse variables that make India a mosaic of flowers. This paper looks at this phenomenon from a therapeutic standpoint. We take the framework of bibliotherapy and scriptotherapy in this study.

Keywords: *bibliotherapy, scriptotherapy, reading, health*

1. Introduction

The pluralistic view of reality in India is borne out by the fact of the nine *darshana*³ (lit: perspective, view, vision) that evolved over several centuries. One of the effects of this fantastic and intense investigation of reality was the development of language in India.

When George Grierson undertook the linguistic survey of India, he documented 179 languages, defined by him through a test of mutual unintelligibility, and 544 dialects, which he placed in five language families. (Grierson, 1927) In 1961, the Census of India, listed 1652 mother tongues. In the next census of 1971, this number was reduced dramatically to just 108. The 2011 census recorded 122 languages (OFFICE OF THE REGISTRAR GENERAL, 2011) while the People's Linguistic Survey of India has identified 780 languages to date. (Kuruville, 2017) These visions of reality were experienced and expressed through these centuries producing some of the most sophisticated oral, performed, written, painted, sculpted and printed or etched literature. The texts produced as a result were handed down, exchanged, interrogated and revitalized creating a complex, diverse, multimodal, multivalent narrative of life as it was experienced-expressed-experienced and so forth. Indian communication design comes from Indian epistemology, narratology, dramatics, the Indian view of grammar and language, ethics and aesthetics all tied together by the urge to experience and express reality in all its many dimensions. The communication and media universe of everyday Indians, even today, is largely oral, aural and visual more than literary. (Ranade, 2018) (Ranade, academia.edu, 2018)

2. Bibliotherapy and scriptotherapy

Before we get into the definition of bibliotherapy and scriptotherapy let us define health. For our purposes we take the definition given by the World Health Organisation. The World Health Organization defines health as 'a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity'. The definition is part of the Preamble to the Constitution of the World Health Organization as adopted by the International Health Conference, New York, 19-22 June, 1946; signed on 22 July 1946 by the representatives of 61 States (Official Records of the World Health Organization, no. 2, p. 100) and entered into force on 7 April 1948. What is significant in this definition, adopted in 1948 and unchanged since then, is the use of three terms. The first is 'complete'. This makes health an absolute term. Something that is also finite. It objectifies health. However, when we look at the way we are changing, at the pace and the various ways in which this change is being affected and affecting us, we begin to see that defining health in absolute terms would be difficult. For instance, are our cities for the young or the old? Can the old, the aged really cope with the basic infrastructure and architecture of our cities? Can they climb staircases? Can they negotiate

² I am grateful to Priyanka Gotpagar, Kedar Koli, Onkar Wable, Nilesh Adsul, Afsha Ansari, Tora Nag, Sanket Varak, Dnyaneshwari Velankar, Devendra Jadhav and Arati More for helping me with the data collection.

³ Sankhya, Yoga, Nyaya, Vaisheshika, Poorva Mimamsa, Uttar Mimamsa, Charvaka, Jaina, Bauddha

the locks and bolts on the doors? Can they stand and cook for themselves? Can they negotiate the public transport? If not, can we then call them unhealthy? What would be 'complete' health for both the young and the old at the same time? We are encountering ill-health in subjective terms. We have always encountered health subjectively because we know that what is ill-health for one may not be the same for another. The second term used in the definition is 'social well-being'. Given that globally and locally, our social, economic and political inequalities are only increasing, are being felt sharply by the people and that individuals and communities are mobilizing themselves to counter the pressure from these inequalities, imagining 'social well-being' and defining it objectively would be impossible. The third aspect of the definition is the mention of disease or infirmity. Defining health in 'complete' terms and 'not merely the absence of disease or infirmity' makes the achievement of health almost impossible.

The inadequacies of this definition were not lost on those concerned with health. Health is no longer seen as an end in itself. It is seen in functional terms as a resource that permits people to lead an individually, socially and economically productive life. (Don Nutbeam, 1998)

We shall now look at bibliotherapy and scriptotherapy. Bibliotherapy encompasses the effects of a wide variety of texts, including, poetry, fiction, pamphlets, educational manuals, and other reading materials selected by clinicians for their patients while scriptotherapy incorporates the positive effects experienced through personal writing such as diaries, journals, composing literature as well as written assignments administered by health professionals. (Moy, 2017) There have been some very significant studies on how bibliotherapy may help people.

Menninger lists four ways in which bibliotherapy can be of help. 1) The patient may identify with a character or an experience with a subsequent abreaction, especially in fiction where a hero overcomes a problem; 2) through the use of projection, the patient may experience a vicarious expression of traits; 3) the patient may make comparisons between the author's ideas and his own; and 4) the patient may achieve narcissistic gratification. (Menninger, Bibliotherapy, 1978) Gottschalk feels bibliotherapy may be helpful as follows: (1) The patient may better understand his reactions to frustration. (2) The patient may better understand medical terminology. (3) The patient may verbalize his problems better when he realizes that other persons have had the same problem. (4) The patient may think more constructively between interviews. (5) It may reinforce, by precept and example, a social and cultural pattern of behavior and inhibit infantile behavior patterns. (6) It may stimulate the patient's imagination and enlarge his sphere of interests. (GOTTSCHALK, 1948) Appel writes that bibliotherapy may be advised: (1) in an attempt to extravert the patient and arouse his interests in something outside himself, (2) to arouse interest in and acquaintance with external reality, (3) to effect a controlled release (abreaction) of unconscious processes, (4) to offer opportunities for identification and compensation, (5) to help the patient develop a clarification of his difficulties and contribute to the development of "insight" into his condition, (6) to implement the experience of others in effecting a cure, and (7) to extend the period of the therapeutic conference when the patient cannot be seeing the doctor. (APPEL, 1944)

3. The Indian tradition

In the Indian tradition shabda (lit: word) is an important concept on the basis of which the sophisticated science of linguistics, grammar, dramatics, poetics, aesthetics and ethics are built.

अनादिनिधन शब्दतत्त्व यदक्षरम्।
विवर्ततेऽर्थभावेन प्रक्रिया जगतो यत॥
एकमेव यदाम्नात भिन्न शक्तिव्यपाश्रयात्।
अपृथक्त्वेऽपि शक्तिभ्य पृथक्त्वेनेव वर्तते॥
अध्याहिकला यस्य कालशक्तिमुपाश्रिता।
जन्मादयो विकारा षड् भावभेदस्य योनय॥

एकस्य सर्वबीजस्य यस्य चयमनेकथा।
भोक्तृभोक्तव्यभेदेन भोगरूपेण च स्थितिः।।
प्राप्त्यपायोऽनुकारश्च तस्य वेदो महर्षिभिः।
एकोऽप्यनेकवर्त्मैव समाम्नात पृथक्पृथक्।।

That beginningless and endless One, the imperishable Brahman of which the essential nature is the Word, which manifests itself into objects and from which is the creation of the Universe

Which though described in the Vedas as one is divided on the basis of its powers, and although it is not different from its powers appears to be different,

The indestructible powers of which functioning through the powers of Time become the six transformations, namely birth and the rest – the sources of all these manifold objects,

To which, Single One, the cause of all, belongs this manifold existence, under the forms of the enjoyer, the enjoyed and the enjoyment,

Of that Brahman the Veda is both the means of realization and the reflection and it has been handed down by the great Seers as if it consisted of many paths, although it really is One. (Pillai, 1971)

Further,

न सोऽस्ति प्रत्ययो लोके य शब्दानुगमादृते।
अनुविद्धमिव ज्ञान सर्व शब्देन भासते।।
वागूपता चेदुत्क्रामेदवबोधस्य शाश्वती।
न प्रकाश प्रकाशेत सा हि प्रत्यवमर्शिनी।।

In this world no comprehension is possible except as accompanied by speech. All knowledge shines as permeated by speech. If it is denied that the permanent stuff of knowledge is speech, then that light, namely knowledge, will not shine in the form of a recollection. It is speech, shabda or word, which makes recollection possible. (Pillai, 1971)

Dnyaneshwara⁴ in his Dnyaneshwari very clearly establishes the relationship between language as the action that connects the individual and the universe. Verse 14 of the 13th chapter of the Bhagwad Gita describes Brahman.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम्। असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥१३.१४॥

Dnyaneshwara in his Dnyaneshwari explains this verse thus -

इया उघड मर्हाटिया। ते वेगळेपण धनंजया। जाण गुणइंद्रिया। पासोनिया।।

नामरूपसंबंधु। जातिक्रियाभेदु। हा आकारासीच प्रवादु। वस्तूसि नाही।।

ते गुण नव्हे कही। गुणा तया संबंधु नाही। परि तयाचाचि ठायी। आभासती।। (ज्ञा. १३:८९१-९०५)

In what he calls ‘simple Marathi’ Dnyaneshwara explains how the Brahman or the Ultimate Reality is not what we describe it as. We associate reality with nouns, forms, figures of speech and

⁴ Dnyanadeva was born in Apegaon, near Paithan on the banks of the Godavari in Maharashtra. He composed the Gudhartha Deepika, more popularly known as the Dnyaneshwari in A.D. 1290 during the reign of the Yadava king Ramadevarao whose name is actually mentioned towards the close of the text. He took samadhi in A.D. 1296. The text of the Dnyaneshwari was dictated to Sacchidananda Baba. This paper refers to the copy of the Dnyaneshwari brought out by the Gita Press, Gorakhpur, ISBN 81-293-0062-1 for what is called a ‘parayan’ or every day reading of the text.

interrelationships therein. However, the reality is different from the noun or the figure of speech that we associate it with.

It is from such a tradition that a text, be it oral or written, is engaged with in India. Reading aloud or silently, chanting, writing something over and over again, reading to an audience and asking for their critique of the same and deep listening are centuries old traditions in India.

In the Dasbodh⁵, Ramdasa explains why listening is important, what is listening, what is thinking or contemplating and what happens in this process. Ramdasa describes the conditions that an individual goes through. One plans something, and it does not bear the fruit one wants. There is sorrow and there is happiness and one is forced to wonder how things work. In characteristic cryptic verse he describes the stress, the conflict that inevitably one encounters in life providing a clear therapeutic premise for the acts of listening, reading, writing, critical contemplating and making meaning.

कोणीयेका कार्याचा साक्षेप। काही तर्हीघडे विक्षेप। काळे साहे ते आपेआप। होत जाते।।

कार्यभाग होत चालिला। तेणे प्राणी शोक जाला। विचारहि सुचो लागला। दिवसेंदिस।।

कोणीयेक प्राणी जन्मासी येतो। काही तर्हीकाळ साहे होतो। दुःखाउपरी सुख देतो। देव कृपाळुपणे।।

अवघाचि काळ जरी सजे। तरी अवघेचि होती राजे। काही सजे काही न सजे। ऐसे आहे।। (Das.18.10.1-4)

He then goes on to explain the importance of listening and contemplating -

ऐकिल्याविण कळले। सिकविल्याविण शाहाणपण आले। देखिले ना ऐकिले। भूमंडळी।।

सकळ काही ऐकता कळे। कळता कळता वृत्ति निवळे। नेमस्त मनामधे आकळे। सारासार।।

श्रवण म्हणजे ऐकावे। मनन म्हणजे मनी धरावे। येणे उपाये स्वभावे। त्रयलोक्य चाले।। (Das 18.10.6-8)

It has not happened that one understood without listening or one became knowledgeable without being taught. Everything can be understood by listening, this shapes our actions and thoughts. To hear is to listen, to contemplate is to hold (the truth of what one has heard) in one's mind and this is how the three worlds work.

He then goes on to describe how and what one should narrate and how one should listen. The process involves the act of listening till one takes away something to contemplate on. This contemplation is necessarily done in alone-ness. One goes back to listening again and repeats the process till one understands the true purport. He emphasizes how one should listen to diverse narratives being careful not to get carried away by one or the other. A critical process is underlined here. The speaker, in this case, is reading from a text and then presenting a critique of the same sharing life experiences that relate to the text. Thus, reading, speaking, listening, critical contemplation is a constant process, not necessarily linear, involving an association between a variety of people that makes for wisdom or *viveka*.

अवगुणापासी बैसला गुणी। अवगुण कळतो तत्क्षणी। विवेकी पुरुषाची करणी विवेके होते।। (Das.18.10.38)

Ramdasa further enumerates how one should write and how one should make meaning of text. Across India, these ideas are common place. It is a common scene in India where a person is narrating an experience of life, linking it to a verse from a text, while others listen.

4. The limitations to bibliotherapy and scriptotherapy

Since the early 1930s, clinicians and therapists in the Euro-American world have used bibliotherapy and scriptotherapy. Some studies have shown results that support the effectiveness of bibliotherapy with children and clearly point to the unique contribution of bibliotherapy content tailored to children's

⁵ Dasbodh (lit: advice for the disciple) was a text put to writing in the 17th century. The Marathi saint-poet Ramadasa gives instructions in the *ovee* form to his disciple Kalyan. This paper refers to the Dasbodh produced and published at Sajjangad, Satara for parayan or every day ritual reading.

specific needs. (Nurit Betzalel, 2017) Children's literature is a therapeutic tool for facilitating emotional growth and healing. Stories provide a catalyst for change, providing children with other perspectives and options for thoughts, feelings and behaviours. Appropriately shared stories provide opportunities for children to gain insight and learn healthier ways to face difficulties. (Heath, 2005) Resilience, or the process of adjusting well to adversity, draws on personal and social ecological resources (i.e., caregiving and community supports). Previous research—conducted mostly in the Global North—has shown that bibliotherapy offers a way to support children in identifying and utilizing resilience-enabling resources. In so doing, bibliotherapy has the potential to facilitate resilience. (Theron, 2017)

In Euro-American medicine, the body is constructed as chartable and controllable territory. However, this approach is now changing. In medicine, as in art, meaning is produced in an interactive field – between the suffering body, its representations, the patient's own perception and the physician. Aesthetic conventions, personal narratives, dialogical exchanges and shifting discursive patterns make medicine a dynamic field of subjective forces. (Marks, 2017)

It is in these changed approaches that a re-look at bibliotherapy is being suggested. The field of bibliotherapy is in need of development with regard to more methodologically stringent forms of validation, notwithstanding meta-analytic findings in some areas. Coherent taxonomies and theory-driven practice models are particularly needed to underpin increased rigor in answering scholarly questions. (Sarah J. Jack, 2008)

Alston lends more severity to the shortcomings of bibliotherapy when he says that reading and its results may also become deterrents to therapeutic progress. It is possible, he points out, to acquire erroneous information and misunderstanding from books. Reading may be used as a way of avoiding the personal issues of therapy or of achieving further withdrawal and isolation. False hopes and expectations may be engendered, or the patient may be discouraged, or depressive trends may be enhanced. In response to reading, the patient may attempt to use ideas and facts that do not apply to him. Some patients become overwhelmed or especially anxious from reading. Obsessive-compulsive tendencies may be enhanced. (ALSTON, 2018)

5. The present study

Amongst ourselves we know of people who ritually visit a place of worship, meditate, conduct rituals and even a casual enquiry reveals purposes such as a desire for calmness, peace, oneness with God, overcoming of hurdles, anxieties, perceived dangers or obstacles, a good life etc. We also know of people who engage with texts. Almost without exception these are in verse form and include discourses, instructions, conversations, stories. At times one knows about the author, the place and time of the text etc. and at other times the author, date etc. are obscure, shrouded in mystery, surrounded by tales and legends. At times, all that is available is a translation in the language of the person reading it. The original language is forgotten, or not understood although the person is able to read it. At other times, the language is contemporary. The reading is ritual, conducted under specific pre-conditions. At other times, the reading is a constant process, as and when the person finds time for it.

5.1 Findings

This study involved interactions with fifty people. The interviews were conducted by ten students.

There were 24 texts read among the 50 people. Of these 12 were read from their translations rather than the main language. It is significant that we did not reach complete redundancy in the texts being read and we believe that we would need a much bigger sample to achieve this. The texts were varied including *Puranas*, *stotras* (lit: a eulogium or a hymn of praise or ode), *charitras* (lit: biography), the Bhagvad Gita, Bible, Quran and even the last book written by Dr Babasaheb Ambedkar. Twenty-one respondents, on a Likert scale of five where the lowest was not at all familiar and the highest was extremely aware, showed a moderate to extreme awareness about the text they chose to read. The same number also displayed a moderate to extreme familiarity with the language of the text.

As many as 36 of the respondents said that the reading was a habit and 32 said they followed some rules. These rules included washing hands, face, bathing, or reading at particular times of the day or night. Thirty-seven respondents said they were introduced to the texts by their family, five encountered the text on their own by chance, three were introduced to the text by friends or acquaintances, three were guided by a religious teacher or guru and two read the text because their religion prescribed it. The respondents mentioned as many as 19 different purposes for engaging with these texts. They were release/liberation (3), know God (2), stay calm/cross hurdles (10), influence of the thoughts from the text (4), get a direction for a good life (7), seek a good end to life (3), a liking for the narrative (2), spiritual guidance (7), religious purposes (2), self-examination (1), a reconnection with oneself (1), establish a connection between fact and reality (1), remove the *dosha* (lit: fault, deficiency) (2), lead a life without obstacles (2), cleansing of thoughts (1), be one with God (1), seek God's support/express gratitude (1) and to know one's religion (1). Significantly, we did not reach complete redundancy in this case either and as we interviewed more people, we found the variety of purposes adding up. We further asked the respondents what they felt if they missed reading the text. Of the total number, 18 respondents said they felt nothing if they missed reading the text, 13 said they regretted it/felt they had missed something, six said they felt unease/a sense of restlessness, four felt depressed, three felt guilty, two felt as if there was lack of oxygen supply and the same number said they made it up during the day or night, one each felt emptiness and a sense of gratitude.

We see that in the case of a significant majority of the respondents, the text they chose to engage with was already part of their life. Reading the text was a habit for most of them and this involved some ritual. Most respondents seemed to know what the text was and had the necessary language skills to understand the content. We can see that the people engaging with texts are doing so for a variety of reasons but the most important seem to be psychological. It is also demonstrated that there are negative psychological effects if they do not engage with the text.

6. Conclusion

The study shows that a ritual reading of text may be therapeutic for most of the respondents. The study shows that there are negative effects if the ritual of ritual reading is not followed.

7. Scope for further research

The study is just a beginning. A larger sample size, more homogeneously defined population and a deeper study of the engagement with the text itself is required for a better understanding of this phenomenon.

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“Education for Happiness – adding a new dimension to the role of teachers”

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Abstract

Education is essentially an enjoyable activity. Discovering the world is an exciting adventure and education plays a key role in what Swami Vivekananda called as “the man-making process.” But this cannot be said with confidence about today’s education, especially the school education. Our children are stressed, feel insecure and tense. The race for securing top ranks has made education a ‘rat race’ and it is not a foundational journey for living life happily by realizing one’s own distinct potential. Children with various learning difficulties and specific learning disabilities live a miserable life. The key question is: “Are we preparing our children to live their life happily while facing the inevitable struggles of life thereby enabling them to contribute positively to the society; or just preparing them for those seemingly endless exams?” This paper explores the need to offer personal and educational counseling to school children and their parents to “prepare them for life”. The key objective of education has to prepare our children today to live a “Good and happy life, a life of purpose for tomorrow.” This paper strongly recommends that teachers need to develop a perceptive realization about their role as “Counsellors to awaken the children and to enable them to make right choices – thus being a friend, guide and philosopher rolled into one; and not just a traditional distributor of information.” The focus is on the spiritual aspects of teaching as a “man making process” and going beyond the traditional roles. It strongly recommends the need to include counselling skills courses in teacher education.

Keywords: *Education for happiness, School education, counselling, self discovering and inner Awakening, the role of teachers, teacher as a counselor*

Introduction

Human life is to be lived in happiness. Human history has been the saga of man’s quest for lasting happiness and more and more experiences of happiness. Thinkers like Aristotle and Epicurus considered human happiness as the highest goal and tried to define happiness and inquired whether happiness is attainable and whether there should be moral and justice constraints on happiness. What is the relationship between happiness and virtue? What is the nature of happiness – (biological, cognitive-aesthetic or anything else)? What it is that actually makes man happy? Is happiness just sense of well being, experiences of joy or anything more? Should there be limits to human happiness? Is pursuit of happiness an absolute right or a conditional right? “Pursuit of happiness” has been declared as a fundamental right of every human being. Human life is to be lived with God-given dignity which is held as a self evident truth. Life of dignity essentially means life of happiness.

The role education plays in creating happiness in our lives needs to be seen afresh in today’s highly competitive, ever changing world. Despite all education, true happiness has always been elusive. Throughout history great thinkers pondered over the role of education in creating happiness in human life. People seek happiness in many things such as wealth, health, freedom of choice, fundamental rights, fame, prestige, security, achievement of career goals, realization of one’s own potential, social service, art, ambitions, revenge, adventure, spirituality, pursuit of knowledge, prayer, meditations, virtuous living, wisdom, love, etc. One philosopher says that fear of death is the origin of all philosophy. Humans wage a losing battle against death and this intensifies man’s quest for lasting, sustainable happiness. Death is a cause of fear and unhappiness and all our education is a vain struggle against the permanent reality of death.

Development of human potential to its fullest extent was considered a necessary factor in making human life fruitful and happy. Swami Vivekananda held that the role of education is to “manifest the divinity in man and hence education is a man-making process.” Happiness is now the most sought

after goal and now we have global index of Gross National Happiness as a main measure of progress with Bhutan ranking as number one country. Thinkers like former Harvard President Derek Bok have written books like “The Politics of Happiness’. There are many other books such as “The Happiness Economy’, “The Philosophy of Happiness, The Psychology of Happiness’, etc. As the greatest social activity education plays a central role in “man making”, the role of education and educational institutions has gained critical attention. The focus is on holistic education starting from the very kindergarten to higher education. In fact, primary education is seen as the most critical foundational years for the development of future personality and career. The growing realization is that during the primary years the real foundations for the future are laid to live fully. Every primary classroom is a microcosm of the society, the nation and the humanity at large and it is there we have the constructive opportunity to recreate the humanity we want to see. The art of living peacefully and happily with other is learnt in this vital phase of life. Happy people are generally non-violent and considerate, compassionate and believe in living in peace and harmony. They celebrate diversity in the spirit of not just mutual tolerance but also mutual acceptance. Happy people share happiness, grow it, enrich it and spread it.

A comprehensive view of education

The whole aim of education is now focused on making human life happy. The role of higher educational institutions like universities is not just to produce new knowledge but to train people to live life happily by developing the ability to respond to the changes and challenges in life. Once we develop this core understanding about the central role of education we develop clarity on our policies, procedures and processes. Education appears more than mere preparing for vocations to earn one’s own living. Man becomes more than a mere economic being. The role of teacher changes dramatically from that of a ‘information-knowledge-skills giver’ to the one who “*prepares for happy life.*” This drastically and challengingly changes the role of all faculties; be it philosophy, sociology, psychology, economics, history, or whatever. It redefines the way the education is imparted and demands recast of the learner-teacher relationship. The challenging question is : Is are education making our life happy? Does more education mean more happiness? Can we call our schools, colleges and universities “centers of happiness?” Can an illiterate man be happy? Is education a fundamental requirement to become happy? At last making human life happy and better has always been the goal of whole culture and civilization throughout evolution and history. What is education actually doing to us and for us? If education has played a key role in the emergence of the society we have today then we need to critically investigate and evaluate the success and failures of education in achieving its goal of making human life happy. Today we have a society extremely complex, stressed, violent, divided and feeling unsecured. Man’s search for meaning is never ending and the fundamental questions remain to be resolved. Moving from 2G to 5G may not ensure more happiness. We even fear the way technologies are developing and enveloping us.

Income and happiness

There is a view that those who earn more are comparatively happier than those who learn less. Universities aim at training people in knowledge and skills to earn more with secured careers. Is earning money the ultimate goal of education? Does more per capita income makes a society happier? Can we confidently answer the question in affirmative – “If we have more of what we already have that will that make us happier?” In our country our history is replete with emperors, kings and numerous rich and powerful people who left the material world and embraced spirituality in search of true happiness. Can earning more wealth through more advanced education ensure happiness of our people and nation?

Happy people make happy and healthy societies. Though happiness is experienced at individual level the individual’s web of social relationships plays a key role. Many people today live stressed, frustrated, hopeless, distraught lives. Counselling provides both helping and healing hand to overcome problems facing individuals which they cannot resolve on their own. It not just adults who need counseling even primary students need counseling. Counselling help is not always available as the number of trained counselors are very limited. A recent newspaper report mentioned that only 4%

schools have counsellors. Counselling is not just a cognitive activity but it is thoroughly a compassionate activity. And here we have to look at the role teachers can play.

But teachers have their own problems. Teachers are people too and need to be functional so that they can operate at the best of their abilities. If we redefine education then we can redefine the role of and for teachers. The teacher-student relationship too will drastically change. Today our mantra seems to be “Work hard, ram and cram more and live less.” We need profound reforms in our education system and not just couple of celebrity projects here and there. Our education system today has become a huge draconian Darwinian competition that is victimizing our students. Every year we have the tragedy of hundreds of students committing suicides. There are both under performers and top performers. Our students feel terrorized by the exam system. Exam oriented education makes learning cramming and teaching too gets focused on passing exams. Free and compulsory education has to be quality education. Our schools are so concerned with increasing test scores that they tend to forget what constitutes happy, healthy, harmonious students and learning environment. Rigorous education with robotic schedules is detrimental to the well-being, health and maturation of students. Education is no more an enjoyable activity which it essentially is and should be. We have a lot to learn from Finland’s education system which is rated as the best in the world. Though we have demographic problems like huge population and low quality infrastructure we can adopt some of the Finish approaches to education. The World Economic Forum’s recent reports have shown that even in rich developed countries there is huge educational inequality. A country like the UK which is the 5th largest economy in the world ranks 16th in terms of educational equality. Education should be empowering to balance social inequality. At times, equity is more important than excellence.

The key role in making education a source of happiness rests with teachers. Teachers need to become mentors and counselors; as parents and relatives cannot play these much needed roles. If cultivation of mind is the key goal of education as the Late eminent jurist Nani Palkhivala exhorted, then teachers have to be like farmers. We need to awaken our students for self discovery and sow the seeds of excellence. We need to change not just learning but teaching itself. Today’s excessive media exposure, easy access to social media are endangering our children. Our children need to be enabled to make right choices and this requires counselling. Reorienting teacher education has to be a key priority and equipping them with necessary knowledge and skills of counseling can enable them to play their role of building abilities for sustainable happiness and well-being. As Catherine O’Brien has explained in her seminal paper “Education for Sustainable Happiness” we need to enable responsible participation of our students in the society as the citizens of the future. They have to confront the burning problems of mankind such as environmental sustainability and collective responsibility. This requires integrated, holistic development of their individuality. Just preparing for livelihood vocations cannot be the only goal of education. We need effective civic education to make students better citizens who will ensure effective governments.

Education has to become personally meaningful, experiential of beauty and happiness of the world inspiring people to live at peace with themselves and with others. But this requires counselling. A teacher can become a friend, philosopher and counselor enabling the learner to make right choices. India has been the ‘Guru’ of the world and as Arnold Toynbee said “the guiding post for mankind” for future. We as a nation have the great philosophical and spiritual heritage for our teachers to take upon the roles of mentors and counselors.

Reorienting the teacher education

Teachers training need to incorporate modules on counseling, mentorship and guidance as teacher has to become more than a mere source of lessons and subject knowledge. I would like to share here my experiences while serving as the Principal of various schools in Aurangabad in both rural and urban areas. Today every school has to face the challenge of children with learning difficulties and disabilities such as reading related Dyslexia, writing related Dysgraphia, math related Dyscalculia, Attention Deficit Hyper Activity Disorder- that is ADHD, and others. Now we have the goal of creating inclusive classroom for mainstreaming these children. These children suffer a lot if the teachers are not positive about them. Helping them succeed requires special skills and knowledge.

Most of our teacher training courses do not have necessary coverage of these issues. Tragically the parents of these children misunderstand learning disabilities as mental retardation and remove them from the school for fear of social stigma. Girls suffer more as families fear social stigma. This ends their schooling. There is a marked change in attitude towards learning disabilities but the change is not widespread and deep. Children are discriminated and are deprived of their rightful opportunities. We need to break down barriers that prevent people with learning disabilities from being accepted within society, and from accessing a wide range of opportunities. The discourse should not be of doing charity but giving them their rights. Discrimination of any kind against children with learning disabilities should be considered violation of their basic fundamental human rights which deprive them of happiness. Every child with any disability has definite potential to learn and achieve self-development and growth. We need to provide necessary positive learning ecosystem for their happy education. If teachers are equipped with skills and knowledge of counseling they can effectively counsel the parents of students with learning disabilities and remove some stumbling blocks in the path of their education and make their life truly happy. A counselor-teacher is an antidote on many ills we face.

Sadly our present teacher training is inadequate in preparing teachers to respond special needs of these special children who are differently enabled. When we implemented 'Teachers as Counsellors' workshops for our teachers in my school and other schools we found that they could effectively counsel both the students and their parents. We can even equip our teachers to give basic career guidance to our students and thereby make a huge difference to the life of our students.

Education has to create a sustainable learning and lasting interests in topics and activities that are meaningful to the students. If students find education personally meaningful and purposeful then they will get involved in it. Learning never exhausts our mind and in today's era learning is a lifelong activity. As the late Futurist Alvin Toffler said in his seminal book "Future Shock" the intelligent is not the one who can read and write but the one who will learn, unlearn and relearn." Given the disruptive technologies modern life is full of uncertainties and complexities we never had to face. Everyone has to continually upgrade one's knowledge and skills in order to remain relevant to the overwhelming changes sweeping our lives today. We cannot work today with yesterday's knowledge while every eight months we have a new hardware and software; and technologies like machine learning and Artificial Intelligence are adding to this unpredictable VUCA world of Volatility, Uncertainty, Complexity and Ambiguity. Experts talk about the Fourth Industrial Revolution. Our Prime Minister Shri Narendra Modi has given a clarion call to prepare the nation for it. Only right education can preserve our relevance in this era of massive disruptive change.

Education has to foster qualities of good citizenship for building the free, liberal, democratic India celebrating its diversity in the spirit of not just tolerant but mutually acceptance, an India which is united into diversity. The process of nation-making is still going on and we have defining decades ahead which could be dangerous decades. While we are rising as a major economic power we have to create a hopeful future for our 'Youngistan India' who are around 45 crore. If education succeeds then they will succeed and live happily. We are facing the challenge of building social relationships both at individual and collective levels. Our youth need to be trained in emotional intelligence and the fine art of building and nurturing healthy social relationships. Reports tell us that by 2040 over 60% India will be urban and crores of aspiring youth will migrate from the rural to the urban side in search of better future. We will have to equip them with knowledge and skills for sustainable future. Our demographic dividend should not become a 'demographic disaster'. India is becoming a nation of migrants. There will be socio-economic tensions, disparities, inequalities. We already have overwhelming and ever widening economic disparity as we know that over 70% wealth in our country belongs to a handful of people.

Our great freedom struggle culminated into the Constitution of India which, in the Preamble calls upon "WE, THE PEOPLE of INDIA" to solemnly resolve to constitute India into a Sovereign Democratic Republic to ensure every citizen a life of equal opportunity free from discrimination and exploitation thereby ensuring the dignity of life. Our education has this mandate from the Constitution and we have

to fulfill it in our educational institutions. Higher education institutions in India will have to take up the core fundamental challenge of making teachers creators of happiness.

Conclusion and recommendations

Education has to be seen as the foundation for building the happy society we desire and environ.

The teacher is a pivot of the education process and has to play a \proactive role in enabling students to realize their potential to make education a source of happiness. If we train teachers to be counselors they can widen and deepen their roles thereby going beyond mere curriculum and evaluation; and prepare students for life. This requires reorientation of the teacher training and there should be continual teacher development programs to enable them to respond to the changing demands of their profession which is more a vocation than profession. Teachers have to become friends, philosophers, guides and counselors for students in the most formative period of their students' life. This vision to prepare the generations in our hands for happy life gives the much needed clarity to the goals of education. Life is becoming more and more complex and frightfully challenging. Our education will have to take the blame if it fails in building a society of healthy and happy individuals. Education for happiness has to be the mantra to ensure happy people living in peace and harmony with themselves and others

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From Anxiety towards Integrity through Psychotherapy: A Case Presentation

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Abstract

Anxiety is a mental state which we experience in our everyday life in form of worry, nervousness, or unease about something with an uncertain outcome. We need to address such feelings as soon as it creates hinderances in our daily affairs. In this paper, I have argued that psychotherapeutic means help individuals to cope with and overcome anxiety, and lead a good life. I have discussed the trial and success of certain methods of psychotherapy, for example, cognitive behavioural therapy (CBT), through my case presentation. I have shown, through firsthand experience, how the applicability of therapeutic measures avail us mechanisms to deal positively with almost all emotions which we encounter on a routine basis. I've also discussed arguments of an eminent Self-help book Schumacher's A Guide for The Perplexed, and borrowed prominent philosopher's perspectives to emphasise on the unity of a self as a requirement for flourishing. Psychotherapy offers to us completely new insights about our own selves, which enables us to live life with rationality and wisdom. This further empowers us to prepare and channelize our minds to lead a happy and successful life while having peace within our internal selves. Thus, the present paper is an attempt to establish that psychotherapy is an effective tool to live a good life.

Keywords: anxiety, psychotherapy, good life, self

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Through present paper, I argue that psychotherapeutic measures help individuals to cope with and overcome anxiety, enabling to lead a good and happy life. Anxiety is a mental state which one experiences on everyday basis in form of unrealistic or excessive worry, nervousness, inability to concentrate and fear of future misfortunes. It is often accompanied with trembling, muscular tension, dry mouth, sweating and high blood pressure. If increased at a severe stage, anxiety affects the way a person eats and sleeps, the way she feels about herself, and the way she thinks about things. We need to address such feelings as soon as it create hinderances in our daily affairs.

Psychotherapy is a method to deal with psychological problems or mental illness using psychological techniques through verbal mode. Mental illness can be recognised as a set of behaviours with such frequency, intensity and duration that it obstructs a person's social or day-to-day life. Interestingly the term 'psyche' is derived originally from Ancient Greek expression 'ψυχή' (psūkhḗ) meaning 'soul' or 'spirit'⁶, which is generally used to express about phenomenon related to 'mind'. Our mind is a site as well as a source of our feelings, emotions, and reasoning based on which we act. These feelings manifest to us in form of thoughts or mental images, which further drives our temperament. Psychotherapy is a process which helps us recognise, observe, evaluate, and ultimately develop a cognisant control over them, which assists us in channelising our mood in particular situations and in general. It involves a professional who has expertise in such treatment, and certain methods which are applied as per the client's mental health condition. A unique kind of relationship between the client and the therapist plays important role in the success of any psychological case. What is generally

⁶ According to the Greek mythology 'Cupid and Psyche', Psyche was a beautiful princess loved by Cupid who ultimately acquires personification for her soul as a bestowment from God Zeus.

misconceived of psychotherapy is that a therapist advises to the client and clients are not able to deal with everyday affairs without her advices.

The 2016 mainstream Hindi film *Dear Zindagi* helped raising awareness about mental health among people. A Mumbai based therapist and researcher Hansika Kapoor mentions a scene from this movie to highlight the nature of therapist-client relationship – though ‘unconventional[ly]’ enough, ‘when Dr Khan decides to hold an outdoor session: He and Kaira hop on their bicycles and take a ride along a scenic route in Goa. Toward the end of the scene, Kaira falls off her bicycle, and Dr Khan doesn’t help Kaira up. With the session’s time being up, he playfully peddles away, and Kaira helps herself up, albeit a little distraught. Therapy is exactly that. Psychotherapists help clients help themselves get up. Get back into their lives. Deal with their problems.’ (Gupta, 2016) She recognises the therapist as a ‘catalyst’ for a client, and not ‘an all-knowing solution-finder and -giver’. Thus, psychotherapy helps us to help ourselves.

This insight makes it explicit about psychotherapy that a client has to put as much effort as the therapist, or even more; and that becomes a decisive factor in overcoming a mental illness. It has been observed at a Delhi based Non Government Organisation, Sanjivini Society for Mental Health that most of the people take rounds of different clinics instead of continuing treatment with one professional, seeking either an agreeable opinion that ‘there is nothing wrong with the patient’ or an instant ‘magical’ cure. This ‘doctor shopping’ amounts to slowing down the recovery progress as every therapist requires a restart with the diagnosing process. (Sanjivini, 2005, p. 30) A sense of acceptance, a resolving attitude, and resolute patience on client’s part bears more importance than arbitrary questioning about a psychotherapist’s experience or efficiency.

Therapists are trained and qualified experts to assess, diagnose, and treat psychological problems, and by profession, are non-judgmental, very patient, tolerant listeners who do not get drawn into arguments with their clients allowing them to express themselves freely and give homework. What comes next is the trial of different techniques opted in therapy, which is procedural in nature. Based on client’s purposes, there are different formats of therapy viz. individual, couples, family, and group counselling. Individual therapy was followed to resolve my anxiety-related problems. I was helped by two therapists⁷ – first help was provided by University Health Centre and second, after several months gap, was from an NGO whom I had visited first in November 2017. Both have put as much efforts as I have to overcome anxiety.

Anxiety and Psychotherapeutic Treatment

I first visited a psychotherapist in July 2016 with a distressed mental state that it was difficult for me to carry out a conversation without agitation, irritation or other disturbing emotion. I used to struggle everyday to fall asleep due to a storm of discomforting thoughts. I was always worried even about trivial issues, for example, ‘what if the dogs jump on me when I walk out?’, or ‘what if a snake bites me in the dream?’ Such bothering thoughts used to exhaust my energy, so much that I felt suffocated in living life, and wanted to be ‘abducted to some different world’ where I can find some peace. I feared people as much as feared loneliness. My therapist recommended a ‘mental vacation’ for first week, where I had to suspend thinking and shift focus on observing. I began with observing nature what I loved– dense as well as dried trees, chirping birds, blooming climbers, empty roads, soothing breeze, stars and the moon, then started observing my own thoughts, feelings, emotions and associated stimuli.

Humanistic or client-centred Therapy was an approach adopted by my first therapist, which was developed by humanist psychologist Carl Rogers that focussed on therapist’s expressing unconditional positive regard toward the client. While I was losing interest to live, I was encouraged to indulge into my hobbies which I had left around a decade and half years ago, and to rediscover my passion for life through the activities I loved to engage myself with. I was recommended self-help books to read, to make paintings, draw sketches, and write poems, along with maintaining everyday therapy journal to

⁷ because my first therapist discontinued from job in my institution due to some administrative issues

express my emotions, thoughts and feelings. I was consistently encouraged to love, respect, and care myself in every possible manner, from dressing up the way I love to see myself to enjoy an outing with a comforting companion. Nevertheless, I was educated that 'I am unique, as everybody else!' This accepting attitude helped in uplifting my will power for life as well as in my respecting humanity. Thus, humanistic therapy facilitated me to rediscover my selfhood as valuable and altered my pessimism regarding people to a broader perspective.

Psychoanalytic Therapy was a technique chosen by my both therapists that originated in Ancient Greek time but formally started by Sigmund Freud. This approach involves examining a client's thoughts and past experiences in order to grasp unconscious thoughts, feelings, and memories that influence her behaviours. I was suggested to recollect, reflect, think hard and write about my childhood experiences about myself, about my feelings about myself, and about my expectations from my friends, family members, life-partner and life. Detailing and interpreting nightmares in writing started making sense concerning their recurrences. This approach introduced me to subconscious part of myself helping me to unravel the reasons for my feeling what I felt. Letters to a particular emotion and to myself as a whole relieved me from coping with anxiety on one hand, and connected to my true self on another. I had learned with a sense of novelty about how do I feel or react in certain conditions, how do relations affect or construct my feelings, and most importantly recognised my strengths which were unacknowledged waiting for due reward. Thus, psychoanalytic method bestowed upon me a powerful perspective that connecting to and accepting my own self is very important in order to lead an emotionally balanced life. My therapeutic experience is in congruence with a Mumbai based clinical psychologist Sonali Gupta's argument, '[m]ore than the therapist's interpretation, the client coming to see their own experience in a different light is where therapy begins' in her very critical essay on *Dear Zindagi*. (Gupta 2016)

Cognitive-Behavioural Therapy (CBT) was the next technique pursued lately by my second therapist that helped me rework negative thinking and behaviours. This approach 'involves changing the underlying thoughts that contribute to distress and modifying the problematic behaviors that result from these thoughts.' (Cherry, 2018) It is a thought replacement exercise where the client is encouraged to evolve rational view on any situation, by replacing the automatic thought with a rational thought observing the changing intensity of a disturbing emotion. I had made a 5-column table in my therapy journal including situation, automatic thought, degree of felt emotion, rational thought, reduced degree of the emotion, respectively. I could never imagine the serving magnitude of this mental exercise that radically improved my life with little practice on everyday basis. This rational attitude towards everyday life-situations fuelled me with content and confidence; I earned contentment because the rationality into play is my own, and confidence because of realising my actual emotional strength. Positive transformation of my psychological state manifested the central idea of cognitive therapy that our thoughts have a powerful influence on our mental well-being.

Each of these three techniques played its significant role in therapeutic stages which helped me develop my own ways to acknowledge, comprehend and resolve anxiety. Choosing a technique is more about the nature of psychological problem than a therapist's interest; that is, not necessarily each patient needs to follow all of them or any particular. My case demonstrates that therapeutic process enables us to find our 'own answers', by helping us to get in touch with our feelings and trusting our 'inner voice.' (Gupta, 2016). I believe both my therapists had opted respective techniques with an exclusive intention to help me know and develop myself better. I was explained during my latest sessions that therapy is a 'capacity-building' exercise and 'not a problem-solving' phenomenon. Nevertheless, overcoming a mental illness is not possible without psychotherapeutic help; only the therapists had introduced to me different approaches to the same problems playing the role of a 'facilitator' to realise my new self.

Reconstructing Self through Psychotherapy

In order to find our true self, we all need therapy at different stages of life as it offers to us a freedom to be ourselves. I learned during my preliminary sessions that seeing our own emotions in the binary of good and bad is an unhelpful attitude. In the course of understanding our surrounding world we tend

to be judgmental about our own selves. As we grow, we create boundaries for our actions, behaviours, and even thoughts according to the acceptable norms and conventions in society. Psychotherapy introduced to me the idea that there is no inherently 'wrong' or 'right' way of living life rather it is us who have to choose our own path. It helps us in accepting our own self beyond the societal conformities, without shame, guilt or embarrassment which is essential element of our emotional self-care. A scene from *Dear Zindagi* expounds this idea when Kaira asks her friend, "do you go to therapy so that you can tell everyone that you are gay?" He responds that, "I go for therapy, so that I can tell myself I'm gay." It is impossible to sensitise others about any unpopular aspect of life e.g. homosexuality unless we first get empathetic towards our own self. Psychotherapy enables us to love ourselves the way we are and embrace our own choices with assurance.

I understood that anxiety had subsided my potential facilitative thoughts because of losing connection from my own nature and belief system. I used to avoid meeting people because I did not comprehend my feelings generated during conversations. I learned that, more than expressing, it is important to recognise and address our emotions to live a healthy social life. I had been attempting to escape from my feelings if I could not justify them with a judgmental opinion about how 'should' I be. It required courage to mirror my true self in the bare eyes without any feelings of guilt, pity or other negativity. Once I comprehended the reasons for what I felt, it was easy to resolve disturbing emotions. What caught me was the dilemma of showing up as a good person, even when I felt hurt. While being good to others I had restricted myself from considering a complaining thought, because that was unfitting in the orthodox notions of being good. In order to be good in my own opinion of myself, I tended to abandon all such emotions which deviated from those absurd definitions prevalent in our society. This contradiction between my feeling and my derived idea of good had led to a situation of self-crisis which confused the meaning of my existence. I had not allowed myself to feel my true emotions arising in everyday life. Such prohibition of thoughts makes our life suffocating and we tend to think of it as futile. Empathising with one's own naked self needs tolerance, patience and wisdom which we are consistently encouraged for in therapy. My most dilemmas were of moral kind, which had taken the shape of an existential anguish.

E. F. Schumacher, in *A Guide for The Perplexed*, asserts that "moral problems are not convergent, capable of being solved so that the future generations can live without effort; no, they are divergent problems, which have to be understood and transcended." (2011, p. 154) In other words, there is no ultimate set of rules to work out everyday life situations, unlike mathematical formulas to come up with determined answers in a calculation. The problems which exhaust our mental energy mostly arrive due to a conflict arising in our inner self. The self-image I had constructed was obstructing my attempts to resolve that conflict. What perplexed me was whether to be a good person or to have peace in my life; could I have both – peace and goodness? How could I achieve both? Therapy answered in positive, largely through CBT.

Interestingly psychotherapeutic techniques have also evolved from where philosophy is believed to be originated. Schumacher maintains that it is the task of philosophy to provide a map of life and knowledge concerning questions like 'how do I conduct my life?' Philosophy as an activity encourages a life which is lead in congruence with wisdom, and psychotherapy emphasises on the same. Socrates, in Plato's *Symposium*, said "[w]onder is the feeling of a philosopher, and philosophy begins with wonder." (Schumacher, 2011, p. 16) A philosopher and a psychotherapy patient both strive for an idea or a perspective to move their quests ahead. The exact queries in both cases may vary, but the basic resolving method is same, in terms of thinking, reflecting, brainstorming through reasoning. In the manner CBT is executed, philosophical queries are also dealt in the similar mode i. e. rational deliberation.

With new insights acquired in therapy, such as 'I am not what I feel', there is a gap between my 'self' and my 'feeling', I could transform myself by developing a rational attitude towards everyday difficulties. I learned that anxiety was an offshoot of my suppressed feelings due to indecisiveness in any situation. With professional guidance, I successfully defeated anxiety and those traumatic mental states. Now, it is my self who decides my action (including the directionality of thinking), and any

spontaneous feeling bears no power to carry my life away. With enhanced self-reliance and elevated self-esteem, my approach shifted from struggling to be a 'good person' to striving for a 'good life'.

Self-esteem and Good Life

Self-esteem is the way we think, feel and act while respecting, trusting and believing in our own self. It is an underlying strength of any individual, which reflects in form of their degree of confidence. It plays a deterministic role in a person's attitude toward any problem. The basic fact about self-esteem is that "if it has to be lasting and stable, it has to come from within. (...) True self-esteem is innate, undeniable and independent of anyone else's views." (Sanjivini, 2005, pp. 6, 8) Inner conflicts lead to low self-esteem which manifests in a person's inability to cope with day-to-day issues; the core of my psychological trouble was precisely this. Symptomatically, I desired to be as accurate, right and good as possible so that I could feel good about myself. Any minor mistake in a task used to unbalance my mental peace. Even spilling water on floor could lead to questioning my own capabilities in sense of being a responsible adult. My low self-esteem invited critical thoughts about myself even after putting rigorous efforts. Therapy helped me alter those critical thoughts with facilitative thoughts through rational reasoning. My experience about self-esteem is that our thoughts determine its magnitude; that is, our thoughts bear the power to heighten or lower it. As I initiated integrating my accomplishments in academic as well as everyday life, I could achieve a higher degree of self-esteem, which enabled me with an advanced sense of integrity. Self-integrity in form of unity of thoughts and emotions boosted my self-confidence, which motivated me to thrive for a good life.

Aristotle suggests that the term 'good' can be defined in as many ways as the word 'being', therefore its meaning cannot be universalised in a singular sense. (Aristotle, 1999, Bk I part 6) A 'good life', as I have chosen for myself, is inspired from the philosophies of Plato, Aristotle, and Dr B R Ambedkar. Plato encourages for critical reflection on our everyday actions and a consistent questioning of our opinions and values. Aristotle's virtue ethics advocates for flourishing of an individual to actualise her potential to its excellence, through 'ἐνέργεια' (enérgeia) meaning being-at-work. Ambedkar advises that cultivation of mind should be the ultimate aim of human existence. All of them educated me that a good life has to be an engaging one, through "Ὀρθρος λόγος" (*orthros logos*) meaning 'right reason', towards a goal of two kinds—to achieve one's best self, and to make the world a better place to live—which are intertwined. Hence, a good life, for me, is to thrive upto my excellence and by executing this goal, serve other individuals to realise their potentials helping our society to progress. For, I believe that a society cannot advance unless its constituent members flourish. Psychotherapeutic help empowered me to look at my life with clarity, intention, and enthusiasm, offering me a philosophical insight.

I do not claim that that I am attaining enlightenment or perfection, or that I will make no mistakes in life anymore. Therapy has trained me to look at things with a rational lens. I understand that we humans have limitations and life is "fired at us point-blank... [where] [d]ecisions have to be taken that we are not ready for; aims have to be chosen that we cannot see clearly" (Schumacher, 2011, p. 15). But, I have come to recognise, respect, value and love my true self, which is curious, ambitious and determined. Connecting with my inner self boosted my self-esteem which bestows me with a strong belief in my capabilities to figure things out. I have also learned self-nurturing which involves being compassionate, accepting, and forgiving oneself for mistakes. Embracing one's true self is empowering and emancipatory. The process of therapy has resolved many of my life-puzzles, like – why does an interpersonal conflict occur? How does our physical and mental self collaborate? How do incidents shape our values? Why do we defend our belief system? How to deal with moral dilemmas? I learned how to prepare my mind and channelize my mental energy to lead a happy and successful life.

Conclusion

This paper has sought to establish that psychotherapy is an effective tool to live a good and happy life. I have discussed the functioning of three techniques of psychotherapy –humanistic, psychoanalytic and cognitive behavioural therapy. Through firsthand experience, I have shown how the applicability of therapeutic means avail us mechanisms to deal positively with our feelings, thoughts and emotions

which we encounter on a routine basis. I have also discussed perspectives from an eminent self-help classic, *A Guide for The Perplexed* authored by E. F. Schumacher. I've borrowed perspectives from prominent philosophers to assert that a cognisant and reasoned self can flourish better. Psychotherapeutic help offers to us new insights about our own selves, which enables us to live life with rationality, wisdom and self-love. Attaining peace within, I aspire to lead a diligent and meaningful life acknowledging that "[t]he mind is not processor simply. It is, in its organic interrelation with the *soma* and *psyche*, alive – it is artist, poet, warrior, lover, scientist, faithful, magnanimous and so on" (Rathore, 2018, p. 69). Thus, if the potential achievers feel stuck with mental illness, we must pursue, encourage and embrace psychotherapy for the evolution of our society.

A therapeutic poem⁸ to conclude with - 'My Moods'

*I'm not in a mood to be someone to anyone,
being someone is to be burdened with some or the other obligation.
Being a student is filled with assignments,
Being a researcher is to follow instructions,
Being a daughter is to bear familial duties,
Being a lover is to negotiate feelings,
Being a friend is to struggle for ambiversion.
Therefore,
I'm in a mood to choose to be only myself
and stay away from the calculations of worldly relations.
I'm in a mood to observe the chaos inside my heart,
I'm in a mood to settle down the cataclysm in my mind,
I'm in a mood to communicate with each and every storm of thought,
I'm in a mood to love and live just myself,
and not a worldly relation or someone to anyone.*

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The Saint Tradition

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Abstract

According to the Bhagvadgita (13.9), birth, old age, disease and death are the main problems of life which cause suffering to all the living beings in this material world. These four problems are called as the main problems of life because they are common for all the people in this physical dimension. There are three types of diseases or miseries. Miseries caused by one's own material body and mind, miseries caused by other living entities and miseries caused by natural disasters. Poverty, unemployment and marital issues are the examples of the relative problems of life as they may not be common for all. The nature of this material world is described in the Bhagvadgita (8.15), as a place of miseries and mixed material happiness. After taking birth, a person has to suffer the problems of disease, old age and death irrespective of his or her financial status, caste, creed or nationality. The scientific proof, logical evidence and the scriptural references on the concept of rebirth is already provided to us by the great saints and scientists. The goal of the human life should be to stop rebirth and attain liberation from the repeated cycle of birth and death. The existence of the spiritual world or the metaphysical dimension which is free from the all kinds of suffering is mentioned in the Bhagvadgita (15.6). An intelligent person tries to permanently shift to the spiritual world which consists of an eternal life, full of knowledge and bliss. According to the Bhagvadgita (8.16), it is said that from the highest planet in the material universe down to the lowest, all are the places of misery wherein repeated birth and death takes place, but one who attains the Krishna's spiritual planet never has to take birth in this material existence. According to the Shri Chaitanya charitamrita, adi lila (7.74), the one and the only way to make spiritual progress in this darkest age of Kaliyuga and to attain the liberation from the material bondage is to chant and attentively try to hear those holy names of Lord Krishna which are revealed in the authoritative scriptures.

Keywords: *Bhagvadgita, saint tradition*

Introduction

According to the Bhagvadgita (13.9), birth, old age, disease and death are the main problems of life which cause suffering to all the living beings in this material world. These four problems are called as the main problems of life because they are common for all the people in this material world. No one wants to suffer these four main problems of life, but unfortunately no conditioned soul in this material realm is able to avoid these common problems of life by any material means altogether. These problems cannot be solved by money, nationality, caste, creed, gender, fame, physical or mental strength, property, jewellery and higher materialistic education. The solution for such problems can only be found in the Philosophy, religion, culture and spiritual studies. Such problems are mentioned in the various authoritative scriptures like the Bhagvadgita as it is, the Srimad Bhagvad maha puran, the Bhakti rasamrita sindhu and the Shri Chaitanya charitamrita which are coming from a bonafide master-disciple succession or the Guru- sishya parampara.

Birth

Every baby when he or she takes birth from the mother's womb or when he or she is born or delivered, the baby mostly comes out crying and screaming at the top of the voice. If the baby doesn't cry at the time of delivery, the doctors are afraid whether the baby has unfortunately died in the very difficult delivery process. The baby has to come out of a very narrow opening struggling for breath. Life in the mother's womb is very suffocating and stressful for both the mother and for the baby. The birth pain is medically, scientifically and technically also called as the Labour pain (Bhagvata purana 3.31).

Death

According to the Bhagavadgita (2.27), one who has taken birth is sure to die and one who has died has to take birth again unless he or she gets liberation from the repeated cycle of birth and death. At the time of death, all that the conditioned soul has achieved throughout his or her life has to be forcefully left behind in this material world. The person or the spirit soul has to suffer extreme physical, emotional and mental pain because of this sudden death. Death means the jiva atma or the spirit soul has to leave the material body just like we often reject the old torn out garments and accept the new clothes Bhagavadgita (2.22).

Old age

Every rich and famous person has to become old and invalid unless he or she dies at an early age. Old age is a common problem which is inherent in this material existence. It consists of less physical and mental strength and also very little immunity against the diseases. Eye sight problems, knee pain, backbone issues and neck pain are some of the chief complaints of the old people in this material creation. Each and every one of us will mostly experience this problem in the due course of time.

Disease

There are these three types of diseases which even the most materially successful person cannot avoid

- 1) Disease caused by the one's own body and mind
- 2) Disease caused by the other living entities
- 3) Disease caused by the natural disasters

The permanent solution to all these problems

The permanent solution to all the above mentioned problems is to perpetually get out of the repeated cycle of birth and death by attaining liberation or the moksha.

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The Study of Emotions behind Money – Financial Therapy

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Abstract

Though one may deny time and again that happiness is an inner concept not related to material matters, fact remains that financial well-being is closely interconnected to emotional well-being and hence 'happiness'. Money is strange thing. Both having it and not having it leads to stress in life. Those who have it are constantly worried how to use and dispense it whereas those who do not have it are on the run to acquire it. This is where the role of 'Financial Therapist' comes. A relatively new and unexplored area, it o poses challenge to the therapist who has to integrate the theories of psycho-analysis to financial knowledge. On the other side are the clients, totally bemused as to how this 'doctor of finance' will help him overcome his emotional turbulence due to money matters. This research paper tries to explain and explore the role of a Financial Therapist and hopes to throw light on possibilities to people stressed and facing depression due to financial issues.

Keywords: Financial Therapy, Financial Therapist, Money, Happiness, Stress, Depression

Introduction

Money plays a large role in a person's overall well-being, and the stresses of managing money and dealing with financial pitfalls can take a huge toll on one's emotional health. If left uncontrolled, this emotional burden can spread into other areas of a person's life. Just as with any other form of therapy that addresses other aspects of a person's life; financial therapy provides support and advice geared specifically toward the financial realm and the stresses that go along with it. The end goal is to get a person's finances in order and provide the necessary advice to keep them in order.

Financial therapy merges finance with emotional support to help people cope with financial stress. Financial advisors must often provide therapy to clients in order to help them make logical monetary decisions and deal with any financial issues they might be facing.

The Financial Therapy Association defines financial therapy as *"a process informed by the therapeutic and financial competencies that helps people think, feel, and behave differently with money to improve overall well-being through evidence-based practices and interventions."*

Review of Literature

According to Thomas Smith and Kristin Richards *in* Families in society: the journal of contemporary human services A manualized form of financial therapy for families is proposed to decrease tensions caused by conflict arising on family members' understanding of money. When used with families, financial therapy goes beyond financial education by addressing individual behaviors and attitudes toward personal finance within the dynamics of a family system.

Klontz, B. T., Britt, S. L., & Archuleta, K. L. (Eds.). (2015). Financial therapy: Theory, research, and practice. Cham in their study **Financial therapy: Theory, research, and practice says** from a fringe area of psychology, financial therapy has emerged to meet increasingly salient concerns. **Financial Therapy** is the first full-length guide to the field, bridging theory, practical methods, and a growing cross-disciplinary evidence base to create a framework for improving this crucial aspect of clients' lives.

John Grable, Samantha Mc Gill and Sonya Britt through their paper titled 'The Financial Therapy Association- A Brief History' provides the reader a historical context for the conceptualization, development, and launch of the Financial Therapy Association (FTA).

Lucy M Delgadillo and Sonya Britt through their paper Financial Coaching and Financial Therapy: Differences and Boundaries, have tried to bring out the differences between financial coaching and

financial therapy. They concluded that in comparison to financial coaching, financial therapy is a more inclusive approach. They suggest different approaches to situations based on appropriateness.

Objectives

1. To understand the Concept of Financial Therapy
2. To analyse the need for financial therapy
3. To diagnose the various approaches to money
4. To explain the role of a financial therapist.

Financial Therapy-What is it?

Psychiatrist Murray Bowen opined that family operates as a unit and that if a person is having difficulty, their problem stems from the way the family unit interacts. The Bowen theory maintains that anxiety and pain can pass through generations. Accordingly each individual inherits a “money map” handed down from generation to generation. Part of the money map is unique to the beliefs and behaviors of your family, while other parts of the map are shaped by cultural beliefs, economic realities, and societal norms.

For example, a person whose own mother or father grew up in poverty may grow to have a very different approach to money than someone whose mother or father grew up in an upper-middle class environment. The money map is also influenced by non-financial factors, such as the death of a parent, a job loss, or a positive event, like a marriage or move.

People approaching a financial psychologist for help are not solely dealing with money issues but are also with past and present underlying issues that affect their relationship with money. Financial Therapists call these thoughts, patterns and behaviors as “Money Scripts”. Accordingly four core categories of money scripts: have been identified (Adrian Furnham, pg. 98)-

Money avoiders: believe money is bad or they do not deserve money. Money is seen as a source of fear, anxiety or disgust.

Money status: equate net worth to self-worth and tend to put a high value on buying name brands, and/or the newest and best things.

Money worshippers: think money will solve all their problems, there is never enough money, and that money brings power and happiness.

Money vigilance: believe in the importance of frugality, savings, and being discreet about how much money they have or earn. They have concerns about ensuring money is saved in case of an emergency.

It is only when these scripts become a roadblock to achieving financial goals or they elicit extreme behaviors (i.e. compulsive buying, hoarding, work holism) that the support of a financial therapist may be helpful.

History of Financial Therapy

The Financial Therapy Association (FTA) has its roots in creating a place where mental health practitioners, financial practitioners, researchers, and educators can collaborate and explore a common ground (FTA, 2010). In 2008, at the initial “Financial Therapy Forum,” individuals from across the U.S. gathered to explore this vision and share their personal insights on whether this concept should be further pursued. The results of the forum led to additional exploration in which the FTA was established in 2009. Soon after the FTA was founded, the Journal of Financial Therapy was launched to provide a forum for scholars and practitioners to communicate with one another by sharing research, theoretical pieces, and professional insights. Other monumental events for the FTA, as of this writing, include hosting three annual professional conferences. The purpose of FTA includes: (a) sharing a vision of financial therapy; (b) providing a forum for researchers, practitioners, the media, and policymakers to share research and practice methods and models of financial therapy; (c) promoting methods of training for those involved in financial therapy; (d) informing public policy and

practice management standards as these relate to financial therapy; and (e) stimulating and disseminating clinical, experimental, and survey research on financial therapy (FTA, 2012). One of the missions of FTA, since its inception, has been to conceptualize what is meant by the term “financial therapy.” As part of this endeavor, the FTA Board of Directors chose to conceptualize financial therapy broadly, believing that it is the “integration of cognitive, emotional, behavioral, relational, and economic aspects that promote financial health” (FTA, 2012).

Need for Financial Therapy

There are various reasons why a person may need or look for financial therapy. Mostly it can be behavioral issues that cause a person to adopt unhealthy financial routines, including unhealthy spending habits like gambling or impulsive shopping, overworking oneself to hoard money, completely avoiding financial issues that must be dealt with, or hiding finances from a partner. Often, bad saving, spending or working habits are a symptom of other bad habits related to mental or physical health. Self-destructive or ineffective financial behaviors have little to do with how much money you have. Whether we have a little money or a lot, our relationship with money can be a source of deep pain and damaging confusion. Financial therapy can help.

Rick Kahler (2016) identified through study of several researches that 90% of our financial decisions are made in the emotional part of the brain. Instead of using the logical part of our brain to make money decisions, we use the logical portion of our brain to justify the emotional decisions.

Financial Therapy vs. Other Types of Therapy

The most effective forms of financial therapy involve collaboration between a person's financial advisor and a licensed therapist or specialist. Both the financial advisor and the therapist have unique qualifications that the other does not possess. Because of this, it's hard for one to provide complete financial support, and trying to do so could potentially steer a person in the wrong direction and violate ethical codes. However, financial advisors often find themselves providing informal therapy to clients, and therapists often deal with emotional issues related to financial stress. Financial advisors are well-versed on their clients' specific situations and are able to advice on the best courses of action. They're able to share their expertise in the hopes of alleviating the financial burdens their clients face. However, therapy is not a financial advisor's area of expertise, and if a person requires real emotional support or needs help breaking bad habits, a licensed professional should be involved. The financial advisor tends to be more adept at providing advice on how best to move forward with financial issues, while the licensed professional can provide support that gets to the root of a deeper problem.

When to approach a Financial Therapist

Normally, when faced with financial issues people think of financial planning; credit counseling; money coaching; burdening your nightstand with a teetering pile of self-help books. Gresham and Derek Lawson, doctoral students in personal financial planning with a focus on financial therapy at Kansas State University, in an interview to Brianna Mc Gurran said financial therapy might be the right calls if:

- 1) Your finances make you feel depressed or anxious
- 2) You're consistently spending more than you earn or aren't saving any money
- 3) You've tried to change those behaviors, with no luck
- 4) You want to understand the root of your money troubles

How does Financial Therapy work?

As with other types of therapy, different practitioners have different approaches to helping their clients. However, here's a basic example of what you might expect during your sessions with a financial therapist:

Step 1

Understanding your money history – for example, your relationship with money growing up.

Step 2

Identifying certain trigger emotions and situations that result in unhealthy money behaviors.

Step 3

Coming up with tools to cope, using both financial and emotional strategies.

Financial Therapy – A Case adapted from Veronica Dagher (2011)

Three adult children were leaning heavily on their parents. Two were unemployed, all lived in million-dollar homes, and each was receiving \$30,000-a-month handouts from their 70-year-old retired parents. Fed up and wishing their children would behave better, the parents enlisted the help of Nashville-based financial therapist Ted Klontz. But instead of speaking to the children, Mr. Klontz, who has a Ph.D. in psychology, worked with the couple to get over their guilt about not having been better parents. In group therapy, in which some members played the role of the children, he had the parents tell the surrogate "kids" what they felt guilty about and ask for their forgiveness. He also encouraged the parents to meet with each child and tell them that starting in six months their subsidies would be reduced by 20% a month, and would stop completely after five months. The couple agreed to have their banker hold them to their commitment. In the end, the subsidies stopped within a year. And although the children were at first angry and accused their parents of being selfish, they eventually realized their only option was to spend less and get a job, Mr. Klontz says. Mr. Klontz is part of the growing field of financial therapy, which seeks in part to help clients understand the emotional triggers and experiences that may prompt them to make poor financial decisions. Financial therapy may help clients communicate better about money, uncover irrational financial fears and empower them to follow their adviser's recommendations. Mental-health professionals and financial advisers are both specializing in this area and sometimes team up to better serve clients.

Conclusion

This paper has largely drawn from secondary sources to decipher the meaning and concept of Financial Therapy. The field being relatively new has lots of scope for further research and development. Also it is understood from the readings that this field calls for people with specific skill sets. The area is totally unexplored in India and hence a large gap remains to be fulfilled. India being a growing economy of middle and upper middle class, proper financial coaching is very important. A lot of studies have proved that one of the many reasons for marital disconcert and family disruptions in urban India is due to money matters. So, for long term harmony and happiness in the growing urban population the awareness and knowledge of financial therapy and also the availability of qualified financial therapist is a must in today's times.

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Theosophical Sufism: Means to Eternal Spiritual Bliss

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Abstract

Theosophical Sufism is a dynamic Islamic movement that believes in the mystical, intuitive, first-hand ecstatic experience of God leading to self-realization and eternal spiritual bliss. The movement incorporates the Hellenistic philosophy, Neo-Platonism and Gnosticism. At the same time the local spiritual ideologies of agrarian communities of Iran, Iraq and the Eastern Mediterranean regions. The paper will concentrate on two prominent theosophical Sufis, Ibn al Arabi and Ibn al Farid. The philosophy of ishrāa (illumination), Angelology (theory of Angels), Hadith qudsī (the Holy Tradition), Theophany (a physical manifestation of deity) and matter being evil, spirit being good is upheld. Obviously this leads to eternal spiritual bliss. Ibn al Arabi hailed from Muslim Spain (11 th century AD) emphasized on “the unity of being”; his poems in Tarjumān al-ashwāq (Interpreter of Yearning), Fusūs al-hikam (The Ringstone of Wisdom) and al-Futūhāt al-Makkīyah (The Meccan Revelations) are remarkable works of literature; where the utmost valuable concept is “love”. Ibn al-Farid is contemporary to Ibn al-Arabi, a mystical poet known for his work Tāiyat al-Kubrā (Poem of the Journey) [that seems similar to Nazm as-sulūk (The Poem of the Way)] and Khamrīvah (The Wine Ode), where aesthetic element is in amalgamation with religio-spiritual feelings.

The paper will end with some critical analysis and defense of these two theosophical Sufis – those who carved a niche for human beings ‘eternal spiritual bliss’.

Keywords: Theosophical Sufism, Islamic Philosophy, Mysticism, Eternal Bliss, Spiritualism, Love.

If words come out of the heart, they will enter the heart, but if they come from the tongue, they will not pass beyond the ears.”

- Al-Suhrawardi¹

If men knew themselves, they would know God; and if they really knew God, they would be satisfied with Him and would think of Him alone.

- Ibn ‘Arabi²

My request is not for bliss of the Garden. I only desire to see You.

- Ibn al-Fāriḍ³

The rise of Sufism was in the concept of ‘asceticism’, absolute mystical and intuitive claim of divine love and its spread in the likeminded people. The early Umayyad period stretching from 661-749 AD that concentrated more on worldly life and over indulgence gave rise to a revolutionary movement against it, which was ‘Sufism’. The word Sufi comes from *sūf* meaning wool, the woolen simple garment wore by the Sufi mystics. But mainly they concentrated on *Quranic* injunctions, followed them strictly leading ascetic life. They weep as they consider this world the place of sorrows. Therefore they lead a very simple life being a *faqir*, a *darvish* (in Persian for ‘poor’). As noted by Nile Green, “Sufism has often been defined as Islamic “mysticism”, comprising a set of techniques by which Muslims have sought a direct personal encounter with the divine. While it is true that Sufism encompasses many mystical elements, the broad social reach that it acquired over centuries of expansion rendered it much more than the path of an esoteric elite. In recognition of this problem, in his highly influential introduction to Sufism the Cambridge orientalist A. J. Arberry recognized that Sufism comprised the religious way of both the popular Muslim masses and the smaller number of elevated mystics.”⁴ So the history of Sufism is almost similar to medieval mystical movement of India where along with the elite, the masses found affiliation to the *bhakti* movement (the path of devotion) as well. This does not mean they are avert to ‘happiness’; only that they derive happiness in the truth

of divine love and knowledge through direct firsthand experience of God. Divine love and wisdom is of utmost importance in their mysticism.

‘Theosophical Sufism’ is a dynamic Islamic movement that believes in the mystical, intuitive, firsthand ecstatic experience of God leading to self-realization and eternal spiritual bliss. The movement is influenced by Hellenistic philosophy (Hellenistic is a term which refers to Greek, and later to Greco-Roman civilization in the period beginning with the death of Alexander the Great [323 BC] and ending, by convention, with the victory of Octavian over Mark Antony at the battle of Actium in 31 BC.....Stoicism, Skepticism and Epicureanism....are the movements of thought which define the main lines of philosophy of Hellenistic world,.....)⁵; Neo-Platonism (Plotinus – 204-270 CE is considered to be the founder of Neo-Platonism. Taking his lead from his reading of Plato, Plotinus developed a complex spiritual cosmology involving three foundational elements: the One, the Intelligence, and the Soul.)⁶; and Gnosticism (meaning ‘knowledge’ or ‘insight’, second and first centuries BCE, such as the early treatises of Corpus Hermeticum, the Jewish Apocalyptic writings, and especially Platonic philosophy and the Hebrew Scriptures themselves.)⁷ Theosophical Sufism also incorporated the local spiritual ideologies of agrarian communities of Iran, Iraq and the Eastern Mediterranean regions. According to Ayman Shihadeh, “.... Robert Wisnovsky examines the way that elements from theosophical Sufism were modified and integrated into 8th/14th Century Shī ī theology. The elements in questions relate to the nature of divine attributes, especially the distinction between God’s ‘attributes of majesty’ (ṣifāt al-jalāl) and ‘attributes of beauty’ (ṣifāt al-jamal).”⁸ So, theosophical Sufism included both - the transcendental and immanent aspects of God.

It is noted that the main master who contributed to the rise of Theosophical Sufism was Umar al-Suhrawardi (c. 1155-1191) from Iran (though died in Aleppo, Syria); he did a unique thing by bringing philosophy and mysticism together. This gave way to “illuminationist school of Islamic mysticism”.⁹ Suhrawardi openly refuted the dual philosophy of Avicenna and Aristotle. So, Theosophical Sufism as explained in the book *Historical Dictionary of Sufism* (2nd Edition) is, “Strictly speaking, a hybrid of theology and philosophy; in this context, a reference to Sufi thought of a more speculative bent. Theosophical Sufism has generally been associated with the work of Shihāb as Dīn-Yahyā as-Suhrawardī and Ibn ‘Arabi and his school.”¹⁰ The former distinguished between ‘essence’ and ‘existence’ and the later distinguished between form and matter. Instead he believed in ‘being’ and ‘its negation’; where there is continuity in a single entity that result in illumination. So a single being is found in gradation. This being the ‘pantheistic’ ideology ultimately brought about unity in diversity (also among religions). This is the cause of happiness in worldly sense and bliss in the ultimate sense. This indeed was a rise of theosophical Sufism which spoke of One Truth in all religions. As noted by Erik Ohlander, “Secure in his urban Sufi cloisters, he wrote numerous books and treatises in both Arabic and Persian, served the caliph as an ambassador, trained disciplines, and invested interested ‘lay folk’ with the Sufi habit, all the while gathering around himself a group of men who would later give form and shape to what would come to be known as the ṭarīqat al suhrawardiyya, the ‘Suhrawardi way’.”¹¹

As theosophical Sufism was becoming popular, after al-Suhrawardi, the other name that prominently feature is Ibn ‘Arabi (1165-1240), born in Spain and died in Damascus, Syria. Like any other theosophical Sufi, he was a mystic, theologian, a philosopher and also was a poet. He emphasized on “the unity of being”. He has been credited with many volumes of poems, quite spoken about is *Tarjumān al-ashwāq* (*Interpreter of Yearning*), *Fusūs al-hikam* (*The Ringstone of Wisdom*) and *al-Futuhāt al-Makkiyyah* (*The Meccan Revelations*) are remarkable works of literature; where the ultimate valuable concept is “love”. He is essentially Platonic, often called ‘Son of Plato’. He believed in reflection that is beyond the reach of senses which is accompanied by ecstatic visions. The intellectual speculation is answerable to objective knowledge; while ecstatic vision has its source in subjectivity and mystical experience. This mystical experience is very much real. The union of reflection and mystical experience brings about spiritual bliss.

Another concept, the concept of *Al-Insān al-Kāmil* is attributed to Prophet Mohammad (though disputed by some); Ibn ‘Arabi called *Al-Insān al-Kāmil* (Perfect man) to Adam in his work *Fusūs al-*

hikam, where like any *jivātmā*, an individual person binds himself/herself to the Divine Creation. And confesses the *jivātmā*'s oneness by applying a metaphor of the mirror, where God is the object and an individual human being is a mirror. Somehow, though not exactly, the *Advaita* concept of *Brahman* and *Jivātmā* comes to our mind. So he is often called as al-Shaykh al-Akbar (The Greatest Master) because of his doctrine on "oneness of existence" or 'the unity of being' (wahdat al-Wujud).¹²

According to Ibn 'Arabi, "love" is the most important term where in Quran 14 verses mention to those whom God loves and 23 to those whom God does not love. In a way, God is "to love"; the verb form 'love' is associated to God. So, only human beings are capable of God's love (or not) than any other living being on this earth. A beautiful citation from the book *Sufi Aesthetics: Beauty, Love, and the Human Form in the Writings of Ibn 'Arabi and 'Iraqi*, "Just as, according to the hadith cited so often by Ibn 'Arabi, "God created Adam according to his form", that is, God's form, so too has God created Eve according to Adam's form.Since the rib has come from Adam, the love of Adam for Eve is a "a love of himself", for she is "a part from him". Here the love of Adam for Eve resembles the love of God for creation, which is also a love of the Divine Self. Hence one can see that Adam sees in Eve that which God sees in his creatures, which the creatures see in God."¹³

About "passionate love", al-'Arabi writes in *al-Futuhat*,

"I am the slave of passion and the slave of the Beloved.

The fire of passion burns my heart

And the One I love is in my mind.

Passion has seized hold of the reins of my heart

So wherever I turn my gaze Passion is facing me."

(Translation by Cecilia Twinch)

In *Tanazzulât al-mawsiliyya* he writes,

"All praise to God who made love (al-hawâ) a sanctuary towards which the hearts of all men whose spiritual education is complete make their way and aka'ba around which the secrets of the chests of men of spiritual refinement revolve."

(Translation by Cecilia Twinch)

To conclude, Ibn 'Arabi writes, "I follow the Way of Love, and where Love's caravan takes its path, there is my religion, my faith."¹⁴

But he is criticized on certain grounds. The criticism comes from orthodox Muslims:

1. How can one provide morality objective validity if one takes a complete monistic stand?
2. Though Ibn 'Arabi was called the Greatest Master; some drew him near the rank of the Prophets and mystic-saints. How can an orthodox Muslim accept it?
3. His pantheistic ideology was severely criticized by orthodox Muslims as for them God is ultimate, a transcendental reality and Supreme. Everything cannot be God and God cannot be everything.
4. Also he is criticized as being existential monist. (This is mainly because people did not understand his Sufi ideologies in true manner.) The pantheistic feeling that 'everything is He' (hama ost) was not at all appreciated by orthodox Muslims.

But one who says, ".....there is no movement in the universe which is not a movement of Love"¹⁵ – how can Ibn 'Arabi be misinterpreted, misunderstood or underestimated! Definitely he guides us to eternal spiritual bless.

Coming to another theosophical Sufi, Ibn al-Fāriḍ (1181-1234) from Cairo, Egypt was contemporary to Ibn al-'Arabi, was basically a mystic poet. The extraordinary thing about him is he wrote, not in Persian, but in Arabic; and believed to be the supreme Arabic mystical poet. His very well known

works are *Tāiyat al-Kubrā* (*Poem of the Journey* [that seems similar to *Nazm as-suluk* (*The Poem of the Way or The Poem of the Sufi Way*)] and *Khamrīyah* (*The Wine Ode*), where aesthetic element is very well blended with religio-spiritual feelings.

Ibn al Fāriḍ met al-Suhrawardi when he visited (nearby) Mecca. His poems are full of love, where the lover's longing to meet his/her beloved is vividly expressed. These poems are found in his *qaṣīdah*. It is noted by Homerin, "Ibn al-Fāriḍ's poems, with their intricate style and elegant beauty, have moved generations of Muslims, and for centuries, he has been admired and imitated as an Arab poet and venerated as a Muslim Saint."¹⁶

He expresses his yearning to visit Mecca in true religious spirit to be assimilated with the soul of Prophet Mohammad. Since it is longing to be in Mecca the compositions are mentioned in '*The Poem of the Journey*'. This yearning is very artistically and classically elaborated in his poems in Arabic. As mentioned in the book '*Umar Ibn Al-Fāriḍ: Sufi Verse, Sainly Life*', "Umar Ibn al- Fāriḍ is the most venerated mystical poet in Arabic, comparable to John Donne in English or John of the Cross in Spanish. Two of his poems, in particular, have been considered classics in Islamic mystical literature: *the Wine Ode* (*al-Khamrīyah*); and the extraordinary poem of *the Sufi Way* (*Nazm al-Sulūklal – Tā'īyah al-Kubrā*). In these and other works, Ibn al-Fāriḍ, deftly employed the Arabic poetic tradition for religious ends to voice the spiritual ideas and feelings of many of his contemporaries, and his poems has been the focus of mystical commentaries for centuries."¹⁷

One of the poems from '*The Poem of the Journey*' (also called '*The Poem of the Sufi Way*') by al-Fāriḍ depicts the pantheistic concept:

From his light,
the niche of my essence enlightened me;
by means of me,
my nights blazed morning bright.

I made me witness my being there
for I was he;
I witnessed him as me,
the light, my splendor.

By me the valley was made holy,
and I flung my robe of honor--
my "taking off of sandals"--
on those summoned there.

I embrace my lights
and so was their guide;
how wondrous a soul
illuminating lights!

I set firm my many Sinais
and there prayed to myself;
I attained every goal,
as my being spoke with me.

My full moon never waned;
my sun, it never set,
and all the blazing stars
followed my lead."

(Translation by Th. Emil Homerin)

The aesthetic element of Arabic poetry is completely synthesized with Islamic mysticism in his work. This whole approach therefore tends to become devotional and mystical. This reminds us of *bhakti* poets of medieval India.

Even 'The Wine Ode' is full of divine love through blending the praise for wine and love that is nothing short of meditation:

“They say to me: “Do describe it,
for you know its character well!”

Indeed, I have word
of its attributes:

Purity not water,
subtlety not air,
light but not fire,
spirit without body,

Lovely features guiding
those describing it to praise;
how find their prose and poetry
on wine.

One who never knew it
is moved by its memory,
just as one longing for Nu'm
is stirred when she is recalled.

But they said: “you've drunk sin!”
No, indeed, I drank only
that whose abstention
is sin to me.

(Translation by Th. Emil Homerin)

Some critics note that except for *The Wine Ode* and *The Poem of the Journey (or The Sufi Way)*, it is obviously visible that Ibn al-Fāriḍ's poems are without any element of divinity, spirituality or even does not have mystical element in it. Especially the poems compiled by his grandson in *Diwan* are more of love poems only. But in defense there are other admirers of al-Fāriḍ who say that in every poem of al-Fāriḍ there is some element of spirituality, as 'love' is said to be that wine of life if one takes an intense look at *Khamrīyah (The Wine Ode)*.

In conclusion, theosophical Sufism indeed is a potent cause of eternal spiritual bliss. Though Sufism in general has been criticized by main stream orthodox followers of Islam as the pantheistic approach leads to monistic doctrine cannot guarantee standard of moral perfection. The veneration for Sufi saints and the Prophet, worshipping them at the level of Godhead is quite against Islam. People in the interior regions in Islamic countries, those who were (are) illiterate, rely heavily on these Sufi saints. This makes them deviate from central Islamic text, the *Quran*. This seems to be anti-Islamic.

But Sufism, and in particular theosophical Sufism backed by theology, reflection in synthesis to aesthetic and mystical element gave humane and ethical philosophical background to people. As Dan Merkur says, “Islamic theosophers applied esoteric hermeneutics to the *Quran* in manners that closely resembled the approach to biblical exegesis that was taken by Jacob Boehme, J. G. Gichtel, Valentin Weigel, Swedenborg, and their disciples.”¹⁸ These Sufis educated the masses by inculcating the spiritual values of love, equality and brotherhood among them. The moral concept of 'piety' was introduced by these theosophical Sufis through the ideal of Prophet Mohammad. Their mysticism always incorporated the marginalized, the suppressed and oppressed community by upholding the concept of 'love'.

“In the journey of the heart the Sufi, the traveler, becomes enraptured by the magnificent existence of the Divine, the Divine becomes the eternal Beloved and the journey becomes the journey of the lover towards the beloved where finally the Sufi declares:

God is Love, Prophet is Love, Religion is Love

From the smallest grain of sand to the highest heavens

All are enraptured by Love.”¹⁹ (Angha, Nahid [Seyyedeh]; Vol. 17 N. 3)

What more can be asked for! Nothing short of Eternal Spiritual Bliss!

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‘Manly Womanhood’ to a Quest for Self-realization : Exploring Devdutt Pattanaik's *The Pregnant King*

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Abstract

Post-millennial Indian English fiction witnessed a marked rise in the novels inspired by Indian mythology. A sudden spurt of mythological fiction underlines the changing trends in the themes, structures and genres of fiction. Writers like Amish Tripathi, Devdutt Pattanaik, Anand Neelkantan, Ashwin Sanghi, Rajiv Menon, Krishna Udayshankar, Sharath Komarraju, Kavita Kane and few more have attracted the attention of readers especially, the younger generation. Devdutt Pattanaik stands apart from the other lot in theorizing Indian mythology by comparing it with its western counterpart.

*The present paper scrutinizes Devdutt Pattanaik's only novel, *The Pregnant King* (2008) as a case study of attaining happiness in the life by analyzing the degree of happiness achieved by male, female and trans-gendered being. It also chronicles the journey of a King who becomes an ascetic in the pursuit of self-realization, which, in Indian context, termed as the highest form of happiness. It also studies the gender based discrimination and possible reasons behind it. The novel is an interesting tour de force of unraveling the zones of epistemological perceptions specific to different genders. The problems of LGBTQ communities in the period of the Mahabharata are studied in the light of modern sensibilities of our times. A Utopian world view of an imagined society is envisioned in the novel where everyone will be happy and there will be no gender discrimination. The galaxy of characters like King Yuvanashva, Shilavati, Keshini, Shikhandi, Illa and a few more has been studied in the light of marginalization. This paper also scrutinizes the journey of King Yuvanashva, the protagonist, from manly womanhood' to attend the enlightened state of mind.*

Keywords: *mythology, transgenderism, happiness, manly-womanhood, Post-millennial English Fiction*

Devdutt Pattanaik has become successful in bringing to the fore the power of myth in the fields like Management, Corporate and in overall national discourse. He gave currency to the word 'myth' so much so that the foreign educated corporate and policymakers are showing interest in Indian mythology. The jargon spewing corporate intelligentsia is reading Pattanaik's *Business Sutras*. The argument given by Devdutt Pattanaik runs thus- if you want to market or manage certain community, try to understand their mythology. Through mythology one gets to know the culture, thinking patterns, customs and value system. This approach is very unique to the Indian Management, Corporate and Business scenario.

Devdutt Pattanaik criticizes the application of western worldviews to analyze the Indian myths. He wishes to situate the story of Indian mythology in the Indian context. In *Shikhandi and other Tales They Don't Tell You*(2014) Devdutt Pattanaik says that Biblical mythology, Greek mythology as well as scientific thinking are obsessed with 'the' truth, and 'one' law, that applies to all humans equally. This Western discourse also shapes modern Indian interpretations of Hindu mythology. Modern academic discourse, rooted in Greek mythology, taught in universities around the world is shaped by doubts and argument, *vi-vaad*, where the truth shall prevail. Traditional Indian academic discourse, now completely sidelined even by 'nationalists', is shaped by faith and discussion, *sam-vaad*, where your truth shall inform my truth and my truth shall inform your truth, and thus both our truths shall expand towards infinity(36)

In *Shikhandi and other Tales They Don't Tell You*(2014) Devdutt Pattanaik says that Mythology is the study of people's subjective truth expressed in stories, symbols and rituals. Subjective truth is indifferent to rationality. Interpretations of mythical stories, symbols and rituals are strongly

influenced by beliefs of the interpreter as well as the beliefs of those receiving the interpretation. There is no such thing as an objective interpretation (34-35). For Devdutt Pattanaik mythology is not the past. It is a timeless idea presented through stories. These ideas manifest in case studies around us.

Devdutt Pattanaik in his remarkable book *Myth=Mythya: Decoding Hindu Mythology* (2006) defines myth as

The Hindu worldview can be startling to those accustomed to a Western thought process, until we challenge the old definition of myth (The irrational, the unreasonable, the false) and embrace a new definition of myth, subjective truth expressed in stories, symbols and rituals, that shapes all cultures, Indian or Western, ancient or modern, religious secular. The Sanskrit word for subjective truth is *mithya*- not the opposite of objective truth, but a finite expression of *Satya*, that which is infinite. (xiii)

Devdutt Pattanaik is of the opinion that

The myth is truth which is subjective, intuitive, cultural and grounded in faith. Ancient Greek philosophers know myth as *mythos*. They distinguished *mythos* from *logos*. From *mythos* came intuitive narrations, from *logos* reasonable deliberations. *Mythos* gave rise to the oracles and the arts. From *logos* came science and mathematics. *Logos* explained how the sun rises and how babies are born. It took man to the moon. But it rarely explained why. Why does the sun rise? Why is a baby born? Why does man exist on earth? For answers one had to turn to *mythos*. *Mythos* gave purpose, meaning and validation to existence. Myth is essentially a cultural construct, a common understanding of the world that binds individuals and communities together. (xvi)

The Pregnant King opens with the locale of Vallabhi, a small but prosperous kingdom between Hasitnapuri and Panchala on the banks of river Kalindi. There is a temple of *Ileshwara* which was established by King *Ila* long ago. The temple is known for blessing the childless parents to have children. Vallabhi is ruled by *Pruthalashva*. When *Drupada*, King of Panchala, comes to visit *Illeshvar* temple, *Pruthalashva* welcomes him and makes the arrangements of *Drupad's* and his wife *Soudamini's* visit to temple. *Draupad* has killed six sons because they were no match for *Drona's* students i.e. *Pandava*. *Drupada* has great enmity with *Drona* and he wants to father a child who will kill *Drona*. He wants to receive blessings of *Illeshwara* for the son. Lord *Ileshwara* blesses *Drupada* with a girl *Shikhandi*. *Drupada* declares the birth of son in desperation. No one says that it was a girl out of fear of King and the girl is brought up as male child. This thread of the story gets united at the end of the novel when *Mandhata* marries *Shikhandi's* girl *Amba*. Devdutt Pattanaik weaves number of stories which have birth of queer or transgendered characters in the novel. The opening episode of the novel depicts the birth of *Shikhandi*, who is born as a daughter but brought up as a boy.

Yuvanashva, the protagonist, marries *Simantini*, Princess of *Udra*. *Yuvanashva* is anointed as King but his mother tells him to father a child and rule *Vallabhi*. *Shilavati* says that there is no scriptural sanction for the king who does not have a child. *Shivalavati* continues to meet the court in her audience chamber. *Mandavya*, the teacher of *Yuvanashva* insisted that *Shilavati* should let rule *Yuvanashva*. *Shivalavati* Says," He is but a child, Old enough to wrestle bulls, hunt wild boars, capture elephants and make love to his wife all night long, but too young to rule?" (60-61)

For five years *Yuvanashva* is unable to father a child. So the court and public grow impatient. The Brahmin's advise *Yuvanashva* to follow certain rules and regulations. They advised him to go to his wife only when her womb is ripe for seven days after the bleeding stops. Pattanaik describes the mental turmoil of the king. 'Yuvanashva resented the restrictions the Brahmana elders imposed upon him. He demanded an explanation but in a way felt relieved. Love making had lost its charm. It had been reduced to a chore. (63)

The symbols of 'cawing crows' and '*Lajja-Gauri*', 'Tamarind tree', '*Vaitarni* River' are effectively used by Devdutt Pattanaik. Crows denote the impatient *pitras*, forefathers. The crows are cawing to alarm *Yuvanashva* about their desire for liberation. Once *Yuvanashva* fathers a child they will be liberated. According to Hindu philosophy the forefathers are liberated from earthly abode to heaven once they get children and grandchildren. Tamarind tree of the corner room across the wall and the cradles hanging on its branches are also some effective symbols. The hanging cradles signify the hanging

desire of Yuvanashva and of his queens to conceive a child. *The Lajja-Gauri* is a mythical goddess which is considered as the goddess of potency. Lajja-Gauri is a small terracotta images of goddess found in the kitchen gardens and fields across Ila-vrita. Spread-eagled as if to receive a lover or deliver a child, *Lajja-gauri's* face was always covered with a lotus. Beneath the lotus is a flirtatious eye with which she enchants and sharp fangs with which she kills. She is the forest, wild and free, life-giver and life-taker. We have to control her, gag her blood-soaked mouth with a lotus. Bind her hair, turn the naked Kali into bedecked Gauri' (92)

Yuvanshava is so desperate to become a father that he even asks Vipula to find someone for *Niyoga*. *Niyoga* is a method of fathering a child by inviting a sage to have intercourse with one's wife with his permission. Dhritrashtra and Pandu were the children born of *Niyoga*. It was an accepted practice of fathering a child in exceptional circumstances. Yuvanashva's desperate demand of *Niyoga* was turned down by Asanga. Instead he sends a word to famous sorcerers, Yaja and Upayaja. They come to Vallabhi to give solution to Yuvanashva's problem. They perform Yagna, sacrifice.

In Indian culture, it has been an accepted practice of performing Yagna, Sacrifice to fulfil one's wishes. In the Ramayana and the Mahabharata there were umpteen instances of this kind. The birth of Lord Ram and his siblings have been an output of certain Yagna called '*Putrakameshti*'. To perform the elaborate rituals of Yagna, a well-trained and expert priest is needed. Yuvanashva invites Yaja and Upayaja for this job. They come to Vallabhi and take charge of the Yagna. They use their magical and scriptural powers to invoke the gods to their help. They have been summoned to Vallabhi to perform Yagna so that the queens of Yuvanashva would produce an heir to the kingdom

Yuvanashva announces that he would donate cows to Brahmins to earn merit. This news spreads in the neighbouring states. Brahmin couples came across Ila-vrita in hordes to receive cows. Somvat and Sumedha, two male friends, come to Ilavrita in disguise as husband and wife. Somvat comes as Somavati. This has been pointed out by Pulomi in the Cow offering ceremony. The couple has been arrested for this gross mistake and are confined in the dungeons. There comes a Yaksha called Sthunakarna who has a strange offer. Sthunakarna says, 'I am Sthunakarna. A Yaksha; Maker of riddles; Guardian of treasures; Follower of Kubera; Resident of Alaka-puri; I can go wherever I please- through walls, into dreams. Rules of Manavas do not apply to me. It was I who made Shikhandi a man and a husband. I can make you a woman and a wife'. (127)

The case of Somvat and Sumedha takes an interesting turn when Somvat turns into Somavati after the change of gender. The Yaksha takes Somvat's manhood and turn 'him' in to 'her'. The miracles raise curiosity of the entire public of royal court. The couple has been summoned to the court. Yuvanashva takes the learned advice of Mandavaya on the case before-hand. Mandavya recounts the discussion between Yagnavalkya and Janaka where the former says:

There is one truth which depends on the point of view, changes with history and geography. It is contextual, impermanent, and incomplete. Then there is the opposite kind of truth, independent of all viewpoints, responding neither to history nor to geography. It is permanent and complete and known only to Prajapati, who sees all with his four heads. You and I are not Prajapati. We have only access to incomplete truths.(145)

In the book *Shikhandi and other Tales They Don't Tell You*(2014) Devdutt Pattanaik says that:

Hindu mythology makes constant references to queerness, the idea that questions of maleness and femaleness. There are stories of men, who become women, and men who become women, and women who create children without men, and of creatures who are neither this, nor that, but a little bit of both. There are many words in Sanskrit, Prakrit and Tamil such as *Kliba*, *napumsaka*, *mukhabhaga*, *sanda*, *panda*, *pandaka*, *pedi* that suggest a long familiarity with queer thought and behaviour. It is common to either deny the existence of such fluidity in our stories, or simply locate them in the realm of supernatural or point to law books that, besides endorsing patriarchy and casteism, also frown upon queer behaviour. Yet the stories are repeatedly told and shown. Gentle attempts, perhaps, of wise sages to open up stubborn finite minds and lead them towards infinity. (13)

Devdutt Pattanaik says that Queer people is an umbrella term for gays, lesbians, bisexuals, transgendered and intersexed people, cross-dressers, *hijras* etc. who did not fit into the rigid definitions of male and female, come out in parades refusing to conform and stay invisible for the benefits of others. The world changed forever. This is the world we now live in. (27)

Pattanaik underlines a fact that there is not 'the' truth but there are a number of versions of truth. For him objective knowledge of life is not possible. That is the reason he believes in the queer theory where the identity is blurred. The man can become a woman and a woman becomes a man. This in-between-ness is explored in the light of Shikhandi, Somavati episode. The transgendered aspect is appreciated and celebrated. The blurring line of truth and nature of Dharma is mentioned in the above statement made by Yagnavalkya. Matanga describes the transformation of Somvat in to Somvati in dungeon as, 'I have held him as a child, examined him when he had fever. As he grew up, his manhood was the talk of all villages. But in the dungeons, I see that his body has changed. He has the breasts of a woman and there is no sign of his manhood. His hips are round. His features soft. I can't explain this'. (147)

In the present times when 'sex change surgeries' are legally allowed, the above episode is very relevant. The feminists would agree that 'sex' and 'gender' are the constructs of the society. It reminds a statement made by a great French Feminist, Simon de Beauvoir that no one is born a woman but rather becomes one. It is true with the man as well. It depends on the feelings and sensibilities with which an individual perceives his life.

Somvati demands that she should be recognised as the wife of Sumedha as she has been transformed into a woman. The King and his learned council find it very difficult to digest.

Yuvanashva orders them to be put on fire. The tragic episode of death of Sumedha and Somavati on the pyres is very significant as far as the plot of the novel is concerned. It is the turning point of the storyline of the novel. Everyone is busy watching the fire lit pyres and burning of Somavati and Sumedha. Yaja and Upayaja are busy in making a magic potion to give to the queens of Yuvanashva to conceive child. The couple of Sumedha and Somavati have turned into a *Brahmarakshas*, ghosts. They talk to Yuvanashva. Yuvanashva is surprised to see them as ghost. When Yaja and Upayaja have prepared a magic potion they found pyres burning aside. They thought their sacrifice is tainted by murder. They kept the throbbing magic potion in the *Mahasabha*, royal court of Yuvanashva and say, "Let the king decide whose seed it is. Let the king decide whose soil it should be. He knows best, who should be man and who should be woman' (167) . Yaja and Upayaja slipped out of the palace and returned to the forest.

The ghosts of Sumedha and Sumati play a pivotal role in giving the magic potion to King when his throat is parching with thirst. The ghosts direct the king to drink the potion. Yuvanashva sees the earthenware with elaborate geometrical patterns round its neck. He picks it up and drinks it. The potion has started showing effects on Yuvanashva's body. The king becomes pregnant. This is a crucial moment of the novel.

Yuvanashva is lying in his bed cradled by his three wives. He has a strong feeling in the pit of his stomach. He rests his head on Simantini's lap. Pulomi rubbed his feet with oil. Keshini massaged his hands. The maid gave Simantini some freshly boiled rice on a plantain leaf. Yuvanashva turns away the rice and asks for tamarind instead. The reference to tamarind is very significant here. The pregnant woman, according to Indian culture, is considered as a changed being. She wishes to eat tamarind which signifies that the unborn baby wants it. It is an unwritten rule that if a married woman demands tamarind, then she is pregnant.

The lump grows in Yuvanashva's abdomen. Yuvanashva's nausea decreases and appetite increases. He wants food all the time. He desires to eat mangoes, bananas, coconut cream. He has a strange cravings sometimes like eating mud. The ghosts of Sumedha and Somavati are always with Yuvanashva engaging him in a discussion. The ghosts declare the King to be pregnant.

It can be inferred that it is the curse of Somavati and Sumedha behind Yuvanashva's transformation as a pregnant king. This controversial pregnancy raises eyebrows of Shilavati when Asanga tells her that Yuvanashva must have accidentally drunk the magic potion produced by Yaja and Upyaja to make the queens pregnant.

Shilavati is worried about what people would say. Her son would be a butt of jokes across the country. He could not make any woman pregnant so he got himself pregnant.

In his essay 'The Order of Discourse'(1999), Foucault talks about how the discourse is regulated by power structures. He opines, ' in every society the production of discourses at once controlled, selected, organised and redistributed by a certain number of procedures whose role is to ward off its powers and dangers, to gain mastery over its chance events, to evade its ponderous, formidable materiality (52)

The royal codes and conducts are fixed. The King cannot be pregnant. But in this unusual and strange case if King is pregnant then the problem of public perception is important. Shilavati represents the power structures. King's pregnancy changes the dynamics of power structures in the kingdom. His pregnancy ends his right of ruling the kingdom. The change of gender can invalidate Yuvanashva's birth right to rule the kingdom as he becomes woman.

Yuvanashva gives birth to a son. Milk is oozing out of Yuvanashva's chest. He has been informed by Asanga that he fathered a child. Yuvanashva wishes to see his child but Shilavati makes such an arrangement that Yuvanashva should not know the fact and the child should be kept away from him.

Yuvanashva is busy in nursing the child, Mandhata. 'Eight times a day , the king would go into Simantini's chambers. Simantini would pick up the child from the cradle and place him in the arms of the king. Father and son would sit on a pelt of black antelope. The window would be shut. A lamp would be lit. In the light of lamp, Yuvanashva would let his son draw milk from his chest. Only once Simantini peeped into the room and seen how her husband nurses the prince. She finds Yuvanashva's face fill with maternal tenderness. Tears in his eyes. Gentle sighs leaving his lips as he felt the milk ooze out from his nipple.

The King has become a subject of ridicule in his palace itself. Once Pulomi, the second wife of Yuvanashva says, 'Now he has a womb and breasts. Why does he need wives? He is complete. All he needs, perhaps, is a husband,' (220)

Yuvanashva comes to know that his wife ridicules him. He rushes to her chamber. The anger is evident on his face. He forces Pulomi to have sex with him. Pulomi becomes pregnant after the intercourse. Pulomi gives birth to a son. He is named as Jayanta.

There is a twist in the tale. The king fathers a child from Pulomi and he conceives a child of his own. So he produced a life in and out of his body. He nurtures a strange feeling towards both his sons. He was Mandhata's mother and Jayant's father. Devdutt Pattanaik raises some crucial questions over here. He examines the intensity of emotions Yuvanashva feels towards both the sons. Pattanaik examines whether being a mother is good or being a father is better. The extent of happiness gained by two different genders is a matter of inquiry throughout the novel.

The birth of Mandhata is kept a secret. His birth is not celebrated but Jayanta's birth is celebrated in much fanfare.

Pandavas organised *Ashvamedha Yagna*, a fire sacrifice, as a part of that a royal horse is sent out of Hastinapuri to wander across the countryside to claim all the lands for the Pandavas that it passed through unchallenged. Arjuna is protecting the horse. Yuvanashva stops the horse roaming in Vallabhi. He openly challenges Arjuna for a duel. He puts one condition to Arjuna to listen to a story of Bhangashvana from Arjuna. Yuvanashva asks Arjuna about his experience of being a woman, Brihannala, in the period of exile. Arjuna says that it is terrible to appear as a woman. As to be a woman is like becoming a prey, her every move watched by hungry predators. Every glance of man is a violation. (243)

Arjuna says, 'You have to see a man's eye through a woman's body. Then you will see a different truth'. (243) Arjuna recounts that as Brihannala he had loved Uttari, daughter of King Virata and Uttara, son of Virata. The son and daughter of Virata are in love with Arjuna.

Yuvanashva reveals the truth of Mandhata's birth and declares that he is his mother. Mandhata finds it difficult to accept the truth. He says that let us keep it secret. Yuvanashva does not like the reaction of Mandhata. Yuvanashva felt that 'he, who does not have the courage to face the truth, will never be king of Vallabhi' (303).

Meanwhile Mandhata visits Shilavati and tells her the fact of his birth. Shilavati in turn advises Mandhata to marry Amba for political reasons. She says, 'She (Amba) is princess of Panchala. If you marry her, you will have the Pandavas as your uncles-in-law. Nobody then, not even your father, will dare deny you the crown of Vallabhi' (301).

Yuvanashva is surprised by the behaviour of Shilavati. She is ready to kill the unborn Mandhata as a disease but now she is ready to make him the heir of Vallabhi. Yuvanashva is marginalized on many fronts. The discourse which opposes the mainstream or the dominant power structures, it is declared as 'insane' and 'wrong'. In *Madness and Civilization*, Foucault deals with the power structures who declare someone mad in detail. Yuvanashva summons the council of Ministers and tells the truth of his being pregnant and giving birth to Mandhata. The elders in the court do not accept this and declare that Yuvanashva has gone mad.

Yuvanashva renounces the kingdom and becomes an ascetic. He goes to forest to attain the wisdom. There he meets some ascetic who tells him the story of *Bhangashvana*, popularly known as Ila. The story has great significance in the novel. The story goes like this:

The king Sudyumna enters a forest for hunting. The forest was under the spell of lord Shiva who was making love to his wife. He puts a spell on the forest whereby anyone who enters the forest becomes a woman. Sudyumna turns into a woman, Ila. He begs to Shiva to restore his manhood by telling that he has a wife and children. The Goddess modified the curse by saying that 'Ila's masculinity would wax and wane with the moon. He would be all male on full moon days and all female on new-moon nights' (313).

The story takes a strange turn when on new-moon night Ila was woman the Budha, the God of planet mercury falls in love with Ila and fathers a child. The child called Ila 'mother'. The story has striking similarities with Yuvanashva's story. Her subjects did not know when he was king and when he was not. Ila's wives did not know when to call him husband and his husband did not know when to call him wife. The sons who called him 'father' felt he preferred the sons who called him 'mother'. The daughters who called him 'father' felt he indulged the daughters who called him 'mother'. There was complete chaos in the household.

The message given by Devdutt Pattanaik is to widen the horizons of the identity. One should go beyond the flesh. One should go beyond the discrimination between a man and woman. Based on the novel *The Pregnant King* (2008), Kaushik Basu, a veteran playwright and a founding member of Theatreworms Productions, has scripted a play entitled *Flesh*. The play has been staged in the 8th Theater Olympics organised by National School of Drama (NSD) in Delhi from 17th February to 8th April 2018. The play investigates blurring lines of gender identities. Talking to Runa Mukherjee Parikh from *The Quint*, Kaushik Basu talks about the relevance of Yuvanashva's story in present times. He also talks about the challenges of casting in the production of the play.

Kaushik Basu says

It is heartening to see that the interest in theater is growing among the millennials and the new audience is seeking variety in subject and thoughtful content. Our play questions several issues like whether a man who delivers a son can be called a mother, whether two men who love each other can be together, where the role of a woman should be defined by her body, whether the 'principles of life' or *Dharam* can make room for all- man, woman and everything in between. The audience is allowed the freedom to interpret it according to their own sensibilities. (www.quint.com)

Yuvanshava has been advised by Yaja and Upayaja. They say, “ Stop being such a Manava. Look beyond your limited experience. Look beyond your flesh’ (333)

Yuvanshava expresses his grief in the company of Angirasa sages. He voices his marginalization by saying, ‘How long must I wait? When will my son Mandhata accept that I am his mother? When will my family accept the truth of my life? When will Vallabhi stop laughing?’ (341).

To this heart wrenching question Angirasa sages give an excellent reply. They say, ‘The world exists only to make us wise. Ignorance fuels pain and from pain comes our search for wisdom. Give it time’ (342)

Yuvanashva transforms himself as a Yogi who has gone beyond the caste, creed, gender, emotions etc. His vision expanded. He has started feeling what no one else sees. He is no longer Manava. He has become a *Rishi*. (339)

Devdutt Pattanaik underlines the fact that one should understand one’s goal in life. The realization of one’s own self is the real testimony of being happy. The pursuit of happiness leads to self-realization of King Yuvanashva who sheds his gender identity and learns to look beyond flesh. The nature of Atman (Soul) is devoid of any gender discrimination. It transcends every aspect of human experience to become one with the cosmos.

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Anandanubhava- The concept of well-being in Upanishads

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Abstract

"Happiness is a butterfly, which when pursued is always just beyond your grasp, but which, if you will sit down quietly, may alight upon you." –Nathaniel Hawthorne

It is a self-evident truth that each being cherishes happiness and do not want misery. However, seeking happiness is like an 'unobtainable something'; where we are always in search of it, but never truly find it. The reason being we are unable to recognize, understand and realize our pursuit for it.

Authentic happiness is heart-filling, soul-enduring and life-fulfilling one. The PERMA Model of happiness as propounded by Martin Seligman offers the happiness formula in terms of pleasant, meaningful and good life- Positive emotions, Engagement, Positive relations, Meaning and Accomplishment.

The Upanishads that encapsulate the Vedic philosophy conceptualize authentic happiness-Ananda as integral to the self. This happiness is more so in terms of welfare and wellbeing. Upanishads speak at length metaphysical truths which are well framed with meaningful, pleasant and good life. The paper is a humble attempt to revisit principal Upanishads to explore the nature and possibility of inter-subjective and intra-subjective well-being in terms of the PERMA model of well-being. The comparison is definitely across culture and time; but the purport is to show that authentic well-being conception is well expounded in our ancient wisdom.

Keywords- *Authentic happiness, PERMA Model, Upanishads, Ananda, Well-being*

Our entire endeavor from womb to tomb is pursuit of happiness, meaningfulness and worthiness in and of life. But it is almost a herculean task to define happiness because the idea of happiness for most of the people is highly skewed. For some, happiness is stored in fat bank account, for others in riding Mercedes or travelling abroad or shopping to heart's content or in simple acts of watching a movie with near and dear ones or eating favorite ice-cream flavor or even boarding train to reach office or home on time. Happiness, thus is a multifaceted subjective phenomenon. No matter how much we try to define, describe and demystify it, it features like a kaleidoscope giving us variegated understanding.

In their contention about happiness, philosophers, scientists and psychologists across the globe, have contributed a huge research body, bringing forth a number of theories and rationalizations on the qualitative and quantitative measures of happiness.

Psychology in 20th century, for instance, witnessed the novel movement called, 'Positive Psychology' that gave the world an insight into revolutionary ideas about human strengths, virtues and well-being. It was successful in demonstrating 'what is right about people' rather than accentuating abnormalities, infirmities and imperfections. Martin Seligman, one of the pioneers of Positive psychology and human flourishing, spoke about 'authentic happiness' where he described happiness from three kinds of life experiences, viz. the pleasant life, the engaged life and the meaningful life. For him, happiness goes beyond the feeling of good. He stated, "Just as the good life is something beyond the pleasant life, the meaningful life is beyond the good life." This vision of happiness encompasses subjective, individual and collectivistic dimensions, each in mutual relation to the other, contributing to the overall life satisfaction. Seligman, in his book 'Flourish: A visionary new understanding of happiness and wellbeing' (2011) put forth his PERMA Model, repaving the path of happiness with the help of key factors namely, optimism, character and motivation. This model presented a roadmap to understand the essential elements of well-being or what Seligman calls 'flourishing'. However, it needs to be acknowledged that the means to reach this destination of human flourishing is different for different people.

Seligman's PERMA is a mnemonic that stands for-

P- Positive emotions, E- Engagement, R- Relationships, M- Meaning. A- Accomplishments

This model facilitates to maximize these elements to the optimal level and help make an individual fully-functioning. The elements are pursued for their own sake and at the same time, they are instrumental in giving 'experience' of well-being, happiness and blooming.

This profound insight on person, persona, life and becoming is contained in the great repositories of the *Upanishadic* literature. The *Upanishads* encapsulate the *Vedic* philosophy and conceptualize authentic happiness -*Ananda* as integral to the self. This happiness is more so in terms of welfare and wellbeing concerning human empirical life (*Vyavaharika satta*) in particular and transcendental existence (*Parmarthika satta*) in general. The *Upanishads* speak at length metaphysical truths within the framework of meaningful, pleasant and good life. The *Upanishadic* philosophy centers around *Brahman*, attributed of *Satyam* (existence), *Jnanam* (consciousness) and *Anantam* (infinity). The seers comprehended this macrocosmic reality as manifested in microcosmic *Atman* or the transcendental self. In *Atman* lies the *swasthya* (true well-being) and *kalyana* (welfare). The *nitya-trupta Atman* in its embodied existence apparently becomes a subject to all forms of materiality, thereby getting manifested in myriad *nama-rupa* (name-form). However, is essential to realize the '*Sat-Chit-Ananda swarupa* (nature) of the Ultimate Reality to comprehend the *asti-bhati-priya* state.

Ananda Mimansa can be deduced from the philosophies of principal *Upanishads* like- *Taittiriya*, *Katha*, *Chhandogya* etc. These *Mukhya Upanishads* envision 'good life' and 'meaningful life' in terms of material, social, emotional and spiritual fulfillment, as a life affirming philosophy. Concept of *Ananda* in *Upanishads* is primarily phenomenological in nature. It transcends the empirical self and accentuates the dimension of consciousness/awareness. Unfolding this dimension enables one to experience the transcendental blissfulness- *Anandamayata* at an ontological level. *Ananda* literally means, 'aa'- from all sides and 'nanda'- happiness or bliss. Unqualified, unconditional *Ananda* is *Brahman* itself-*Anandobrahman*.

Upanishads talk about four aspects of well-being, viz. in terms of positive emotions towards the realization of non-dual reality, looking for intrinsic stability in terms of developing character strengths, interpersonal engagement and intra personal reconnection with self. Thus, like the PERMA model it aims at holistic functioning towards a long-lasting experience of self-consciousness.

Taittiriya Upanishad summarizes the essentials of good living. In 3.6 it is stated, "He knew *Ananda* as *Brahman*, for from *Ananda*, indeed, all these beings originate; having been born, they are sustained by *Ananda*; they move towards and merge in *Ananda*". Thus, everything is a manifestation of *Ananda*. The *Panchakosha* theory construes human personality as constituted of five sheaths (*koshas*). The first four, viz. *Annamaya*, *Pranamaya*, *Manomaya* and *Vijnanamaya koshas* correspond to *trupti* (satisfaction with positive emotions of sensual gratification), *harsha* (excitement of engaging with energetic endeavors), *ullahasa* (joy of affiliation with thoughts, emotions, memories etc.) and *santosh*a (contentment of seeking meaning into deeper insights) respectively. Our happiness and well-being are a matter of accessing the *Anandamaya* kosha, the final, innermost sheath, which is blissful in itself. This is what brings the accomplishment of self-knowledge, consciousness and transcendental well-being.

Chhandogya Upanishad defines happiness/bliss in terms of *BhumaVidya*. In the dialogue between sage *Narada* and young warlord *Sanatkumar*, the latter explains that happiness comes from a totality of experiences at many levels- mental, physical, emotional and spiritual. Happy person is instinctively happy and unhappy person is habitually brooding, blaming destiny and inactive. *Sanatkumar* teaches *Narada* to look for *Bhuma* or infinitude, completeness, totality that enables one to have clarity and purity of thoughts, reflection on emotional states, strong memory and activity motivated awareness that alone delivers lasting happiness. This knowledge facilitates for resilience from grief as one becomes self-sovereign.

Katha Upanishad articulates the dynamics of pleasant life, meaningful life and good life through the dialogue between *Yama*- the Lord of death and *Nichiketa*- a young aspirer. Good life in terms of choosing the path of *Shreyas* over *Preyas*, is like moving from gross to subtle, relative to absolute,

lowest to highest level. The paths have different end results. Lord *Yama* states “Both the good and the pleasant approach a man. A wise man prefers the good to the pleasant.” *Nachiketa* was neither distracted by glamour of wealth nor by fulfillment of material desires. He knew the fragility of pleasures dependent on the sensory world and was wise enough to realize the significance of well-being and happiness intrinsic to inner nature. *Vedanta* aka *Upanishad* envisages *Ananda* not only as a fundamental right, but also as an obligation (*kartvya*).

Happiness and well-being are not just around the corner’, a privilege of selected few; rather they are synthesis of mindful thoughts, right attitude, positive living, meaningful involvement in worldly affairs and cultivating wisdom. To experience well-being and happiness in any given circumstance, regardless of material, sensual objects, irrespective of what we are, where we are and how we are, is *Anandanubhava*. This is attuned to what Seligman states, “When well-being comes from engaging our strengths and virtues, our lives are imbued with authenticity.”

Upanishad teaches us to enrich materially and develop spiritually, for ignorance allows us to fall in the trap of suffering and knowledge of soul enables us to rise to great heights. When *SuddhaChaitanya* manifests itself through thoughts, emotions, motivations (psychological faculties) as *Ananda* (well-being) the *Atman* reigns supreme.

As the *Upanishadic* prayer *Shantimantra* goes,

Om Saha Nau-Avatu l

Saha Nau Bhunaktu l

Saha Viiryam Karavaavahai l

Tejasvi Nau-Adhiitam-Astu Maa Vidvissaavahai l

Om Shaantih Shaantih Shaantih ll

‘May He protect us both together; may He nourish us both together; may we work together with energy; may our study be enlightening and not give rise to hostility. Let there be wellbeing, happiness and bliss at all levels of existence- *Adhidaivika*, *Adibhautika* and *Adhyatmika*’.

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Well being: Lessons from Bhagvad Gita

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Abstract

Individuals make choices every day. These choices made may lead towards health as well as fulfillment in life. But they specifically concentrate on social, mental and physical state of individual is in. Indian philosophy provides insights into how wellness in all these dimensions can be attained. In fact, Bhagvad Gita concentrates on the wellness of individual from within which would make other dimensions of the individual healthy. Plutarch also mentioned the same when he quoted "What we achieve inwardly will change outer reality". On the same lines Indian philosophy has been helping individuals achieve the 'inwardly change'. Detachment, Swadharma, Nishkaam Karma are some of the concepts which may help individual irrespective of the gender, age and occupation to lead a life with wellness. This paper explores how Bhagvad Gita inspires into wellness for an individual.

Keywords: Well being, Bhagvad Gita; Detachment; swadharma; Nishkaama Karma

Introduction

The meaning of wellbeing in Cambridge Dictionary is "a state of being healthy and happy". As per this meaning of wellbeing an individual can be called as in the state of well being if one is in good health and remains happy. General perception about happiness is connected to materialistic achievements. But it is subjective and is related to "for which a final judge is whoever lives inside a person's skin."

A Gujarati saying says "Pehlu Sukh e jate narya" meaning that the good health is the first happiness. Even many psychologists have advocated the idea that there is a close relationship between the mind and the body. If the body is healthy the mind remains positive and if the mind is positive body remains healthy. What one feels and thinks has a lot of impact on the health of the individual. In that case, however much the individual has reasons to be happy he cannot enjoy it as he is not in a good frame of mind. He might show signs of physical or mental imbalance.

His Holiness the Dalai Lama says : "As long as there is a lack of the inner discipline that brings calmness of mind, no matter what external facilities or conditions you have, they will never give you the feeling of joy and happiness that you are seeking. On the other hand, if you possess this inner quality of calmness of mind, a degree of stability within, then even if you lack various external facilities that you would normally consider necessary for happiness, it is still possible to live a happy and joyful life." (Vidhu Mohan, 2016)

According to Indian scriptures and Ayurveda, tridoshas or three substances present in human body which has been found to be associated with the individual's personality. While one talks about well being, it is the balance of healthy mind and healthy body, which is balance of these doshas.

Bhagvad Gita and Well-being of individual

The aim of every individual is happiness and contentment. But happiness and contentment remain elusive for many individuals. Kathopnishad says, one desires to be knowledgeable, the learned wants to become swami, swami a God, a Godly person wants to become Celestial Indra and Indra wants to become Brahman. There is no end to the materialistic drives. So, when one is not happy and contented then how one can have well being.

Shri Krishna in Bhagvad Gita, opines that the mind and five senses are the ones which drive away the reasons to be happy. The moment one comes in connect with 'indriyas'(senses) and 'vishay' (reason) then one may experience happiness or misery. And happiness / misery may come and go like seasons. (BG 2:14) But what does that mean? Happiness is a relative term but at the same time if one may feel happy about one thing and which might not be a happy occasion for someone else. Pandurang Shastri Athavale differentiates between Sukh (objective happiness) and Anand (subjective happiness). When

Sukh is dependent on objects not in control with individual and is dependent. Anand can be subjective and independent of any objects or Vishay. (Athavale Pandurang Shastri, 2000). Srila Prabhupada, explains happiness as included in Bhagvad Gita with a simple example. He says one has feelings hence feels happiness and misery. For example, tree may feel happy, but stone may not. At the same time, the tree may feel happy being in rain and sun whereas human might not because human has consciousness that has developed to higher degree. So, happiness is more intrinsic to one's true self.

Shri Krishna mentions that the 'pursuit for happiness' differs as per individual and it again depends on which of the three guna are dominant in a person. As per Gunas, Shri Krishna tells about three kinds of happiness. Satvik happiness arises from elevation of soul. To achieve this one has to follow difficult path of disciplines. Rajasik happiness is result oriented happiness derived from the materialistic pleasure and mostly is temporary. Tamasik happiness is derived from slothfulness, confusion and negligence. This happiness may be easy to gain but may lead to misery in long run. (BG 18:23 - 25)

Shri Krishna opines that one who behaves same during happiness and distress is 'stithapragnya' (of steady mind). (BG 14:24) Such person would never crave for happiness as it would not make any difference to the individual.

Shri Krishna preaches to Arjuna that one who has attained realization of one's own self would always be satisfied. Having found this joy and fulfillment, one does no longer seek for the happiness from external world.

This all cannot be achieved easily. This needs to be achieved through a disciplined regime. (B V Pattabhiram and Balaji Deekshitulu P V, 2017). Shri Krishna tells that 'one who eats too much or too less, one who sleeps too much or too less, cannot succeed in Yoga'. If body is impaired, then the spiritual goals also may become impeded. One needs to take nutritious food, do daily exercise and good sleep so that one is ready for achieving one's goal. Patanjali in his 'Yogasutra' has mentioned eight steps to achieve 'Yoga'.

Shri Krishna advises regulation of one's emotions. One should not be driven by anger and desire. They are the worst enemies for one's who are looking out for happiness. (BG 3:39) According to Shri Krishna, attachment creates desire and desire gives rise to anger. So, if one detaches himself from these emotions then he would never suffer from misery or even feel happiness. (BG 2:62)

In today's times, competition drives people to work under stressful situation. And that may enthruse one to work keeping results in mind. Shri Krishna advises against this and tells that if one wants to achieve happiness and well being then one needs to work without any expectations of results. One has right over the work that needs to be completed but results the person would achieve only based on how he / she has performed. (BG 2:47) At the same time if one achieves working skillfully then one can easily get detached from the results like success and failure. (BG 2:50)

Many a times, the roles played by individuals pose stress on them and that may cause distress to individual. Even in work place the individual faces some challenges. Shri Krishna advises to individuals to find out one's own temperament and based on that perform 'swadharma' (one's own duty) (BG 3:35). In case of an ethical choice, Shri Krishna advises to follow one's 'swadharma'. Ethical behaviour would certainly lead to mental well being.

At times individual may face Arjuna like, avoidance-avoidance kind of situation. But Krishna instructs that without hesitating and feeling scared one must face the consequences. As whatever is going to happen will happen. (BG 2:3)

Shri Krishna counsels that if one does one's work as a sacrifice, without expecting the results for himself, then the person would not feel anything about the results and it will free the person from results of Karma. (BG 3:12)

Conclusion

World is passing through a phase where materialism and competition are given much more importance than relationship, love, care and knowledge. These goals are causing stress, violence, anger, jealousy, ignorance and ill health. This is seen in almost all individuals irrespective of their occupation and age. In such case, to attain well being for individuals seems to be a distant opportunity. Bhagvad Gita offers to help such individuals with insights and wisdom to attain a detached approach. Awareness and practice of Nishkaam Karma and Swadharma which may aid to achieve the well being.

As Renee Trudeau mentions that "Nurturing yourself is not selfish - it's essential to your survival and your well being." Thus, it is of great importance to nurture self and Bhagvad Gita teach to nurture one's soul so that world becomes a 'happy planet'.

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Understanding the Nature and Scope Happiness in the Context of Philosophy of Economics

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Abstract

The concept of happiness has multiple-disciplinary approach. Like philosophy, psychology and other disciplines, in Economics also happiness has been given place and aspects of happiness have been studied as a part of economic analysis. Being a dynamic subject, the nature and scope of happiness in the context of individuals and society has gradually evolved over the period of time and new dimensions are added to its study. There are not only conceptual relations explained but also specific indicators are developed to measure the happiness in Economic theories.

Present research paper in an attempt to study the evolution of concept of happiness in the philosophy of Economics. The present research study tries to explain the evolution and development of the concept of happiness in the context of the theories of Economics and evaluate its relative nature and scope.

Keywords: *Happiness, Economics, Nature and scope of Happiness*

1. Introduction

The general dictionary meaning of happiness is 'the state of being happy'. Therefore, the terms 'happiness', 'subjective well-being,' and 'life-satisfaction' are often used interchangeably in common language. However, Diener (1984), identified three separate aspects of well-being:

- A. Life-satisfaction
- B. The presence of positive feelings or affect
- C. Absence of negative feelings of affects

However, the concept of happiness has multi-disciplinary approach. Like philosophy, psychology and other disciplines, in Economics also happiness has been given place and aspects of happiness have been studied as a part of economic analysis. Being a dynamic subject, the nature and scope of happiness in the context of individuals and society has gradually evolved over the period of time and new dimensions are added to its study. There are not only conceptual relations explained but also specific measures are developed to measure the happiness in Economic theories.

Present research paper in an attempt to study the evolution of concept of happiness in the philosophy of Economics. The present research study tries to explain the evolution and development of the concept of happiness in the context of the theories of Economics and evaluate its relative nature and scope.

2. Objectives of the study

- To understand the nature and scope of happiness in the philosophy of economics.
- To overview the indices developed to measure happiness in economics.

3. Research Methodology

The present study derives the nature and scope of happiness in economics from the available literature related to the topic which forms the secondary sources of data like books, journals, newspaper articles, theses, dissertations etc.

For the evaluation of indices developed to measure happiness, related indices developed by different organizations and their relative approaches from secondary sources as mentioned above are considered.

4. Nature of happiness in economics

- **Association with economic units and their activities:** The nature of happiness in economics is strongly found associated with the economic units and their activities. The rational behaviour of

the economic units like buyers, sellers/producers, government, investors etc. reflect the happiness. E.g. buyers' happiness lies in maximizing satisfaction while that of seller in maximizing output in minimum costs and so on. Such behaviour of the economic units form the concept of happiness in economics.

- **A measurable concept:** In Economics, many of the abstract concepts like utility, satisfaction etc. are assumed / treated as measurable concepts and therefore many of the indices are developed to measure happiness as discussed in point no.6 given below.
- **Relative and Comparable concept:** Since measurability is an important feature as mentioned above, the concept of happiness is relative one as it is related to multiple aspects like resource availability, factor endowments etc. which differ from person to person and nation to nation. Secondly, measurability of happiness also makes comparison possible therefore; comparative analysis of happiness among economic units and nations is important area of study.
- **Material and Non-material:** The concept of happiness in economic literature are (OMIT) is (add) analyzed keeping in mind both material and non-material aspects. At a time it is studied with the happiness related to material things like availability and utility of land, capital, technology etc., on the other hand it deals with non-material and abstract aspects also like satisfaction, utility, environmental sustainability, literacy level etc.
- **Subjective and Objective:** The concept of happiness is found to be both subjective and objective in economics. Eg. When it deals with behaviour of an individual seller, a buyer, an investor, single producer etc., it becomes subjective. However, when happiness is viewed in general welfare sense, it becomes objective for all the buyers, all the producers, all the investors etc.
- **Need for public policy:** In recent economic literature, looking at happiness in broader general welfare point of view is given importance and for such general welfare an important role to the public authority is assigned especially in developing countries. Therefore, a need for public policy in the form of effective monetary and fiscal policy is accepted as tools for bringing about and enhancing general happiness in the society.
- **Inclusion of Environmental sustainability:** Economics being a dynamic subject, new and new aspects involving general welfare of the society at large, are given importance. Now-a-days environmental sustainability is given an importance in measuring happiness as there is close relationship between environmental sustainability and general welfare. Therefore, many modern indices have included aspects related to environmental sustainability. (As discussed below in point no.6).

5. Scope of happiness in Economics:

The subject matter of happiness in economics deals with various determinants of happiness for individual economic units in particular and for society at large in general. Given below are such determinants:

- Per capital income and National Income (GDP and GNP)
- Economic and Social securities
- Employment and Job market stability
- Family welfare
- Economic freedom
- Political stability
- Democracy
- Socio-economic development
- Environmental Sustainability etc.

6. Indices developed to measure happiness in economies:

There are many indices which are developed to measure well-being of the economic units in particular and for the society at large in general. The table given below deals with some of the important indices and their key aspects:

Name of the index	Year	Key aspects
Gross National Happiness (GNH)	1972	An Index which is used to measure the collective happiness and well-being of a population. Integrates both Subjective and Objective aspects
Physical Quality Life Index (PQLI)	1980	Includes Life expectancy, infant mortality and literacy rates
Human Development Index (HDI)	1990	Developed by United Nations Development programme (UNDP) based on Life Expectancy, literacy and Per Capita Income
Gross National Well-being (GNW)	2005	Consists of 7 dimensions: economic, environmental, physical, mental, work, social, and political.
Genuine Progress Indicator (GPI)	2006	Incorporated environmental and social factors in GDP calculations
Green and Happiness Index (GHI)	2007	Released by Thailand
Bhutan GNH Index	2010	Specified eight general contributors to happiness— physical, mental and spiritual health; time-balance; social and community vitality; cultural vitality; education; living standards; good governance; and ecological vitality
Multidimensional Poverty Index (MPI)	2010	collection and analysis of data on five dimensions including Quality of work, Empowerment, Physical safety, Ability to go about without shame, Psychological wellbeing
Better Life Index (BLI)	2011	Launched by The Organisation for Economic Co-operation and Development (OECD)
World Happiness Report	2011	Released by The United Nations
Canadian Index of Wellbeing (CIW)	2011	Released by Canadian Index of Wellbeing Network (CIW Network)
Human Sustainable Development Index (HSDI)	2011	Includes each nation's per capita carbon emissions
Global Peace Index (GPI)	2012	Measures the relative position of nations' and regions' peacefulness
Social Progress Index (SPI)	2013	Measures the extent to which countries provide for the social and environmental needs of their citizens. Fifty-four indicators
Localized Happiness Index	2014	Launched by the government of Dubai to measure the public's contentment and satisfaction with different government services
Luxembourgish Index of Well-being" (LIW)	2015	A synthetic indicator measuring the quality of life in Luxembourg.
Global Slavery Index (GSI)	2017	Estimates prevalence of modern slavery

7. Conclusion

The concept of happiness is gaining importance in the Economics literature. Many new indices have been developed to measure happiness and have made it a tool for comparative analysis. The key point

to be understood is that such indices are becoming popular because of inclusion of not only subjective aspects but also due to objective ones. Economics being a dynamic subject and closely related to human behaviour, more and more development of such indices are getting proved as need of the time.

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INDIAN PHILOSOPHY AND WELL BEING

भारतीय तत्त्वज्ञान आणि उत्कृष्ट जीवनशैली

मानसी जंगम

सहायक प्राध्यापिका

पत्रकारिता आणि जनसंज्ञापन विभाग

जोशी बेडेकर महाविद्यालय

सारांश –

भारतीय तत्त्वज्ञान अतुलनीय आहे. मनुष्याचे जगणे सुंदर व सुगंधित बनवणारे भारतीय तत्त्वज्ञान आहे. भौतिक जीवन सोडून देऊन केवळ त्याग करा असे आपल्या तत्त्वज्ञानात सांगितले नाही. आपल्या संस्कृतीत प्रवृत्ती व निवृत्तीचा उत्तम संगम पहावयास मिळतो. भारतीय तत्त्वज्ञान सर्वसामान्य लोकांपर्यंत पोहोचावेत यासाठी श्रीमद् आद्यशंकराचार्य, कुमारीलभट्ट, याज्ञवल्क्य, महर्षी वशिष्ठ, वाल्मिकी, विश्वामित्र, महर्षी व्यास, संत ज्ञानेश्वर, संत तुकाराम, संत एकनाथ, स्वामी विवेकानंद अशा अनेक महापुरुषांनी निष्काम कर्मयोग केला.

आज पाश्चात्य संस्कृतीच्या आक्रमणाने तरुण पिढी भारतीय तत्त्वज्ञानापासून लांब होताना दिसते. परिणामी पाश्चात्य संस्कृतीच्या अनुकरणामुळे समाजात अराजकता निर्माण होताना दिसते. पावित्र्य, नैतिकता, आदर, कृतज्ञता, प्रामाणिकता, प्रयत्नवाद ही मुल्ये समाजातून लोप पावत आहेत. सामाजिक माध्यमांचे गुलाम झालेल्या आजच्या तरुणाईला भारतीय तत्त्वज्ञान समजावून सांगायला हवे. आपल्या तत्त्वज्ञानाविषयी त्यांच्या मनात स्वाभिमान जागृत करणे गरजेचे आहे. तरच मानवी जीवन सुखकर आणि आदर्शवत होईल.

आनंदी जीवनाचे खरे सूत्र भारतीय तत्त्वज्ञानात आहे. म्हणूनच संशोधकाने **भारतीय तत्त्वज्ञान आणि आनंदी जीवनशैली (Indian Philosophy and Well Being)** या विषयाची निवड केली. मात्र वेळेची मर्यादा लक्षात घेता विषयाची व्याप्ती निश्चित करणे पर्याप्त होते. संपूर्ण भारतीय तत्त्वज्ञानाचा अभ्यास करणे वेळेच्या मर्यादेमुळे शक्य नसल्याने भारतीय तत्त्वज्ञानाचे सार ज्या ग्रंथात आहे अशा ग्रंथाची निवड संशोधकाने केली आहे. हा ग्रंथ म्हणजे श्रीमद्भगवद्गीता ! गीता हजारो वर्षांपासून मनुष्यमात्राला मार्गदर्शन करत आहे. कोणत्याही परिस्थितीचे उत्तर गीतेकडे आहे. भारतीय तत्त्वज्ञानात ईशावास्योपनिषद आणि ब्रह्मसुत्र यांच्याबरोबर गीतेला स्थान आहे. आजच्या २१ व्या शतकातही गीता वैयक्तिक जीवन तसेच सामाजिक जीवनाला आनंदाचा मार्ग दाखवते.

‘**श्रीमद्भगवद्गीतेची २१ व्या शतकातील प्रस्तुतता**’ अशी विषयाची व्याप्ती निश्चित केली असून संशोधक संशोधन पत्रिका सादर करत आहे.

बीजशब्द :- गीता, तत्त्वज्ञान

प्रस्तावना –

भारतीय तत्त्वज्ञानातील सर्वोच्च जीवनग्रंथ म्हणजे श्रीमद्भगवद्गीता! आजपासून साधारणतः पाच हजार वर्षांपूर्वी कुरुक्षेत्रच्या रणांगणावर भगवान श्रीकृष्णांनी ‘**सीदन्ति मम गात्राणि**’ असे म्हणणाऱ्या अर्जुनाला गीतेसारखे ज्ञानामृत दिले. संपूर्ण सृष्टी निर्माण करणाऱ्या व चालविणाऱ्या भगवंताच्या मुखारविन्दातून गीतेसारखे तत्त्वज्ञान वाडःमयीन स्वरूपात जगाला मिळाले. यातच या ग्रंथाची अलौकिकता आहे.

‘**श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे..**’ गीतेच्या प्रत्येक अध्यायाच्या शेवटी या ओळींचा उल्लेख केलेला आहे. यावरून गीतेमध्ये वेद, उपनिषद, ब्रह्मविद्या, योगशास्त्र यांचे सार सामावले आहे, असे सूचित होते. गीतेचे महत्त्व प्राचीन काळापासून ते आजच्या काळापर्यंत अबाधित आहे. गीता जितकी पुन्हा वाचावी तितकी ती नवनवीन भासत जाते. तिच्यात भगवद् वाणीचे माधुर्य आणि पावित्र्य आहे. गीतेतील या आनंदाचा मोह जगातील कित्येक पंडित आणि तत्त्वज्ञ यांना झाला. केवळ भारतातच नाही तर पाश्चात्य देशातील अनेक विचारवंताना तिच्याविषयी आदर आणि आस्था वाटत आली आहे. गीतेच्या तत्त्वज्ञानाने प्रभावित होऊन कमीत कमी साठ -

सत्तर भाषांतून गीतेचे भाषांतर झाले आहे. संत ज्ञानेश्वरांनी ज्ञानेश्वरी लिहून गीतेतील आनंद सर्वसामान्यांपर्यंत पोहचवला. रामचरित मानसकर्ता तुलसीदास व हरिवल्लभदास या दोघांनी छंदोबद्ध गीताटीका लिहिल्याचा उल्लेख आहे.

अमेरिकेत उदारमतवादी विचारसरणी येण्याचे कारण मानला जाणाऱ्या इमर्सनने गीतेतील विचारधारा पूर्णपणे स्वीकारली होती. थॉमस कार्लाइल यांनी गीता इमर्सनला भेट दिली. भारताचे पहिले गव्हर्नर जनरल वॉरन हेस्टिंग्ज यांच्यावरही गीतेच्या तत्त्वज्ञानाचा प्रभाव होता. अमेरिकेमध्ये जेव्हा मंदी आणि जपानमध्ये त्याचवेळी सुबत्ता अशी परिस्थिती असताना अमेरिकन भांडवलदार हे अतिशय चिंताग्रस्त बनले. टॉम पीटर्स याने अमेरिकन आणि जपानी संस्कृती, अर्थ आणि कायदा याबरोबर भारतीय संस्कृती आणि श्रीकृष्ण जीवन दर्शनाचा अभ्यास करून 'In search of Excellence' हे पुस्तक बाजारात आणले. याचे सकारात्मक परिणाम अमेरिकेच्या औद्योगिक साम्राज्यामध्ये पाहायला मिळाले.

लोकमान्य टिळक, महात्मा गांधी, डॉ. सर्वपल्ली राधाकृष्णन, डॉ. बेलवलकर, आचार्य विनोबा भावे, पं. सातवळेकर अशा अनेक भारतीय तत्त्वज्ञानांनी ग्रंथलेखक करून गीतार्थाचे नवे नवे पैलू अभ्यासकांना दाखवून दिले. यावरून गीतेला जात, पंथ, संप्रदाय यांचे बंधन नाही याची प्रचीती येते. गीता वैश्विक ग्रंथ आहे. **'Geeta is not the scripture of hinduism but it is the scripture of Humanity.'** गीता मानवतेचा ग्रंथ आहे. गीता आईचे हृदय आहे. गीतेमध्ये मनुष्याला वर उचलण्याची शक्ती आहे. जीवन प्रदान करण्याची शक्ती आहे.

मानवाच्या भौतिक, सामाजिक, राजकीय, सांस्कृतिक तसेच अध्यात्मिक जीवनाला गीता मार्ग दाखवते. गीतेमध्ये व्यक्तीधर्म तसेच समष्टीधर्माचा विचार केलेला आहे. जीवन हा एक संग्राम असतो. कुरुक्षेत्रावरील रणांगणावर गीतेचे गायन ही एका सुयोग्य पार्श्वभूमीची निर्मिती आहे. भगवंताने अर्जुनाला निमित्त बनवून विश्वातील प्रत्येक मनुष्याला जीवनाभिमुख करण्याचा चिरंतन प्रयास केलेला आहे. जीवन रडण्यासाठी नाही, पळून जाण्यासाठी नाही, जीवन हसण्यासाठी आहे. तसेच अखंड आशा व अतूट श्रद्धा यांचा विकास करण्यासाठी आहे. गीतेचे विचार मानवाला जीवनात प्रत्येक क्षणी येणाऱ्या लहानमोठ्या संग्रामात हिमतीने उभे राहण्याची शक्ती देते. गीतेतल्या विचारांनी व्यक्तीच्या जीवनात आनंदाचा अक्षय स्त्रोत चिरकाल वाहत राहतो. गीतेच्या विचारांनी मानवी जीवन विकसित व पूर्णत्वास जाते.

-विषय प्रवेश-

सध्याची सामाजिक परिस्थिती –

वैयक्तिक अधःपतन

आज तंत्रज्ञान, सामाजिक माध्यमे, प्रसार माध्यमे वाढल्या सुखसोयी यांच्या युगात मनुष्य पूर्ण सुखी समाधानी आहे. असे कधीच म्हणता येत नाही. जितक्या सुख सुविधा अधिक तितका अधिक मनुष्य निराश, उद्विग्न, असमाधानी आहे. क्षणाक्षणाला उदासी मनाला स्पर्शून जाते. जगभरात ३०० दशलक्षहून अधिक लोक निराशेचे शिकार होतात. जागतिक आरोग्य संघटनेच्या एका ग्लोबल सर्व्हेनुसार २०२० सालापर्यंत एकटेपणा हा जगात तीव्र आणि सर्वदूर पसरलेला आजार असेल, असे सांगण्यात आले.

आज Instant चे युग आहे. या युगात मानवाला प्रत्येक गोष्ट दोन मिनिटात हवी असते. खाण्याच्या वस्तूपासून ते नोकरीपर्यंत सर्व काही पटकन मिळावे ही अपेक्षा केली जाते. जर असे झाले नाही तर तो कोलमडून जातो किंवा चुकीचा मार्ग निवडतो. स्वतःच्या कर्तृत्वाचा विसर आजच्या मानवाला पडलेला दिसतो. आत्मविश्वास नाही. परिक्षेला copy करतो कारण अभ्यास करू शकतो हा विश्वास नाही. चोरी करतो कारण धन कमवू शकतो हा विश्वास नाही. भ्रष्टाचार करतो कारण स्वतःच्या कर्तृत्वावर, नितीमत्तेवर विश्वास नाही. दुसऱ्या व्यक्तीच्या खिशातील पैसे माझ्या खिशात कसे जातील यासाठी स्वतःची बुद्धी व कौशल्य पणाला लावत आहे.

आज मनुष्य समाधानी नाही. भौतिक समृद्धता वाढल्याने मनुष्याची कामनाही वाढत आहे. सुखसुविधांनी परिपूर्ण अशा आजच्या समाजात मानवी कामना कधीच संपत नाही. कामना पूर्ण होण्यासाठी मनुष्य रोज धावत आहेत. सतत काहीतरी मिळवायचे आहे. लोभी वृत्तीने मानवी स्वभावाला घेरले आहे. दुसऱ्या व्यक्तीच्या ताटात काय वाढले आहे ते जाणून घेण्याची इच्छा आणि ते मिळवण्याची हाव दिसते. कामना पूर्ण नाही झाली तर क्रोध, भ्रम तयार होतो. इच्छा पूर्ण नाही झाली क्रोधामुळे बुद्धिनाश होतो. मग इच्छापूर्तीसाठी वाम मार्गाचा अवलंब केला

जातो. नितीमत्ता, नैतिकता यांचा बळी देऊन कामना पूर्ण करण्याची इच्छा आहे. म्हणून जगभरात गुन्हे वाढीस लागतात. वासना जेवढी शुद्ध बनते तेवढा माणूस शुद्ध बनतो. वासना जेवढी दिव्य बनते तेवढा माणूस दिव्य बनतो.

गीतेच्या विचाराने हे वैयक्तिक अधःपतन थांबते.

गीता मानवामध्ये भक्ती स्थिर करते. भगवंत माझ्या हृदयात आहे ही जाणीव मनुष्याला अधःपतित होऊ देत नाही. नैराश्य आल्यानंतर व्यक्ती साध शोधत धडपडत असतो. जर या क्षणात योग्य साध नाही मिळाली तर माणूस कोलमडून जाऊ शकतो. अशावेळेस गीता भगवंताची साध समजावते. गीता 'तू करू शकतोस', असा आत्मविश्वास उभा करते. 'युद्धाय कृतनिश्चयः' - 'तू जीवन मैदानातून पळून जाऊ नकोस, संघर्षाचा सामना कर', असे सांगते. Every opportunity is difficulty असे म्हणणाऱ्या समाजाला गीता 'प्रत्यवायो न विद्यते' सांगून Every difficulty is opportunity असे समजावते. राजाचा मुलगा आहे हे समजले की राजपुत्र आत्मविश्वासाने वावरतो. तसेच सृष्टी चालवणारा भगवंत माझ्यात आहे हे समजल्यावर मनुष्य स्वाभिमानी होतो. गरीब असेन पण लाचार होणार नाही अशी वृत्ती निर्माण होते. 'शुचिनां श्रीमंत गेहे..' असे सांगून 'तू प्रभूचा लाडका आहेस' म्हणून तुला बुद्धीशक्ती, कर्तृत्वशक्ती, ऐश्वर्य दिले आहे, त्याचा योग्य वापर करण्यास प्रवृत्त करते. आंतरिक शक्ती जागृत करते.

आपल्याजवळ निश्चित ज्ञानतंतूची शक्ती असते. त्यातली आपण आपल्या स्वार्थासाठी जितकी वापरू तितकी कमी होते. ती शक्ती जर वाचली तर कार्यकुशलता वाढते. म्हणून कार्यकुशल व उत्साही जीवनधारणा म्हणजेच निर्मानमोहा जितसंगदोषा...! ही एक जीवनधारणा आहे. असे होणे रडणाऱ्या व्यक्तीला शक्य नाही. यासाठी व्यक्ती समर्थ हवा. या जीवनधारणेलाच 'तुष्यन्ति च रमन्ति च' म्हणतात. निर्मान म्हणजे ज्याला मान अपमान समान आहेत. निर्मान म्हणजे आत्मानंदात फिरणारा. जो आपल्याच आनंदात मस्त असतो. ज्याला कसलीही आकांक्षा नसते. ज्याला आपल्या ठिकाणी काहीतरी कमी आहे असे वाटते त्याला मोह होतो.

'क्षेत्रज्ञं चापि मा विद्धि सर्वक्षेत्रेषु भारत...' गीता ज्ञान म्हणजे काय हे सांगते आणि या ज्ञानाची अनुभूती झाली की आनंदाचा मार्ग गवसतो. जीवनात खरा आनंद तेव्हा निर्माण होतो जेव्हा मनुष्य तृप्त असतो. गीतेचे पान केल्यानंतर अर्जुन तृप्तीची ढेकर देणाऱ्या तृषिताप्रमाणे 'नष्टो मोहः स्मृतिर्लब्धाः' असे म्हणतो. अहिंसा सत्यमक्रोधः, अमानित्व अदंभित्वः, इंद्रियार्थेषु वैराग्यः. अशा विविध श्लोकातून जीवनात विविध सद्गुण आणून परिपूर्णत्व आणते. विषयांशिवाय आत आनंदाचा निर्झर प्रवाह वाहत आहे याची जाणीव गीता करून देते.

नदी कित्येक पर्वत डोंगर वळणे दगड धोंडे ओलंडून असंख्य अडथळ्यांवर मात करून आपल्या ध्येयापर्यंत म्हणजेच सागरापर्यंत पोहचते. त्याप्रमाणे प्रत्यवायो न विद्यते... गीता संघर्षात उभी करते. ममैवांशो जीवलोके भगवंतामुळे मी आहे, या विचाराने गीता तेन त्वं चे तत्त्वज्ञान जीवनात स्थिर करते. सागराचे पाणी पावसाच्या स्वरूपात नदीवर बरसून तिला चैतन्यमय करतो तसेच गीतेचे गतीर्भर्ता प्रभूसाक्षी हे विचार तस्य त्वं तू त्याचा आहेस या विचाराने चैतन्य आणते. गीता ज्ञातुं द्रष्टुं च तत्त्वेन सांगून तत त्वं हे पूर्णत्व जीवनात आणते.

अपिचेस्तु दुराचार ते अहं ब्रम्हासी पर्यंत पूर्णत्वाच्या स्थितीचे ज्ञान देणारी ज्ञानसंभर गीता मनुष्याला पूर्णत्व प्राप्त करून देते. तत्त्वज्ञान जीवनात उतरण्यासाठी कर्माशिवाय दुसरे वेगळे साधन नाही. गीतेचे ज्ञान जीवनात उतरवून कर्म करणारे अनेक महापुरुष होऊन गेले. विनोबा भावे याचे उत्तम उदाहरण !

गीता फक्त ज्ञानाचे मार्गदर्शन करून थांबत नाही तर ते ज्ञान जीवनात उतरावे यासाठी सोबतीने कर्म करण्यास सांगते. तस्मात् सक्तः सततं कार्यः.., कर्मन्यैव संसिद्धीः.., यतन्तो योगिनश्चैनः.., कर्मण्येवाधिकारस्ते.. अशा विविध श्लोकातून गीता आसक्तीरहित आणि अपेक्षारहित कर्म करण्यास सांगते. अनेकदा कष्टाचे फळ नाही मिळाले कि मनुष्य दुखी होऊन जातो. गीता फळाची अपेक्षा न करता कर्म करण्यास सांगते. कोणतीही गोष्ट सहज प्राप्त होता नाही, त्यासाठी निरंतर कर्म करण्याची तयारी हवी. गीता प्रयत्नवाद समजावते. आज समाजातील पौरुष निघून गेले. कष्टाने मिळालेल्या विद्येचा, धनाचा, ध्येयाचा सुगंध व आनंद निघून गेला. आजच्या Instant च्या युगात गीता प्रयत्नवादाचे महत्त्व समजावते. साधनायोग म्हणजे काय हे गीता सांगते.

गीता यद् यद् आचरयती श्रेष्ठम् सांगून श्रेष्ठ महापुरुषांचे आदर्श जीवनात आणावयास सांगते. तेषामहं समुद्धर्ता हे आश्वासन देणारी गीता जीवनात संगीत निर्माण करते.

विषयांचा इंद्रियांशी संबंध आल्यावर जे वाटते त्याला सुख म्हणतात. व विषयांशिवाय आत एक निर्जर वाहत आहे त्याला आनंद म्हणतात.

माणूस थोडा उन्नत झाला की सुख दुःखाच्या नादी न लागता आनंदाच्या शोधला लागतो. सुख दुःखाच्या पलीकडे जाऊन आनंदाची वाट शोधायची असेल तर माणसाला निवृत्त व्हावे लागेल. वैराग्य घ्यावे लागेल. *असंगशस्त्रेण दृढेनछित्वा!* आनंद निर्माण करण्याचा हा एकमेव मार्ग आहे. **ज्ञानवैराग्य....** भौतिक समृद्धी आणि संसारात राहून असंग राहता येणे. यासाठी निर्माणमोहाची भूमिका हवी. विषयांत राहूनही विषयांपासून वेगळे राहता येणे. यम जेव्हा नचिकेत्याला भौतिक समृद्धीचे प्रलोभन दाखवतो तेव्हा नचिकेत आत्मज्ञान मागतो. कारण जीवनात आत्मज्ञान आले की त्याहून मोठा कोणताही आनंद नाही याची जाणीव नचिकेतला होती. म्हणून विवेकानंद या नचिकेतचे चरित्र वाचून म्हणाले की **'Give me hundred Nachiketans and I shall change the world'**. नचिकेताने मागितलेले तत्त्वज्ञान आज गीतेतून सर्वसामान्य माणसाला सहज प्राप्त होते. नचिकेत सारखे विजिगिषु वृत्ती असणारे सिंहांचे बछडे केवळ गीताच निर्माण करू शकते.

सामाजिक अधःपतन

कुटुंब व्यवस्था ढासळत जात आहे. कुटुंबातून भाव, प्रेम, उब निघून जात आहे. दूर देशी गेला बाबा.... या गाण्यासारखी अवस्था आजच्या पिढीची झाली आहे. मुलांवर संस्कार करायला कुटुंबात कुणी उरलेच नाही. वृद्धाश्रमाची संख्या वाढत आहे. घटस्फोटाचे प्रमाण वाढत आहे. कौटुंबिक कलह वाढत आहे. संबंभामधील विश्वास, निरागसता, प्रामाणिकता, प्रेम निघून रुक्षता आली आहे.

जातीभेद, धर्मभेद, वर्णभेद, उ -नीच भेद अशा कितीतरी भेदांनी संपूर्ण विश्व व्यापून गेले आहे. एका बाजूला समाजात दुसऱ्या व्यक्तीला कमी लेखले जाते तर दुसऱ्या बाजूला स्वतःच व्यक्ती स्वतःला कमी लेखत आहे. माणसाची किंमत पदवी, पद, पैसा, प्रतिष्ठा यामुळे आहे. माणसाला माणूस म्हणून किंमत दिली जात नाही. गरीब स्वतःला लाचार अगतिक म्हणून घेत आहे तर समाजही त्यांना त्या केविलवाण्या दयेच्या दृष्टीने पाहत आहे. स्त्रीकडे वस्तू म्हणून पहिले जाते. माध्यमांमध्ये स्त्रीचा वापर वस्तू म्हणून होतो. शिक्षण क्षेत्राचा व्यवसाय झाला आहे. विद्यापीठातून बाहेर पडलेले तरुण तेजस्वी, स्वाभिमानी, नम्र, कृतज्ञ अशा वृत्तीचे नसून अहंकारी, स्वार्थी, अतिमहत्त्वाकांक्षा असलेले दिसून येतात. गुरुंविषयी आदर करणाऱ्या विद्यार्थ्याला पुढारलेले म्हणत नाहीत.

गीता अशा समाजात परस्पर भावयन्तः चा भाव उभा करते. *सुख दुःखे समे कृत्वा* सांगून सुखदुःखात समान भाव उभा करते. *पितामहस्य जगतो..* गीता सांगते सर्वांचा पिता एकच आहे. गीता दैवी भातृभाव उभा करते. रक्ताचे नाते नसले तरी रक्त बनवणाऱ्या पित्याचे आपण पुत्र आहोत. या भावनेने जातीभेद, धर्मभेद इ. नाहीसे होतात. *सर्वभूत हिते रतः* भगवंत सर्व भूतमात्रांमध्ये आहे. जसा तो माझ्या हृदयात आहे तसाच समोरच्या व्यक्ती मध्ये आहे या विचाराने मनुष्य दुसऱ्या व्यक्तीचे अस्तित्व मान्य करतो. माणसाला तो केवळ माणूस आहे म्हणून मान दिला जातो. मग ती स्त्री असेल तरी तिच्यात भगवंत पाहण्याची दृष्टी गीतेच्या विचारांनी उभी राहते. गीतेमध्ये स्त्री-पुरुष असा भेद नाही. गीता संपूर्ण मनुष्यमात्रासाठी आहे.

आजच्या समाजात मानवी मूल्य निघून गेल्यामुळे निरपेक्ष आनंद दिसत नाही. गीता मानवी मूल्यांचे संवर्धन करते. *कर्मणैव हि संसिद्धिमास्थिता जनकादयः* गीता कर्मा मागचा स्वार्थ आणि कर्माबद्दलची आसक्ती काढून टाकते. 'अर्थस्य पुरुषो दास' या व्यासवचनानुसार समाज वित्ताचा दास झाला आहे. गीता प्रसादास्तु प्रसन्नता सांगून वित्त फक्त साधन आहे साध्य नाही ही भावना रुजवते. भीतीयुक्त समाज, अंधश्रद्धायुक्त समाज, आधाररहित समाज, विविध भेदांनी व्याप्त समाज दिसून येतो. गीता सामाजिक ऐक्य उभे करते.

गीता मनुष्याचा दृष्टिकोन बदलवून टाकते. गीता स्थितप्रज्ञ समजावते. सामान्य मनुष्य ते **स्थितप्रज्ञ** हा प्रवास म्हणजे अत्युच्च आनंद आहे, जो गीता देते. **विजिगिषु वृत्ती** उभी करणारी गीता मानवाला विकासाकडे घेऊन जाते. गीतेतील भक्तीने माणसाचे माणूसपण टिकून राहते, इतके मोठे परिवर्तन गीता घडवून आणते. गीता सांसारिक कर्तव्य कसे करावे हे देखील समजावते. ययाती पुस्तकात ययाती भोगधारी विचारांचे प्रतिनिधित्व करतो तर कच हे पात्र त्यागवादी विचारधारांचे प्रतिनिधित्व करतो. गीता भोग आणि त्याग याचा समन्वय समजावते.

पर्यावरण संवर्धनासाठी आज किती प्रयत्न केले जातात. परंतु या प्रयत्नात आपली गरज असल्याने भाव झिरपत नाही. गीता *अश्वथः वृक्षाणां* सांगून वृक्षांकडे दैवी दृष्टीने पाहण्यास सांगते. पाणी, हवा. नैसर्गिक संसाधने हे

सृष्टीकडून मला मिळालेला ठेवा आहे तो मी जपून वापरायला हवा, ही भावना गीता उभी करते. सृष्टीकडे पाहण्याचा भद्र दृष्टीकोन गीता देते.

धार्मिक अधःपतन

मनुष्य अशांत आहे, अस्वस्थ आहे. सर्व आहे पण आनंद नाही. मंदिरात जातात पण मानसिक शांती नाही. कर्मकांडाचे स्तोम माजले आहे. 'बेटा तेरा भला होगा', असा म्हणणारा आणि चमत्कार करणारा वर्ग आहे. ज्यांच्या जाळ्यात किती मासे लागतात. भक्तीच्या नावाखाली बुवाबाजी चालू आहे. मंदिर, पूजा हा देखील व्यवसाय झाला आहे. यातील मांगल्य निघून गेले आहे. धर्माच्या नावाखाली राजकारण होते. सत्ताधारी लोक सत्तेचा वापर स्वार्थासाठी करून घेत आहे.

गीता समाजातील God fearing mentality काढून God loving mentality स्थिर करते. अंधश्रद्धे मनुष्याच्या जीवनात गीता Intellectual Love towards God समजावते. *तस्मात् त्वं उत्तिष्ठ*.. तुझ्या विकासासाठी तू उभा राहा, हे गीता समजावते. गीतेतील तेज जीवनात आले तर माणूस विकला जात नाही. अशाने सत्ताधारी लोक कुणाला विकत घेऊ शकणार नाहीत.

गीता सर्वात प्रथम मनुष्यामध्ये आत्मविश्वास उभा करते. न्यूनत्व काढून टाकते. गीता आश्वासन देते- *अपिचेस्तू दुराचारो, योगक्षेमं वहाम्यहं* ... ! गीता सांगते 'उद्धरेदात्मनात्मानं नात्मानमवसादयेत्' तुझा उधार तुलाच करायचा आहे, स्वतःला अधोगतीला जाऊन देऊ नकोस. गीता मनुष्याला प्रयत्न करायला सांगते. बहुनां जन्मनामन्ते....You have to wait. No easy way, No easy approach. प्रसुतीवेदनेशिवाय पुत्रप्राप्तीचा आनंद होऊ शकत नाही. गीता कष्टाचे महत्त्व समजावते.

सर्वस्यचाहं हृदिसंतीरिषिष्टः : भगवंत तुझ्या हृदयात स्थिर आहे, या विचारांनी मानवाचे जीवन अंतर्बाह्य बदलून जाते. भगवंत सतत सोबत आहे या भावनेने आत्मविश्वास येतो. स्वाभिमान जागृत होतो. सृष्टीचा निर्माता हृदयात आहे म्हणजे मी छोटा नाही. *ओम पूर्णमिदः पूर्णमिदम्!* भगवंत दयात आहे ही भावना बुद्धीत स्थिर झाली की मनुष्य चोरी करत नाही, भ्रष्टाचार नाही, लाच नाही. कारण माझी प्रत्येक कृती भगवंत पाहत आहे. सामर्थ्यवान भगवंताची सोबत आहे, ही भावना *cando* वृत्ती निर्माण करते. गीता सांगते तू करू शकतोस, तू बनू शकतोस, बदलण्याची शक्ती तुझ्यात आहे. जीवनात सतत संघर्ष आहेत. संघर्षाला तोंड देताना पळून जावे अशी भावना निर्माण होते. *अनार्यजुष्टमस्वर्ग्यम्*.....जीवन संघर्षातून पळून जाऊ नये. युद्धाय कृतनिश्चय....,युद्धास सज्ज हो. गीता प्रगमनशील ध्येयवाद देते.

तुकाराम महाराज म्हणतात, 'मजपाशी नाही मोक्षाचे गाठोडे | आणुनि निराळे द्यावे हाती ||' गीता हाच विचार स्थिर होते. समाजात आज बेटा तेरा भला होगा असे सांगणारे अनेक लोक आहेत. गीता याला अमान्य करते.

यदा संहरते चायं..... इंद्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठीता || यात स्थितप्रज्ञाने इंद्रियावर ताबा मिळविला पाहिजे, हे सांगितले आहे. कामनेला भक्तीकडे वळवायला हवे. गीता निष्काम बनवते. इंद्रियांवर दबाव आणून मनोनिग्रह होत नाही. मनुष्याला विकार काढून टाकण्यास सांगत नाही तर या विकारांचे मुख भगवंताकडे वळविते. शारीरिक आधारासाठी गीता *युक्ताहारविहारस्य* सांगते. तर मानसिक आधारासाठी गीता *मन्मना भव* समजावते. बौद्धिक आधारासाठी गीता *तस्मात् शास्त्र प्रमाणं* सांगते.

- समारोप -

विविध भेद समाजात तणाव निर्माण करतात त्यामुळे माणूस सुखी राहत नाहीत. राजकीय नेते धर्म आणि जातीभेदाचे राजकारण करतात. जातीय दंगली, दहशतवाद, नक्षलवाद यांनी समाजात भीतीचे, वादग्रस्त वातावरण निर्माण होते. समाजजीवन अस्थिर होऊन जाते. गीता एकमेव ग्रंथ असा आहे की जो या प्रत्येक समस्येचे उत्तर देतो. निष्काम कर्म आणि भक्ती यांच्या बळावरच आदर्श समाजव्यवस्था उभी राहू शकते. हे गीतेचे अलौकीक तत्त्वज्ञान आहे. *यद् यद् विभूतीमत् सत्वम* या गीतेतल्या श्लोकातून गीतेची विश्व व्यापकता कळून येते. गीता फक्त हिंदू धर्माचा ग्रंथ आहे ही धारणाच मुळात चुकीची आहे. आज समाजात आंदोलन, संप हे केवळ हक्क आणि अधिकार यासाठी असते, पण गीता यापुढे जाऊन कर्तव्याचे महत्त्व समजावते. कर्तव्याचा विचार करू तर जगाची उन्नती होईल. गीतेने नीती आणि सत्याचे वर्तन करणाऱ्यांमध्ये प्रगाढ विश्वास निर्माण केलेला आहे. *न हि कल्याणकृत..* कल्याणकारी कर्म करणारांची कधीही दुर्गती होत नाही. आज यंत्राचे युग आहे. यंत्राचा संबंध जड

मानवाशी आहे. मानवाचे विकार वासना यामुळे वाढतात. यंत्र मानवाला सुखामागे पळविते. पण खरे सुख काय हे सांगू शकत नाही.

गीता जीवनात आनंद निर्माण करते हे शाश्वत सत्य आहे. पण आजचा समाज गीता वाचून म्हणेल की मी गीता वाचली पण जीवनात अजून आनंद निर्माण झाला नाही. याचे कारण केवळ पोपटपंची करून गीतेतील आनंद जीवनात येणार नाही. गीता केवळ वाचून चालणार नाही. गीतेतील तत्त्व जीवनात आणावे लागतील. गीतेतील कर्म, भक्ती आणि ज्ञान हे जीवनात उतरवावे लागेल. यासाठी साधना करण्याची तयारी हवी. सातत्य हवे. आज समजात गीता निवृत्त झाल्यानंतर हातात घेतली जाते. कोर्टात शपथ घेण्यासाठी गीतेचा वापर होतो. पण गीतेचा जन्मच संघर्ष काळात झाला आहे, त्यामुळे जीवनाच्या सुरुवातीलाच गीता हातात घेतली पाहिजे. गीता असा अद्भुत ग्रंथ आहे की परदेशी तत्त्वचिंतक व विचारक तिच्याकडे पाहून अवाक झाले, पण भारतातील अनेक तरुणांना गीता माहित नाही ही खूप लाजिरवाणी बाब आहे. मानवी मूल्य उभी करणारे आधारस्तंभ कुटुंब व्यवस्था, सामाजिक व्यवस्था, शिक्षण, धर्म हे आज कोलमडून पडले आहे. गीता एकमेव ग्रंथ मानवी मूल्य उभी करू शकते. गीताचा समावेश शालेय आणि महाविद्यालयीन अभ्यासक्रमात होणे आवश्यक आहे. गीता हा विषय प्रत्येक विद्यार्थ्याला शिकवला गेला पाहिजे. तर सिंहाचे छावे तयार होतील. गीतेतील निर्भयता, तेजस्विता, कर्मवाद, अस्मिता तरुणांमध्ये उभी राहिल. इतके भव्य आणि दिव्य तत्त्वज्ञान गीता सांगते, पण तरी ते जीवनात उतरवण्याचा आग्रह किंवा जबरदस्ती करत नाही. गीता अनाग्रही आहे. *विमृत यैतदशेषेण यथेच्छसि तथा कुरु ...*, तुम्हाला योग्य वाटेल तरच बुद्धीवर घासून पाहूनच स्वीकार करा. उदात्त, तेजस्वी असूनही नम्र असलेली गीताच आजच्या आनंद हरवून बसलेल्या मानवी जीवनात *तुष्यन्तीच रमन्तीच...* बनवू शकते. श्रीकृष्णाने गीता रचून मानवाला चिरंतन मार्गदर्शन केले आहे.

गीता वाचाल तर माधुर्य गवसेल.

पाहाल तर सौंदर्य परिपूर्णता असेल.

स्पर्श कराल तर मातृत्वाचा स्पर्श होईल.

जीवनात उतरवाल तर आनंदाचा साक्षात्कार होईल.

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; lxx vlf.k ekufi d vjkl;

ik MWI fupynik ,I- xojis

f"koGs egkfo |ky;] f"koGs rk- ejcMM] ft- Bk.lk

vjkl; ex rs ošfDrd vl ks fdok l kožfud] R;kr "kkjfd vlf.k ekufi d LokLF; ,df=ri.lk ukkos ylxrs fujlxxh vjkl;kl kBh vkiys eu id "k vl .ks xj tps vkgš eukoj rck Bø.lk tjh dBh.k] vo?MM vlysrjh vki.k vkiY;k "okl koj fu;æ.k Bø.lk vko"; d vkgš gs "okl koj p fu;æ.k vkiY;kyk ; lxxH;kl krm feGork ;rs fujlxxh vjkl;kl kBh iR; dtu /MMiMrkuk vki.kkl fnl rls fujlxxh vjkl;kl kBh gYyh rj ; lxxkpkgh vlf/kj ?kryk tkr vkgš i.k vjkl; Eg.kts dk; vlf.k plaxY;k vjkl;kl kBh ; lxxkpk mi; lxx dlk gkrls ;kl kBh oYMZ gYFk vlf/xxkuk; >šku Eg.kts WHO ; lxxh ; lxxkph 0; k[; k dšyh vkgš ~plaxys vjkl; Eg.kts QDr ; lxxkpk vHko ukgh] rj ekufi d] "kkjfd] cš] d vlf.k v/; kRed ; k pkj xkšVhps l aryu Eg.kts mlke vjkl; - ** v"kh 0; k[; k dšyh vkgš

iješojk"kh , dRo] rknRE;] ehju Eg.kts ; lxx- "kjhh] eu] ik.k] ogh o vRek ; k loZLrjkj iješojk"kh , dRo l k.k.lk Eg.kts ; lxx- ; lxxkph mPpre voLFk Eg.kts Lor% iješoj gkšAu tk.lk FMMID;kr] iješoj l kiM.lk gs ; lxxkps iz;ktu vkgš--- iješojkps ekgr ukgh- i.k vki.k Lor% rjh Lor% l kiMrkš gs vuHkokus fuf"pr l kaxw "kdrkš gs LoRo l kiMY;koj thour l fknRk k /MMOkoj fdrhgh vkiVOk [kY; k rjh "kjhhkps LokLF; vu eukph id "krk gjor ukgh-

Hkjij ykškph v"kh letur fnl rs dh ; lxx Eg.kts ; lxxkl us vu ik.k;ke- ; lxxkl us gh l adYiuk gB; lxxk"kh l æf/kr vkgš o "kjhh ikrGhoj dlyuh tkr d: u ijeRE; k"kh ehju gk gB; lxxkpk mšš vkgš rFkfi iratyhuh R;koj Qkjl k Hkj fnysk ukgh- "kjhh l fFkrhr vl kos brdkp R; kpk vlxg fnl rls "kjhh o Luk;w cGdV] piG o dk; žke jkg. ; kl kBh ; lxxkl us vfr"k; ifj. Medkj d "kl= vkgš gs vki.kkl fnl rs vkbOMOkrm rhu rs pkj fnol rjh ; lxxkl us t: j djkoht dkj.k ; lxxkl ukps ifj. ke fdrh plaxys vkgš ; kph ekgrh vkiY;kyk vkgš-

; lxx gk QDr "kjhhk"kh fuxMhr ulw rls cjpk l k euk"lgh fuxMhr vkgš ekuoh "kjhh vlf.k eu ; kph l kxM ?kryu ekuoh thokpk fodkl dšyk tkrš ; lxxkph vkb vax vkgš- ; e] fu;e] vki u] ik.k;ke] iR;kgkj] /;ku] /k; .kk vlf.k lek/kl ; kpk v/Vkx ; lxx Eg.krkr- ; lxxkr ; k vkb vaxpk mi; lxx dšyk tkrš R;kešp ; lxx gk QDr "kjhhkoj ukgh rj eukojgh ifj. ke djrkuk vki.kkl tk.korš ; lxxH;kl kr vki.kkl l kRod vkgkj vlf.k fogkj kph xjt vkgš l kRod vkgkj Eg.kts rktk] l dl vlf.k išVd vkgkj gš - vkt vki.kl ; k /koiGfP; k vk; q; kr l dl v"k [k.; kl oš ukgh- R;kešs vki.k QkLV QM rlp bULV QMpk tš.kr lokž tkr okij djrš R; kpk ifj. ke vkiY;k "kjhhkoj gkrls

; lxx gh dšG mipkji)rh ulw rh l awl thoui)rh ½Lifestyle½ vkgš fl) lek/kl ; lxx] vlvz vkkd fyfoga fdok R;ki) rhpš brj dkl ž gh ; kpk igLdkj djrk- uqrs /; ku dj. ; kiškk vkpkj & fopkjkl g iwkl thoui)rh cnyyh rj /; kukps l awl Qk; ns fuf"pri.lk feGrhy- tki ; ž vki.k QDr /; ku djr gkrlš rki ; ž vki.kkyk e; ktr ifj. ke feGys tšgk vki.k ; lxxkph dkl /kjrš ršgk l awl thoi "kr l jkoj cuyš T; kP; ke /; s Lor%ps [kjš kš ifrca ikgrk ; rs }šk] eRl j] gok] vlek/ku] ykk] okl uk] dkeuk gs rj y; gkšp] i.k brjklkh l dškn] okl vkg. šš {MMkP; k id xh eu "kr Bø. šš ?kVukph vifjgk; žk fouk = lxx Lohdkj.lk vu R; krm i e; ph okVpky vk[k.k.ks ggh vkišvki gkš ylxys dk; dšys vu dl s oxys Eg.kts vkiys fgr gkšy gs vki.kkl letw "kdrs ššk 0; Dr dj. ; kr vkiys dY;k.k vkgš dh rls v-"; Bø.; kr gs ,dnk y{kkr vkys dh ex R; kP; k vfhk; Drtoj vkišvki p fu;æ.k ; rs

Rkl p euLrki kpgš vl rs dk gs vl s ek; k uf"kh vkys gk izu vk; q; kr ,dnk ukgh rj vušd ošk vk; q; kr vki.k lek] iMrk- i.k gk dF; k fdrhgh dlyk rjh mlkj l kiMr ukgh] gs vki.k y{kkr Bøys dh >lys exs oGw t: j ikgoš i.k vuHkokrm f"kd.; kl kBh- i"pkukki fdok euLrki ; kl kBh uDdhp ukgh- pšpš nq Lr gkš ul rkr] R; kps ifj. ke Hkškop ylxrkr- ex rs "kri.lk vlf.k [kaj i.lk Hkšyys dk; okš/\ vl sey k okVrs

gh , d /kij.kk vkgš fopkj dj.; kph i) r vkgš rh , dnk Lohdkjyh dh vk; q; Eg.kts QDr {k.k vu {k.k Lohdkj.lk jkgrs {k.kkP; k varjacr f" k: u rls miHkscpk vkgš I qkpkgh vkr.k nqk kpkgh vkgš rls Hkscw >K; koj itgk fuež gkAu i qP; k {k.kps mRl kgkus Lokxr dj; ps /kš kūs R; kpk l keuk dj; pk- fuR; u0; k vutkokuak mRdVi .ls vutkokuak; ps {k.kk.k.kh I qk feGo.; kl kBh ; lsk ulgh rj {k.kkP; k varjacr yiysys I qk feGo.; kl kBh ; lsk ulgh rj eukikl w vfylyr Ogkoš ex vki k/vkip rs vkiY; k l ešj ; rs brds txys Eg.kts vkiY; kyk v/WZ ; lsk I kkrk vkys vl s Eg.krk ; bžy-

/kdk/kdP; k thour vkjkk; kps vud izu fuelzk gkAu ykys vkgš- "kijfjd l eL; ksjkjp ekuf d 0; k/khps iek.kgh ok<w ykys vkgš "kijfjd vkr.k ekuf d 0; k/kh j ; lsk us vkr.k ik.k; ke gk mipkj ; kk; Bjrkuk vki .kk fnl r vkgš ; lskl uk ešs "kjhjkj ksjp ekuf d vkjkk; gh I qkjr vl rs gs cgrsd ykokuak ekhr ul rs vkjkk; kP; k r0kjh ulY; k rj vkiys nšfnu thou I qkdj cur vl rs vkjkk; kP; k r0kjhps iek.k ok<ys dh nšfnu thour vLolFkrk fuelzk gkAu uš k";] ekuf d vktkj ; kps iek.k ok<rs

vkjkk; kP; k l rrp; k r0kjhuak ek.kk oš kxw tkrk R; kešp vkiys "kijfjd o ekuf d vkjkk; rnaq Lr B0.; kl kBh ; lskl us vkr.k ik.k; ke fu; fer : ikr dj .ls vko"; d vkgš ; lskl us vkr.k ik.k; kekešs "kjhjkyk gskkjs Qk; ns vki .kk FkMD; kr i kgrk ; s hy-

1- vkiY; kyk dskrkgh vktkj ulgh Eg.kts vkiys "kjhj rnaq Lr vkgš vl s letwudk- ojoj B.kB.khr fnl .kk; k ek.kl kyk vkjkk; kP; k vud r0kjh vpkud ekxs ykxrkuk vki .kk fnl rkr- R; kešs B.kB.khr rC; s vl .kk; kauhgh ; lskl us vkr.k ik.k; ke dsk i kfgts vkiys "kjhj rnaq Lr vl ys Eg.kts vkiys vk; q; I qkdj gks

2- ; lskl us vkr.k ik.k; kekešs vkiys otu deh gks dikyHkrh dš; kešs otu deh gks vl k vutko vkgš fu; fer ; lskl us vkr.k ik.k; ke dš; kešs vki .k vkiY; k vkgkj k'o'k; h tk: d gks "kjhjkyk dskrk vkgkj ; kk; vkgš vkr.k dskrk vk; kk; vkgš; kph tk.ko vki .kk gks

3- ; lskl us vkr.k ik.k; kekešs eukoj vkysy rk.k deh gsk; kl enr gks fdok nij gks ikf"pkR; I kškdokgh "kjhj vkr.k eukojhy rk.k nij dj.; ; kr ; lskl us vkr.k ik.k; ke vR; ar mi ; q r vl Y; kps fnl w vkys vkgš

4- {kšyd xkšVh: ugh vki.kk fpmfpm gsk vl s] jkx vkojr ul s v"; k l eL; k fdok r0kjh vud ykokuakMw , d w ; s kr- vk; q; krhy vMp.kkpk ifj .ke Eg.kw v"kk r0kjh fuelzk gskuk fnl rkr- ; lskl us vkr.k ik.k; kekešs eu%Marh feGrs vdkj .k gskkjh fpmfpm deh gks R; kpk ifj .ke ekuf d vkjkk; koj gks

5- ; lskl us vkr.k ik.k; kekešs "kjhjkph ifrdkj d" kDrh ok<rs vktkj kkh y<.; kph rkdn ok<Y; kešs vud jskl kkl w vkiyh I qdk gks ik.k; kekrhy "okl vkr ?ls ; kP; k vkr.k ckgj I kM.; kP; k f0; ešs QqQq kph rkdn ok<rs

6- ; lskl us vkr.k ik.k; kekešs fujke; vkjkk; k'o'k; h tk.ko ok<rs vkjkk; pkys jkg.; kl kBh dk; dšs i kfgts vkr.k dk; ulgh dšs i kfgts gs vki .kk dGwylxrs "kjhjkyk ?krd vl .kk; k xkšVh Vkg.; kdMs vkiyk dy fuelzk gks

7- ; lskl us vkr.k ik.k; kekešs ekuf d vkjkk; pkys jkgrs vdkj .k gskkjh fpmfpm] jkx] uš k"; Fkšrs o R; kešs ?kjkrhy okrkj .k pkys jkgrs

8- vktP; k /koiGp; k thouk/; s Fkdok ; s ; kP; k r0kjhr ok< >K; kps fnl w ; rs fu; fer ; lskl us vkr.k ik.k; ke dš; kešs vkiyk mRl kg ok<rkš "kjhjke/; s Åtkz fuelzk gks ; kpk ifj .ke Fkdok deh gsk; kr gks fdrgh oš dke dšs rjh "kjhj vkr.k eu ; kkk Fkdok tk.kor ulgh

9- "kjhjkrhy Luk; kph cGdVh ok<fo.; kps dke ; lskl us vkr.k ik.k; kekešs gks

10- /; kukru feG.kjh Åtkz emyk mlke vkr.k tkrhr tkr {kersus dk; Z dj.; kl enr djrs ; lskl us vkr.k ik.k; kekešs , dskrk ok<rs R; kešs vkdyu" kDrh vkr.k Lej .k" kDrh ok<rs

11- [kui [k.k. l̥ t̥kLr >ki. l̥ [kui c̥sy. l̥ v̥fr fopkj dj. l̥ v̥fr e|iku dj. l̥ r̥k[kw [k.k. ks ; kl kj [; k okbV l o ; huk ; l̥skl us v̥k̥.k ik. k̥; kekeG̥s fryk̥t̥yh feGw "kdr̥s

12- d̥ks̥k̥R; kgh 0; Dr̥hps vk; q; ij̥k̥k̥ko v̥k̥.k osuk ; k̥uh H̥kjys̥s vl̥ r̥sek= ij̥k̥k̥ko] vieku v̥k̥.k osuk vl̥ ugh ; l̥skl us v̥k̥.k ik. k̥; kekeG̥s eu usgeh "k̥ar o v̥kumh j̥kgr̥s

T̥h̥ouk̥pk fof"̥k̥V m̥l̥s̥k̥] fo"̥ks̥k̥ dk; j̥jpuk v̥k̥.k ; k̥st̥uk l̥tx̥rs̥s l̥et̥w̥ t̥houkr̥hy LF̥S̥Z i̥k̥r̥ dj.; kl̥ k̥Bh r̥TK 0; Dr̥h̥; k̥ el̥x̥z̥h"̥k̥z̥k̥[k̥kyh fun̥k̥k̥ i) rh̥us ; l̥skl us v̥k̥.k ik. k̥; ke d̥y; kl̥ R; k̥ps v̥u̥d̥l̥ Ok; ns "k̥jh̥j̥kyk v̥k̥.k euky̥k g̥k̥r̥k̥-

I k̥j̥k̥k̥

fuj̥ks̥h v̥k̥j̥k̥; kl̥ k̥Bh i̥R; d̥tu iz̥Ru d̥j̥rk̥uk v̥ki. k̥l̥ f̥nl̥r̥s̥ fuj̥ks̥h v̥k̥j̥k̥; kl̥ k̥Bh ; l̥sk̥k̥pk̥gh v̥k̥/k̥j̥ ?k̥ryk̥ t̥kr̥ v̥k̥gs i. k̥ v̥k̥j̥k̥; Eg. k̥ts̥ dk; v̥k̥.k pl̥k̥Y; k̥ v̥k̥j̥k̥; kl̥ k̥Bh ; l̥sk̥k̥pk̥ mi; l̥sk̥ d̥l̥k̥ g̥k̥r̥ks̥ gs̥ ig̥k̥. ks̥ b̥'V B̥j̥rs̥ i̥je̥s̥oj̥k̥"̥h̥ , d̥Ro] r̥kn̥k̥E;] ehyu Eg. k̥ts̥ ; l̥sk̥- "k̥jh̥j̥] eu] ik. k̥] o̥gh̥ o v̥k̥k̥ek̥ ; k̥ l̥o̥z̥L̥r̥j̥k̥oj̥ i̥je̥s̥oj̥k̥"̥h̥ , d̥Ro l̥k̥/k̥. ks̥ Eg. k̥ts̥ ; l̥sk̥- ; l̥sk̥k̥pk̥ m̥P̥pre v̥o̥LF̥k̥ Eg. k̥ts̥ l̥or̥%p̥ i̥je̥s̥oj̥ g̥k̥s̥Ḁ tk. ks̥ H̥kj̥ij̥ y̥k̥s̥l̥k̥pk̥h v̥"̥h̥ l̥et̥w̥ f̥nl̥r̥s̥ dh̥ ; l̥sk̥ Eg. k̥ts̥ ; l̥sk̥k̥l̥ us v̥u̥ ik. k̥; ke-

"k̥jh̥j̥ o Luk; w̥c̥G̥d̥V] pi̥G̥ o dk; j̥ke j̥kg.; kl̥ k̥Bh ; l̥sk̥k̥l̥ us v̥fr"̥k̥; i̥f̥j̥. k̥k̥ed̥kj̥d̥ "k̥k̥l̥= v̥k̥gs̥ gs̥ v̥ki. k̥l̥ f̥nl̥r̥s̥ ; l̥sk̥ g̥k̥ Q̥D̥R "k̥jh̥j̥k̥"̥h̥ f̥ux̥M̥hr̥ ul̥ w̥ r̥ks̥ c̥j̥k̥p̥l̥k̥ euk"̥k̥gh̥ f̥ux̥M̥hr̥ v̥k̥gs̥ v̥kt̥ v̥ki. kl̥ ; k̥ /k̥oi̥G̥P̥; k̥ v̥k̥; q; k̥r̥ l̥d̥l̥ v̥"̥k̥ [k̥. k̥] o̥G̥ uk̥gh̥ R; keG̥s̥ v̥ki. k̥ Q̥k̥V̥ Q̥M̥ r̥lp̥ b̥UL̥V̥W̥ Q̥M̥pk̥ t̥o̥. k̥r̥ l̥ok̥z̥ t̥k̥L̥r̥ ok̥ij̥ d̥j̥r̥ks̥R; k̥pk̥ i̥f̥j̥. k̥e v̥ki̥Y; k̥ "k̥jh̥j̥k̥oj̥ g̥k̥r̥ks̥ ; l̥sk̥ gh̥ d̥o̥G̥ mi̥pk̥ji) rh̥ ul̥ w̥ rh̥ l̥ḁw̥k̥z̥ th̥ou) rh̥ 1/2 l̥if̥esty̥le̥1/2 v̥k̥gs̥ fl̥) l̥ek̥/h̥ ; l̥sk̥] v̥k̥V̥Z̥ v̥k̥k̥D̥ fyf̥og̥k̥ f̥d̥ok̥ R; ki) rh̥ps̥ br̥j̥ d̥k̥l̥ j̥gh̥ ; k̥pk̥p̥ i̥j̥L̥dk̥j̥ d̥j̥r̥k̥r̥-

I m̥k̥k̥

1- ch̥ ds̥ v̥; ; k̥kj̥] v̥k̥j̥k̥; & ; l̥sk̥] j̥kg̥. k̥ iz̥dk̥"̥ku̥ i̥q̥l̥s̥ 1998

2- ds̥ fo- ikul̥ j̥ v̥k̥g̥kj̥ ; l̥sk̥ v̥k̥.k̥ o̥b̥k̥fg̥d̥ th̥ou] d̥k̥w̥/h̥u̥w̥/y̥ iz̥dk̥"̥ku̥ i̥q̥l̥s̥ 2010

3- ds̥ , l̥- t̥k̥s̥k̥h̥] v̥u̥pk̥n̥ M̥k̥w̥ v̥. .k̥ ek̥m̥l̥s̥ ; k̥s̥xd̥ ik. k̥; ke] j̥kg̥. k̥ iz̥dk̥"̥ku̥ i̥q̥l̥s̥ 2011

4- t; x. k̥sk̥ t̥k̥s̥k̥h̥] ; l̥sk̥l̥ k̥/k̥uk̥j̥ m̥l̥esk̥ iz̥dk̥"̥ku̥ i̥q̥l̥s̥ 2005

5- ekul̥ h̥ j̥kt̥g̥d̥] v̥k̥j̥k̥; ekul̥ "k̥k̥l̥=] m̥l̥esk̥ iz̥dk̥"̥ku̥ i̥q̥l̥s̥ 2011

6- H̥k̥x̥or̥ n̥Goh̥] ekul̥ d̥ rk. k̥& r. k̥o v̥k̥.k̥ ; l̥sk̥l̥ h̥dk̥j̥] mek̥ iz̥dk̥"̥ku̥] 2014

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eh vlf.k ek>sekufi d LoLF;

&N/fdj.k I los

ikpk;] I kuki r nMsdj egfo|ky;] iky?kj] rk-ft- iky?kj]

Email ID: asthakiran@rediffmail.com

Keywords: ekufi d vjkj;] ekufi d vktj] vrlfdZi Loxr] cl&nd HkouRed orZfi/nkr-

tlxfrd vjkj; I &Nus 'kijfd] ekufi d o I kelftd r n#Lrh Eg.kts vjkj; v'kh vjkj; kph 0; k[; k dsh vks ; k 0; k[; s d kj dG 'kijfd LoLF; egRoiz ekuy sulw] 'kijfd LoLF; kcjkj ekufi d LoLF; vlf.k I m< I kelftd I cak gs ?VdI dnk vR; r egRoiz ekuy vks- fdaguk 'kijfd LoLF; vlf.k ekufi d LoLF; gs nkuh ?Vd i jLijoj ifj. We djhr vl rkr] gs v/kud ekul 'kl=kus fl/n dsh vks 'kijfd LoLF; kpk ifj. We ekufi d LoLF; koj gk vl rks vlf.k ekufi d LoLF; kpk ifj. We 'kijfd LoLF; koj gk vl rks ijarq 'kijhd LoLF; k; k ckrhr fdok vkiY; k 'kijfd vktkj; k I mHkZ vki.k vR; r I tx vl rks gh ifjLFkrh ekufi d LoLF; k; k ckrhr vki.k cgrkdh d#u y{kr ?kr ukgr-

vktps /kdk/kdps thou y{kr ?kys rj vls Eg.krk ; bZy dh] cgrkdh 0; Drh ; k dskR; k uk dskR; k dkj. WeGs ekufi dn"V; k vLoLFk vl rkr fdok [k]; k vFkZs vkumh o I ek/kuh thou txq 'kdr ukgr vFkok ygu&ekB; k ekufi d vktkj; xlr vLkr-

th 0; Drh I HkorkyP; k cnyR; k ifjLFkrh'kh ; k; izkjs tGow ?ksw 'kdrZ brjkjksj ifjiDo o I m< I kelftd I cak iLFKfir djrs rlp iR; sd ?VudMs oS Drhd fdok 0; Drfu" B n"Vhdkskrw u ikgrk oLrfu" B n"Vhdkskrw ilg. ; kpk iz Ru djrs rh 0; Drh ekufi dn"V; k LoLFk vl rs vls Eg.krk ; bZy-

vkiY; k vlf.k vktck; k I oZ; k vkrhy 0; Drhps I (ei. Isfujh{k.k dY; kl vl s flw ; bZy dh] 'kys Lrjki kl w egfo|ky; hu Lrjki ; r] dfjvjP; k I #okrhikl w rs odfgd thouki ; r] rk#. ; kkl w rs e/; eo; ki ; r vlf.k o/nki dKikl w rs thouP; k vaki ; r vk; q; kps I oZ Vlis gs /kdk/kdhpZ /koiGhpZ r. kkokps vlf.k vLoLFkrps cur pkyys vks- R; keGs r. ko vlf.k vLoLFkrk Vkgw ekufi d LoLF; pkyys dls jkghy gh iR; sd 0; DrtP; k I mHkZhy , d egRoiz I eL; k cuyh vks

thoukrhy ojhy I op Vlis oxoxG; k I mHkZ vR; r egRoiz vks- fo|eku ifjLFkrh cgrsd I oZ 0; Drh; k n"Vhdkskrw ifgys rj vk; q; krhy gs fofo/k Vlis Okjp [kMrj vlf.k ifrdy vks] vls R; k tk.kors fofo/k =kl nk; d vlf.k oSY; xlr cufo. k; k ?Vuk o vudkokeGs 0; Drh vLoLFk vlf.k r. Moxlr curs ijarq vCyVZ , yhl ; kps ; k I mHkZ vls er vks dh] 0; Drh vLoLFk vlf.k oSY; xlr curs rh fo'k"V ?VukGs ukgh rj R; k ?VudMs 0; Drh T; k n"Vhdkskrw ilgr vl rZ; R; k n"VhdkskeGs , fi DVsI ; k xhd fopkjor kus I oZ Eke mijkDr er eMys gks , fi DVsI Eg.krZ. ~?Vuk fdok ifjLFkrh rVLFk vl rs** ?Vue/; s Hkouk fueZk dj. ; kph 'kDrh ulrs ?Vue/; s r'kh 'kDrh vl rh rj I eku ifjLFkrh I oZ 0; Drh; k eukr , dp Hkouk fueZk >kyh vl rh- ijarq rls gk ukgh- dkj.k iR; sd 0; Drh vkiY; k I HkorkyP; k ifjLFkrhpk fo'k"V vFlz ykow R; k vFkZs ts eM; ekiu djrZ R; kud kj R; k 0; DrtP; k Hkouk ?Mr vl rkr- iR; sd 0; DrtP; k eukr dskrkjh n"Vhdks nMysk vl rks 0; Drh R; k n"Vhdkskud kj I HkorkyP; k ifjLFkrhpk o ?Vukpk vFlz ykoh vl rs rks n"Vhdks tj vRfo?krd vl s rj I kgftdp 0; Drh ekufi dn"V; k vLoLFk jkr vl rs Eg.kwp tj ?VudMs fdok 0; DrhdMs ilg. ; kpk n"Vhdks cnyyk Eg.ktp rls fo/k; d cufoyk rj cu; kpk ekufi d I eL; k I w 'kdrkr gs vCyVZ , fyl vlf.k xhd fopkjor , fi DVsI ; kps er vkiY; k nSafu thoukrhy vud xk'Vh; k ckrhr ekufi d LoLF; dk; e jk[k. ; k; k n"Vhus vR; r egRoiz Bjsr vkiY; kyk vls okVrs dh] ekO; ki qhy ifjLFkrh gh [kMrj vkgZ ijarq Hkr'k.k ukgh fdok ekO; koj Okj ekBavdk'k dld Gya] vl gh ukgh- eh T; k ifjLFkrhyk rM ns vkgZ R; kghi \$k vf/kd Hkr'k.k ifjLFkrh fdR; sd ykld; k okV; kyk ; ss vi?kr] Hkda v'kl kj [; k vki Rrhe/; s I awZ dVq fdok ekyeRrigh fgjkoyh tks v'k ifjLFkrhyk vki.k Hkr'k.k ifjLFkrh Eg.kw 'kdrks i.k ekO; ki qhy ifjLFkrh brdh Hkr'k.k ukgh] gs fuf'pr- gs I oZ y{kr ?ksw vki.k vkiY; k thoukMs vlf.k I Hkorky ?M. k; k ?VudMs

ilg.; kpk n"Vhdksu cnyyk ikghts vkiyk n"Vhdksup vkiY; kyk ekufi dn"V; k LoLFk fdøk vLoLFk cufor vI rks gs vki.k /; kukr ?ksys ikghts

thoukrhy iR; d ?KVuk fdøk ifjflFkrh vki.k fu; f=r d# 'kdr ukgh- ijarq gh oLrf.Fkrh y{kr u ?sk vki.k ngjoxgkus iR; d ifjflFkrh fdøk ?KVuk fu; f=r dj.; kpk iz Ru djrks d; kpnk vkiyk gk ngjoxg l eL; kps fujkdj.k dj.; k; k ekxkr vud Hkofud vMp.kh fuekzk djrks

T; kieksvki.k tfeulph e'kxr djrksvki.k mre ihd feGforksR; kieks ekufi d LoLF; kl Bk vki.k Kl eulph e'kxr djrk vlyh ikghts vkiY; k eukrhy }sk Øksk] vlqk] eRI j] l M b- udkjRed Hkrouk tkf.koinid u"V dj.; kpk iz Ru vki.k dsk ikghts l ekjP; k 0; Dthe/khy vki.k ifjflFkrhe/khy plaxyk Hkox vki.kkl ?sk vkyk ikght; rlp vG[krk vkyk ikghts v'kizdks vki.k eukph e'kxr d# 'kdyks rj fuf'pri.ks plaxys ekufi d LoLF; idr d#u ,d vkumh thou txq 'kdrks eukph e'kxr d#u plaxys ekufi d LoLF; idr dj.; kl Bk vki.k tkf.koinid dkg rlopk voye dj.; kpk iz Ru dsk ikghts

vYcVZ ,fyl ; k; k ers eh vLoLFk gks rks ek; k fopkjkeGs vki.k 'kar gks rks rgh ek; k; k fopkjkeGp! dskrs fopkj fuoMk; ps rs eh Bjow 'kdrks fopkj kps Lokra; ek>s vks R; keGs eh vl s fopkj fuoMsy dh ts eyk vMp.khru iqs tk; yk enr djrhy vki.k , [kkn jLrk nk[korhy!

euq; nq[kh gksk] dkj.k dGr&udGr rks Lor%; k bPNkpa # ikrj vfuok; Z xjt kae/; s djrks , [k|k xksVhph xjt fdøk vi\$kk vl .k] gs vl ek/kukpa dkj.k gkA 'kdra i.k rs cgdkk rhoz ekufi d nq[kpa dkj.k gkA 'kd.kk ukgh- gh xjt vR; ko'; dp vks vl a oKv.k] gs ekufi d nq[kpa dkj.k gkA 'kdra vfuok; Z xjt iwiz >kyh ukgh] rj Qkjp Hk; dj gkby vl a oKv ek.kl Lor%yk vR; f=d =kl d#u ?skrs

tGk ifrdny ifjflFkrh vuif[kri.ks mHk Bkdr; rGk R; k ifjflFkrP; k uq R; k fopkj kup vki.k brda xHkzGhr gksk] dh rh ifjflFkrh fuHkou us; kl Bk f'kyd vl .kja mjya gya eukks gh R; k xHkzGhr gks; kus u"V gksa vki.k ex rh ifjflFkrh eyk l gup djrk ; skj ukgh] vl k vokLro fu"d"iz dk<u vki.k Lor% Bk rh ifjflFkrh yodjp ukgh] gh gkby] v'kh l etwgh d/kh d/kh euk'kh ckGxrs i.k Hkekpk Hks Gk Qvru oLrf.Fkrh tGk vckoj myVr; rGk ek= grcy gkA dkd Gm iMks Eg.ktp idr ifjflFkrhi\$kk R; k ifjflFkrhckcrps fopkj p tkr Hk; in vlrk! R; k ifjflFkrhckcr Fkkklk osGk fopkj dj.; kph lo; Lor%yk ykou ?s-yh] rj vki.k dkd G.; kiki u Lor%yk l ko# 'kdrks

thoukdMs ilg.; kpk dskrk n"Vhdksu vki.k Lohdkjrs; koj vkiY; k thoukrhy vkum fdøk nqk voye vl rs thoukdMs vki.k vf/kd l ek/kuh utjss igk; yk f'kdyks ikghts thou vf/kd lejlu tx.; kpk iz Ru dsk ikghts vf/kd vkum o l ek/ku feGfork vks ikghts ijarq gs l k/; djko; kps vly rj vki.k iEke Lor%yk vG[kys ikghts vki.k txkdMs vf/kd l arfyv vki.k 0; ki d n"Vhus igk; yk f'kdyks ikghts

I HkoryP; k ekklaley o ifjflFkrhly vki.k ugeh NrK vly ikghts gh NrKrk vkiY; k orZkphk Hkox >kyk ikghts txkr QDr okbV ?KVukp ?Mr ulrkr- rj njkt vkiY; k vktcktyk fuf'prp dghrjh plaxys ?Mr vl rs R; k plaxY; k xksVhpk vki.k vkum ?s-yk ikghts vki.k R; kaly NrKrk gh 0; Dr dsh ikghts NrKrk 0; Dr dj.; k; k ekufi dre/ku l ek/ku idr gkr vl rs vki.k] vkiys f'k{k.k] vkiys dfjvj] vkiys ; 'k] vkiys LFku vki.k brj vud ckrhr brj 0; Dri] l bFK] ifjflFkrh ; kps l gk.; vkiY; kyk feGkys vl rs R; keGs ; k l oaly vkiY; k eukr NrKrk vlyh ikghts gh NrKrk vkiY; k orZkrv vfkO; Dr >kyh Eg.kts R; ke/ku vki.kkl vkum idr gks Hkjr; ija jshy ^_.k l adYiuk l ektkrh] l ektkrhy ososG; k ?Vdkarh NrKrk 0; Dr dj.kjh vks l ektkps ek; koj _k vks gh Hkouk eukr lrr tkr Bv; kus vkiY; ke/; s NrKrp Hkouk fuekzk gkr vl rs R; ke/ku p nkrRokph idrh fuekzk gkr vl rs vki.k nkrRoke/ku vrto l ek/kukph vutkrh fuekzk gkr vl rs

vkalus txk; ps vly rj vki.k ife Lor%yk vG[kys ikghts brjak vG[k; k vxaj vki.k Lor%yk vG[kys ikghts Know thyself before knowing others½ d; kpnk vl s gks dh] vki.k Lor%yk vG[kp 'kdr

ukgh fdøk Lor%yk vKG[k.;kl deh iMrks vlf.k ex thoukrhy vkum xekow cl rks eh t l k vkg r'kki dzkjs eyk ek>k Lohdkj djrk vkyk ikghts ekD;k loz xqknk'skl dV eyk eh Lohdkjys ikghts vkiY;kr , [kknk xqk deh vkg s fdøk , [kknk nk'sk vkg s Eg.kuu vkiY;ke/;s U; u x M fuel'k gl'sk dkek u; s iR; sd euq; kr d'bykrjh xqk deh iek.kkr vl rkp! i.k t'gk euq; , [kknk xqk deh vkg s Eg.kuu eh l xG; kp ckrhr ux.; vkg's vl a l a w'k'okpa ekiu djr'k's r'gk R; kP; kr U; u x M r; kj gl'sk dkj.k ux.; vl k ekjysk 'k'k' Lor%pk fcu'kr' l .ks Lohdkj dj.; kr R; kyk vMFkGk fuel'k dkj'ks Eg.kuu Lor%yk ux.; u l etrk vki.k Lor%ps xqknk'sk vKG[kuu vki ys mi; Ørrk eW; ok<fo.; kpk l krR; kus iz Ru d'syk ikg'ts mi; Ørrk eW; ok<fo.; kP; k iz Ruke/kuu O; Drhe/; s vl'efo'okl fuel'k gl's vl rks vlf.k R; ke/kuu l ek'kukph Hkkoukgh fuel'k gl's

l etk , dk OGk'k djMhr vud OGa Bøysyh vkg s- R; kryh dkgh fidysyh vkg s] dkgh j l kG vkg s] dkgh dPph vkg s] dkgh fdMdh vkg s- ex djMhe/; s uDdh d'k' izdkjph OGa vkg s] gs , dk f'kDD; k'j'k's vki .k Bjow 'kdrks dk\ gs i w'k' l .s v'kD; vkg's dkj .k R; k QGk' /; s , o<a ofo/; vkg's dh , dp fo'k'sk.k R; k l oZ OGk'k yko .ks 'kD; ukgh- euq; kps O; fdreRo R; k OGk'k djMhl kj [ks vkg s ukulfo/k LoHkoo's'k'V; kuh Hk'jy'k euq; kP; k O; fdreRokyk plax'k'ok'v] mPp&ux.; v'k' r'gpa , dp fo'k'sk.k n'sa dBh.k vkg s

nq jk eg'lo'kpk Hkx vl k dh] vki.k loz .k vkum i'qs <dy.k'jh ek.kl a vkg s- vkt feGky'k vkumkpk vl lokn ?ks ; ki'k' mn; k feG.k'k' l HkO; vkum vkiY; k n''Vhus vf/kd egRokpk vl rks vkiY; kyk fdøk vkiY; k eykyk feGkys nglo'ps vkt'ps 90 VDds vki .kl egRokps okVr ukgh- mn; k t'gk vi'f'kr dk'ystyk v'f'fe'ku feGy r'gk rs vkiY; k n''Vhus egRokps vl rs vi'f'kr dk'ystyk v'f'fe'ku feGys rj R; koSh vkiY; k n''Vhus rs egRokps ul rs rj 12 oh yk vlf.k 12 oh ur'jP; k l ek'bd' izsk ijh'kyk feG.k'k's l HkO; xqk vkiY; k n''Vhus eg'lo'kps vl rkr- l etk 12 oh vlf.k O; kol'k; d vH; kl Øekl kBP; k izsk ijh'ke/; s m'P'V' xqk feG'w plaxys eg'fo'ky; feGys rjh vki.k l ek'kuh ul rks f'k'k.k i w'k' gl'ow plaxys l yd eW d l s feGy] ; kph fp'rk vkiY; kyk l rkor vl rs R; ke'fs vkiY; k vl s y'kr ; b'j dh] d'skR; kgh {k.th feGky'k ; 'k'k'p fuHk'G vkum vki.k R; k {k.th ?ks ukgh- v'k' gh vki.k fuel'k d'sy'k y'k'ypd l k[kGh d/kgh u l a .k'jh vl rs vlf.k R; ke'fs c'ü; kpnk t'houkrhy fu[kG vkumyk vki.k i'k' [ks gl's

eg'lo'k'k'k' vl .ks fuf'pri.ks ; 'k feGfo.; kl k'bh vko'; d vl rs i'j'q eg'lo'k'k'k'k' ; k i'q'z' k'bh egur djhr vl r'kuk vi ; 'k vkys fdøk vi'f'kr ; 'k feGkys ukgh rj O; Drh uk'Aen rlp o'sY; x'lr gl's vkrk thour tx.; kl kj [ks dkgh f'k'yd j'kghys ukgh] v'k'gh dkgh'p Hkkouk gl's ; 'k fdøk vi ; 'k gs r'k'k'kyhd vl rs vlf.k vkiY; k egur'hc'j'k'jp vud i'j'f'f'kr'htU; ?kV'ok'p R; ke/; s l g'Hkx vl rks gh l oZ i'Øh; k y'kr u ?k'k' vki .k d'G vkiY; k n''Vhd's'k'w R; k ?kV'ud'ks i'gr vl rks vlf.k R; ke'fs vki.k vkiY; k thour vkum o l ek'ku feGow 'kdr ukgh- ik; h pky.k'k' ; k x'hc dkex'k'kyk vkiY; kd'ks l k; dy vl rh rj fdrh c'j's >kys vl rs vl s okVrs vkiy fe= l k; dyoj cl w d'eky'k t'k'rs ; kps R; kyk o's; E; okVrs i'qs p'k' i's ok'p'w r's dkex'k' , d l k; dy fodr ?k'rs vkrk R; kyk vl s okVq y'k'rs dh] vkiY; k 'k's'k'j'p vkiy fe= ek'j'l k; dyoj cl w d'eky'k t'k'rs vki.k ek= l k; dyo#u ner Hk'x j'k's'p's thou d l s'jh t'x' vkg s- i'qs ek's c'ü; kP iz Ruke'rs r's dkex'k' cpr d#u , d ek'k'j'l k; dy [k'j'oh djr's vlf.k ek'k'j'l k; dyus d'keoj t'k'w y'k'rs i'j'q vkrk R; kyk vl s okVq y'k'rs dh] ek'j'l k; dyoj fQj .ks gs dkgh Ok'j'l s i'f'r' B'ps ukgh- vkiY; k vkt'p'k't'p'p dkgh ek.kl s dkje/; s cl w fuok'ri .ks fQjr vkg s] vk; q; kpk vkum ?k' vkg s- vkiY; k'k'gh R; k'k' ; k i'ek.ks dkje/; s fQjr'k vkys i'kgh'ts R; k dkex'k'k'p; k eukrhy gh v'r'r'h'p vlf.k vl ek'k'k'p'p Hkkouk R; k'p'k R; k'R; k {k.k'p'k thourhy vkum fg'j'k'ow ?k' vl rs vki.k gs y'kr ?k'ys i'kgh'ts dh] vk.k [k' dh dkgh'r'jh vf/kd i'k' d'j. ; kP; k iz Rukr vkr'k'p; k mi y'G'k'p'k vkum u''V gl'sk d'ek u; s gs v'le'k'k'ul'ps pØ d/kgh u l a .k'j's vl r's] vl p c'g'q'k'k' O; Drh'k' ; k ckrhr t'k.kors i'j'q vki.k d/k'p R; k'p' O; ki d fop'k' djhr ukgh-

vkiY's ekuf l Lok'F; dk; e jk[k.; ke/k'hy l ok'k'd eg'lo'k'p vMFkGk Eg.k'ts vkiY; k euke/; s l krR; kus vki .k fuel'k d'sy's v'k'f'd'z Loxr 'k'rr'ona' e'f' t'a'w'z gl's- vkiY; k j'k's'P; k n's'ānu thour vud O; Drh vlf.k i'j'f'f'kr'p; k l m'Hk'z' r'k'f'd'z n''V; k fol'x' vl y'k; k vud d'Y'uk vki.k vkiY; k euke/; s fuel'k d#u i'f'r'd'y Hkkouk fuel'k djhr vl rks mnk- l ek'j'p' O; Drh d's'k'k' ; k rk.k'R. k'oke/; s vkg s gs y'kr u ?k'k' R; k O; Drhus

vki .kl vfhoknu dsys ukgh fdok vki Y; kdMs y{k fnys ukgh] v'k x\$ l etke/ku vki .k R; k 0; Drhl ædkh vki Y; k euke/; s , d ifrdy er cuforks vlf.k R; k ifrdy erkp; k vk/kjs R; k 0; Drh'kh vki ys l ædk njkorks Eg.ktp ; k fBdk.kh R; k 0; DrhP; k ckr vko'; d R; k ekgrhph [krjtek u djhrk vki .k vki Y; k eukr vrkfdzL Loxr fuekz k djhr vl rls v'ki dzkjs vrkfdzL Loxr vki .k Vkgys ikghts cl; kpnk vki .k l ekjP; k ?kVukpk fdok ek.kl kP; k orZkphk oLrfu"Bi .ks fopkj djhr ukgh- vki .k 0; Drhu"b vrkfdzL fopkj d#u vki yp ekuf d Lohdk folDGr djhr vl rls

vrkfdzL fopkj d#u Lor%ps ekuf d LohkF; clf/kr dj.; kiwiz l kVshl P; k fv'y fQYVj V&Vpk 1/4rggh pkG.kh pkp.kh okij dY; kl cjpls x\$ l et] iwzkg fdok ifrdy Hkrouk deh gls; kl enr gkow 'kdrs l kVshl ph gh pkp.kh i qhyiek .ks vkg

1½ rfigh ts l ækr vkgkr rs rfigh iR; {k , dsys vkg dkl ukgh- nd ū; kdMw , dsys vkg

2½ rfigh ts , dsys vkg rs lR; vl Y; kclyph [k=h vkg dkl ukgh- R; kcly eh [k=h nsw 'kdr ukgh-

3½ rfigh ts , dsys vkg rs ekŊ; k mi ; kskps fdok fgrkps vkg dkl ukgh- rs ræP; k fgrkps ukgh-

ojhy rhugh izukph mRrjs udki kfkz ; s vl rhy rj v'k ?kVuB; k ckrhr vki .k dksR; kgh idkjs fopkj dj.; kph vko'; drk ukgh- v'k oxoxG; k id ækr vki .k vrkfdzL LoxrP; k l gk; kus , [kn; k 0; Drhcly fdok ?kVucly Lor%ps fol ær fdok pphps er cuow Lor%pp ekuf d LohkF; fc?Mfor vl rls Eg.kts ts vki .k Lor% , dsys ukgh] T; kP; k l R; rs cly [k=h ukgh vlf.k ts vki Y; k fgrkps l qnk ukgh v'k 0; Fkz vlf.k vuko'; d xkVhP; k iBhelxs vki .k vki ys vk; q; ekQr ?kyfor vl rls

mijdr l kVshl ph Vhiy fQYVj V&V vlf.k vYcVZ , fyl ; kuh l kxrysh vrkfdzL Loxrkph l dYiuk ; k nkge/hy vk'k; ekuf d LohkF; pkays jk[k.; kP; k l mhwz cl; kp iek.kr l eku vkg vl s Eg.krk ; bzy-

vYcVZ , fyl vl s Eg.krk] **"Nothing is either good or bad, thinking makes it so"** olrfu"Bi .ks **ilghys rj txkr pkays fdok obw vl s dghgh ul rs** vki .k tik fopkj djrks vlf.k R; k ?kVudMs ikgrkz R; kie.k.s rh ?kVuk fnl r vl rs vlf.k Eg.kup vki .k olrfu"Bi .ks fopkj dj; yk f'kdys ikghts , fyl ; kps er vki ys ekuf d LohkF; pkays jk[k.; kP; k n"Vhdkskrw vR; r eglo iwz vkg

jhwz , fyl ; k; ekul 'kl=le/hy REBT 1/2Rational Emotive Behaviour Therapy 1/2 Eg.ktp clnd Hhouled orz fl/nkruqkj] ts vki .k cnyw'kdr ulgh fdok ts cnyys tlw'kdr ulgh rs okro vki .k Lohdkjys ikghts iR ifjflFkrhpk flodkj vki .k lgti .ks dsk ikghts ifjflFkrhe/; s cny dj .ks vko'; d vly vlf.k rs cny dj .ks vki Y; kyk Lor%yk fdok brjph enr ?kAu dj .ks 'kD; vly rj rls cny dj.; kpk iz Ru vki .k vo'; dsk ikghts ijarq tj vl k cny dj .ks dsG v'kD; vly rj R; k ifjflFkrh'kh vki .k tGow ?krys ikghts fdok l ekjph ifjflFkrh ekw; d#u vki .k rh Lohdkjyh ikghts

ogftz; k l Vh; j* ; k ekul 'kl=KkP; k erudkj ^oh gw Vwfyo bu oVMZ vtt bV bt] vtt ukw vtt bV 'kw cl' - vki Y; kyk lozki jhus vkn'kz vl .kw; k txkr jkgk; pa ul w] vkg R; k ifjflFkrhY; k txkrp txk; pa vkg R; keqs vkn'kz txkpk i; k; vki Y; kl ekj ukgh- ts vkg rs vki Y; k l Hkorkyh] vktqktyk vkg rs v; k; vlf.k vfu"V vly rj R; ke/; s cny dj.; kpk iz Ru vki .k dsk ikghts ijarq ifjflFkrhcly dj dj fdok ukil rh n'kow vki .k ifjflFkrh cnyw'kdr ukgh- R; keqs vkg rh ifjflFkrh vki .k ekw; dsh ikghtz Lohdkjyh ikghts ekuf d LohkF; kl Bh gs vko'; d vkg l HkorkyP; k txkoj vlf.k brj ykkoj dBY; kgh vVh u yknk R; kpk Lohdkj dj .ks gh l ek/kuh thoukph iwzV vkg

thouk vki .k tks i; k; fopkj iwz Lohdkjyk vkgz R; kcly dskrhgh rOkj djrk dlek u; } gk thoukps okLrookh rRoKku l æ.kkj n"Vhdks vkg ijarq vki yk l y usghp rOkjhp vl rls cl; kpnk vki .k ifjflFkrhyk fdok brj 0; Drhuk nks nr vl rls vki Y; k vi ; 'kps [kij nd ū; k; QkMr vl rls ; ke/ku vki .k vki ygh

ekufi d LokLFk xelfor vl rls vkiys xqk dskrs vkgf vlf.k vkiys nsk dskrs vkgf] gs vki.k vkg[tk; yk f'kdys ikghts vk; q; Hkj vkiys nsk vkiY; k y{krp ; s ukghr vlf.k vki.k nq U; kyk nsk nr cl rls

olr% nsk fdok lEl; k klgjhy ifjflFkrhe/; s ul rkr- lEl; k vkiY; k Lor%e/; p vl rkr- vkiY; k Lor%P; k ekufi dræ/; s nMyY; k vl rkr- ; k Lor%e/; s nMyY; k lEl; k vki.k y{kr ?krY; k rj l HkorkyP; k ifjflFkrhe/; s tk.koyY; k lEl; k l yk; yk enr gkow'kdrs

fujk'kk vlf.k vi; 'k iR; d 0; DrtP; k thoupk vfoHkT; Hkx vl rls iR; d 0; DrtP; k vk; q; kr ; 'k vlf.k vi; 'k] vk'kk vlf.k fujk'kk] vkum vlf.k nq[k] l ek'ku vlf.k oSY; ; kps pØ v0; kgri.ks l# vl rs ijarq; 'kizæk.kp vi; 'k gk l qnk thoupk , d vfoHkT; Hkx vl rls gs okLro Lohdk#u iqs tk.; kpk th 0; Drh iz Ru djrs R; k 0; Drtps ekufi d LokLF; plaxys jkgrs

, [knh xkV eukizæk.ks >kyh ukgh fdok vi; 'k vkys rjh R; ke/ku csk ?kow iqs tk.; kph l alk dk; e vl rs rh l alk dk; eph dqkgh ghjkow ?kow 'kdr ukgh] gs vki.k y{kr Boys ikghts **vk; q; kr l alVs vl rkr rh vki.kp >yk; ph vl rkr- vkgus vl rkr rh vki.kp iyk; ph vl rkr] izu vl rkr- ijarq R; kph mRjs vki.kp 'kko; kph vl rkr- v'k izkjpk okLrookh n"Vhokv vki.kk ekufi dn"V; k l {ke cufor vl rls**

vki.k ifjflFkrtps vkgku Lohdk#u itekf.kdi.ks vkiys drD; ikj iM.; kpk iz Ru dyk rj R; ke/ku feG.kkj k dkekpk vkum foy{k.k vl rls vki.k vkiys dke itekf.kdi.ks dys ikghts rjp dkekpk vkum vki.kk feGw 'kdsy- ekufi d LokLF; plaxys jkg.; k l kH dkekpk vkum feGkyk ikghts ukdjh vly vFkok 0; ol k;] fo|kfkz vly vFkok xgh.k] dskR; kgh {s-kr vki.k ts dke djrk R; k dkekpk vki.kk vkOM vlyh ikght; rjp dkekpk vkum feGq 'kdrks nckokus d#u ?krY; k fdok vfuPNsus djko; k ykxyY; k dkeke/; s dskrkgh vkum ul rls

vkiY; k vktqkyk ?M.W; k iR; d xkV/hph n[ky vki.k fo/k; di.ks ?sk vkyh ikghts **l Horkyh ?M.W; k ?Wulph fo/k; d n[ly ?skjk ekki ekufi dn"V; k fto vl rls** gk vkiY; ke/; s vlyyk ekufi d thori.kk vkiY; k thoukr vkumkph ij.kh djhr vl rls

l hZ

1½ MKW vat'yh tskkh] fd-eks QMd; ^vYcVZ, fyl fopkj n'kU*] 'kCn ifcydsku] eqbz

2½ MKW vat'yh tskkh] ^eh vYcVZ, fyl *] 'kCn ifcydsku] eqbz

ब्रह्मानंद – एक आकलन

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सारांश

आनंद ह्या शब्दाला संतोष, सुख, समाधान, प्रसन्नचित्तता, हर्ष अशा विविध छटा आहेत. आनंद सर्वानाच हवा असतो. जगातील विविध भाषांतील कलाकारांनी, चित्रकारांनी, साहित्यिकांनी, कवींनी आनंदाचीच गाणी गायली आहेत. भारतीय तत्वज्ञानातील आनंदाची संकल्पना वेदांतामध्ये सांगितली आहे. वेदांतावर अनेक प्रकरणं ग्रंथ आहेत त्यातील विद्यारण्य स्वामी यांनी पंचदशी हा लोकप्रिय ग्रंथ मूळ संस्कृत भाषेत, १४व्या शतकाच्या अखेरीस लिहिला आहे. प्रस्तुत लेखामध्ये सर्वमान्य आनंदाच्या कल्पनांची चर्चा केल्यानंतर पंचदशीमधील ब्रह्मानंदाची चिकित्सा केली जाईल. ब्रह्मानंद गटात योगानंद, आत्मानंद, अद्वैतानंद, विद्यानंद अशी पाच प्रकरणे आहेत. यांतील महत्त्वाच्या आनंदाची अधिक विस्ताराने चिकित्सा केली जाईल.

त्याचप्रमाणे आज समाजात असलेल्या समकालीन समस्यांवर, मानवी दुःखांवर, कायम स्वरूपी उपाय परिशर वेदांत व पर्यायाने पंचदशीमधील अद्वैत अनुभवाने होऊ शकेल काय, असाही मुद्दा मांडला जाईल.

आनंदासाठी प्रयत्न करताना, समाधान, प्रसन्नचित्तता याचा पाठलाग करताना अद्वैत तत्वज्ञान चिरंतन आनंदासाठी काय मार्ग सांगते हे पंचदशीच्या आधारे अशा तऱ्हेने विशद केले जाईल.

बिजशब्द: आनंद, वेदांत, ब्रह्मानंद, पंचदशी

आनंद ह्या शब्दाला संतोष, सुख, प्रसन्नचित्तता, समाधान, उत्साह, हर्ष अशा विविध छटा आहेत. **Pursuit** म्हणजे पाठलाग, प्रयत्न, अभ्यास असा अर्थ होतो. आनंदाचा पाठलाग करायचा म्हणजे **आनंद** मिळवण्यासाठी प्रयत्न करायचा असा **Pursuit of happiness** ह्या शब्दाचा अर्थ होतो. **आनंद** कुणाला नको असतो? सर्वानाच **आनंद** हवा असतो. तर दुःख कुणालाच नको असते.

जगातील विविध भाषातील कलाकारांनी, चित्रकारांनी, साहित्यिकांनी, वास्तुविशारदांनी, शेतकऱ्यांनी, देशभक्तांनी **आनंद** मिळवण्यासाठीच आपली कृती केली. गायकाला नादब्रह्माचा **आनंद** मिळतो, चित्रकार रंगातून कॅनव्हासवर कृती करतो आणि **आनंद** अनुभवतो, साहित्यिकांनी पुस्तक निर्मितीतून आनंदाची निर्मिती केली, वास्तुविशारद आपल्या कल्पनेतून उभी राहिलेली इमारत पाहून धन्य होतो, शेतकरी शेतात उभे हिरवे पीक डोलताना पाहून आनंदाने गहिवरतो, देशभक्त वीरश्रीचा **आनंद** घेतो. थोडक्यात काय, सर्वजण आनंदाचाच पाठलाग करीत असतात. रवींद्रनाथ टागोर काय किंवा कवी बा. भ. बोरकर काय, त्यांना **आनंद**यात्रीच म्हटले जाते. चार्ली चॅप्लीनने किंवा पु. ल. देशपांडे ह्यांनी लोकांना हसवून आनंदित केले. मराठी संतांनीही ‘आनंदाचे डोही **आनंद** तरंगे’ असेच म्हटले आहे. भारतीय तत्वज्ञानातील आनंदाची संकल्पना, जी वेदान्तात सांगितली आहे ती गीता, उपनिषदातून सर्वत्र विखुरलेली आहे. पारमार्थिक **आनंद** त्यात वर्णिलेला आहे. बोरकरांसारखे कवी मात्र ‘स्वर्ग नको सुरलोक नको, मज लोभस हा इहलोक हवा, तृप्ती नको पण येथिल हर्ष नि शोक हवा’ असे म्हणतात. भौतिक **आनंद**च त्यांना हवा आहे.

सर्वमान्य आनंदाची कल्पना अश्या तऱ्हेच्या ऐहिक आनंदापर्यंतच सीमित असते. पंचेन्द्रियांसह मन आणि बुद्धीला मिळणारा **आनंद** म्हणजे हा ऐहिक, भौतिक **आनंद** होय.

श्रवणेन्द्रियांना **आनंद** देणारी किशोरी आमोणकरांची ‘सहेला रे’ची तान, त्वचेला स्पर्श करणारी वाऱ्याची मंद झुळूक, नेत्रांना **आनंद** देणारी श्रावण महिन्यातील हिरवी सृष्टी, जीभेला **आनंद** देणारी हापूस आंब्याची अवीट गोडी आणि घाणेन्द्रियांना तृप्त करणारा चाफा-गुलाब ह्यासारख्या फुलांचा सुगंध – अशा पंचेन्द्रियांना समाधान, तृप्ती देणाऱ्या आनंदांना अनुभव हा ऐहिक **आनंद**च सर्वसामान्यांना **आनंद** वाटत असतो.

भारतीय तत्वज्ञानातील षड्दर्शनातून आनंदाच्या विविध कल्पना सांगितल्या आहेत. वेदान्तामध्येही सर्वच आकार ग्रंथातून आनंदाचे स्वरूप सांगितलेले आहे. वेदान्तावर अनेक प्रकरण ग्रंथ आहेत. ‘पंचदशी’ हा मूळ संस्कृतमध्ये असलेला ग्रंथ, १४व्या शतकाच्या अखेरीस स्वामी विद्यारण्य ह्यांनी रचिला. ह्या ग्रंथात १५ प्रकरणे किंवा अध्याय आहेत म्हणून त्यास ‘पंचदशी’ असे सार्थ नाव दिले आहे. विवेक गटात पाच, दीप गटात पाच आणि ब्रह्मानंद गटात पाच अशी विषयवार पंधरा प्रकरणे आहेत. ह्यातील ब्रह्मानंद ह्या गटात १) योगानंद, २) आत्मानंद ३) अद्वैतानंद ४) विद्यानंद ५) विषयानंद अशा आनंदाच्या छटा सांगणारे पाच अध्याय आहेत. ह्या पाच प्रकरणाची श्लोकसंख्या ४२९ आहे. असे सांगितले जाते की पहिले सहा अध्याय स्वामी विद्यारण्यांनी लिहिले व उर्वरित नऊ अध्याय हे त्यांचे गुरु स्वामी भारतीतीर्थ ह्यांनी स्वामी विद्यारण्यांच्या समाधीनंतर लिहून पंचदशी हा अद्वैत वेदान्तातील महान व दिव्य प्रकरण ग्रंथ पूर्णत्वास नेला. पंचदशीतील ब्रह्मानंदाच्या वरील सांगितलेल्या पाच ब्रह्मानंदांपैकी ‘ब्रह्मानंदे अद्वैतानंद’ ह्या तिसऱ्या आनंदाची अधिक चिकित्सा ह्या निबंधामध्ये मी विस्ताराने करणार आहे.

“पंचदशी” आणि “ब्रह्मानंदे अद्वैतानंदः”

वेदान्त ह्याचा एक अर्थ असा होतो की वेदांचा निष्कर्ष म्हणून जे सिद्धांत सांगायचे आहेत ते, किंवा दुसरा अर्थ वेदांच्या अंती असणारी जी उपनिषदे व त्यातील तत्वज्ञान, तो वेदान्त असा होतो. उपनिषदे, ब्रह्मसूत्रे व भगवद्गीता ह्यांना वेदान्ताची प्रस्थानत्रयी म्हणतात. सर्व वेदान्त विचारांचा उगम णजे प्रस्थान ह्या तीन ठिकाणी वेदांती पाहतात आणि वेदान्त विचारांची शुद्धता सुद्धा ह्या उगमापाशी येऊन पारखून घेतात.

वेदांतावर निरनिराळ्या आचार्यांनी ह्या प्रस्थानत्रयींवर भाष्य केले. शंकराचार्य, रामानुजाचार्य, मध्वाचार्य, वल्लभाचार्य व निंबार्काचार्य हे प्रमुख आचार्य होत. शंकराचार्यांचा अद्वैतवेदान्त म्हणजे केवलाद्वैतवाद हा सर्वाधिक लोकमान्य आहे. स्वामी विद्यारण्य ह्यांनी श्रीमत् शंकराचार्यांच्या नंतर अद्वैत मताचा प्रसार व प्रचार केला आणि अद्वैत वेदान्ताला आपल्या विद्यासामर्थ्याने परत सुप्रतिष्ठा प्राप्त करून दिली. त्यांनी सुमारे सोळा ग्रंथ लिहिले. पंचदशी ह्या मूळ ग्रंथात फक्त संस्कृत श्लोक आहेत. त्याचा अन्वय, अर्थ ह्या टीकाकारांच्या आहेत. पंचदशीमधील सर्व तत्वज्ञान शांकर अद्वैत वेदान्तानुसार आहे. पंचदशी लिहिताना ग्रंथकारांनी १) संक्षेपशारीरिक २) खंडन खंड खाद्य ३) विवरणप्रमेय संग्रह ४) योगवसिष्ठ ह्या ग्रंथांचा आधार घेतला आहे. पंचदशीतील बरेचसे श्लोक उपनिषदांच्या मंत्रांवर आधारलेले आहेत. काही श्लोक जसेच्या तसे घेतलेले आहेत. गीता व योगवसिष्ठातील श्लोकही जसेच्या तसे मिळतात. अध्यात्मशास्त्र जे परिपूर्ण शास्त्र आहे त्यातील नेमके खरे काय, शास्त्र काय सांगते ह्याचा एकत्रित व निसंदिग्ध विचार पंचदशीमध्ये सांगितला आहे, म्हणून ‘पंचदशी’ हा वेदान्तातील महत्त्वाचा आणि उपयुक्त ग्रंथ समजला जातो.

मागे सांगितल्याप्रमाणे ह्या निबंधामध्ये पंचदशीतील “अद्वैतानंदाची” आपण अधिक चिकित्सा करणार आहोत.

“ब्रह्मानंदे अद्वैतानंद” हे पंचदशीतील पंधरा प्रकरणांतील तेरावे प्रकरण आहे. तर ब्रह्मानंद विभागातील तिसरे प्रकरण आहे. ह्यामध्ये एकूण १०५ श्लोक आहेत.

अद्वैत म्हणजे जिथे द्वैत नाही ते अद्वैत ! हा अद्वैताचा आनंद म्हणजे नेमके काय हे समजून घेण्यासाठी हे प्रकरण शास्त्रातील कल्पना विविध दृष्टांत देऊन, विविध वादांचे स्पष्टीकरण देते.

“एक” शब्द वापरला तर असे वाटू शकते की प्रथम दोन होते आणि आता एक आहे. म्हणून वेदान्तामध्ये ‘एक’ ह्या शब्दाऐवजी “अद्वैत” म्हणजे दोन नाही (Non-dual) असा शब्दप्रयोग केला आहे. वेदान्त हा “अद्वैत” शब्द, निषेधात्मक वापरतो त्यामुळे परमात्म्यात दोन नाही, दुसरे नाही, तेथे कोणताच भेद नाही असा अर्थ होतो. परात्पर परब्रह्म, पूर्णब्रह्म हे स्वयंसिद्ध, अद्वितीय आहे, आणि हेच, केवळ हेच त्रिकालाबाधित शाश्वत सत्य आहे. तत्व आहे. “केवलाद्वैत” ह्या शब्दात वरील सारा अर्थ येतो.

ग्रंथकार अद्वैतानंदाच्या दुसऱ्या श्लोकात तैत्तरीय उपनिषदाचा आधार घेऊन (२-३-१) “सर्व ब्रह्ममयम् रे” हे सांगण्यासाठी आनंदरूप आहे हे सांगतात, म्हणजे आनंद हा ब्रह्मच आहे – तोच ब्रह्मानंद ! जगत् आनंदातून निर्माण झाले, आनंदातच रहाते व आनंदातच लीन होते. कुंभार माती आणि घटाचे उदाहरण ह्यासाठी ग्रंथकार देतात आणि माती हे उपादानकारण आहे. तसे आनंद हे जगत् ह्या कार्याचे उपादानकारण आहे. घट ह्या कार्यामध्ये सर्वत्र फक्त मातीच असते तसे जगात सर्वत्र आनंदच आहे. जग आनंदानेच बनलेले आहे. ते आनंदरूपच आहे. उपनिषदे सांगतात जग असण्यासाठी, टिकून राहण्यासाठी व लयासाठी आनंदाची गरज आहे. (म्हणजेच उत्पत्ति स्थिती व लयासाठी) जग आनंदरूपच आहे. आनंद हेच उपादानकारण आहे.

उपादानकारण तीन प्रकारचे असते. विवर्ती, परिणामी व आरंभक असे तीन प्रकार.

- 1) आरंभवाद – ब्रह्मापासून जगाचा आरंभ होतो. (नैयायिक)
- 2) परिणामवाद – ब्रह्मच जगरूपाने परिणत होते जसे दुधाचे दही होते. (सांख्य)
- 3) **विवर्तवाद** – **विवर्त** उपादानात अधिष्ठानावर () अर्धस्त (जग) भासते.

आरंभवाद आणि परिणामवादाचे खंडन करून **पंचदशी**कारांनी अद्वैत वेदान्ताने **विवर्त**उपादान हेच जगनिर्मितीचे कारण हे पटवून दिले आहे. **विवर्त** म्हणजे भ्रम किंवा अध्यास, अतद्गतबुद्धी – म्हणजे ज्या ठिकाणी जे नाही ते दिसणे अशी विवर्ताची व्याख्या करता येते. लौकिकात ह्यालाच भ्रम म्हणतात. ह्यासाठी प्रसिद्ध उदाहरण म्हणजे सर्परज्जू ! मुळात असलेल्या दोरीवर अज्ञानामुळे, अंधारामुळे सापाचा भास होणे म्हणजे **विवर्त** !

हे अविकारी आहे मग जगत् हे कार्य करण्यासाठी लागणारी शक्ती कोणती तर मायेच्या शक्तीने जग हा **विवर्त** होतो. सत् चित् **आनंद**रूप असलेले , तसेच्या तसे राहते पण त्याच्याऐवजी दुसरा पदार्थ (अन्यथारूप) भासू लागते. तोच **विवर्त**.

पंचदशीकारांनी योगवसिष्ठातील १४ श्लोक जसेच्या तसे घेऊन, ब्रह्माचा **विवर्त**रूप विकास कसा होतो ते सांगितले आहे. **पंचदशी** आणि **अद्वैतानंद** प्रकरणाची चिकित्सा करताना हे लक्षात येते की ग्रंथकारांनी विविध वेदान्तग्रंथाचा आधार घेत - सर्वत्र विषयाच्या मांडणीमध्ये एक सुसूत्रता ठेवली आहे. एखादे महावस्त्र असावे, घडी करून ठेवलेले आणि एक एक घडी उलगडावी तसे त्यावर असलेल्या जरीकामातून बुट्टीदार अर्थपूर्ण नक्षी उलगडत जावी तसा एका श्लोकातून पुढच्या काही श्लोकात त्याचे स्पष्टीकरण देत वेदान्तशास्त्राची एक नक्षीदार जरीबुट्टीच ग्रंथकारांनी आपल्यासाठी करून ठेवली आहे, असे म्हणावेसे वाटते इतकी मांडणीमध्ये सूत्रबद्धता आहे. त्यालाच अद्वैतकुसरी म्हणतात. तर योगवसिष्ठातील श्लोकातून शक्ती विविधरूप असून ह्या सर्व शक्ती आत्मस्वरूपात लीन अवस्थेत असतात हे सांगितले आहे. मनाची उत्पत्ती कशी होते, मनामुळेच बंधाची आणि मोक्षाची कल्पना झाली, त्यानंतर सत्यसंकल्प ईश्वराच्या संकल्पना, प्रपंच, सृष्टी निर्माण झाली. थोडक्यात योगवसिष्ठाचा आधार घेऊन मायाशक्तीचा विस्तार सांगितला आहे.

पुढे ह्याच मायाशक्तीचा विलास सांगतात, सत् आहे. जगत् असत् असून माया सत् – असत् विलक्षण आहे. हे समजावून देताना परत माती – घट कुंभार ह्या दृष्टांताचा उपयोग केला आहे. शक्तीचे कार्य मिथ्या असून शक्तीचे अधिष्ठान म्हणजे सत्य असते. कार्याला म्हणजे जगताला नाम व रूप असते. आणि ती नामरूपे म्हणजे माया होय. पुढच्या श्लोकातून भ्रम हा निरुपाधिक व सोपाधिक असा दोन प्रकारचा सांगून पुढे अद्वैत मताची कृतार्थता सांगितली आहे. व परिणामवाद आणि **विवर्त**वादाचा फरक सांगून अर्धस्त **विवर्त** आणि अनर्धस्त **विवर्त** सांगितला आहे. समान सत्तेतील भासाला (अलंकार-सुवर्ण) अनर्धस्त **विवर्त** तर रज्जूसर्प ह्या विषम सत्तेतील विवर्ताला अर्धस्त **विवर्त** असे म्हणतात. अशा तऱ्हेने अद्वैतानंदामध्ये तत्वज्ञानाची सखोल आणि कल्पना सांगितली आहे.

तत्वज्ञानानेच पुरुषार्थ लाभतो. मोक्ष ह्या पुरुषार्थासाठी सत्यरूप आनंदाचे म्हणजेच ब्रह्माचे ज्ञान गरजेचे आहे. मिथ्याज्ञानाने मोक्ष लाभणार नाही – लाभत नाही म्हणून **आनंद**स्वरूप ब्रह्माचे ज्ञान ज्ञान करून घ्यावे. शांकरअद्वैत वेदान्त केवलाद्वैत सांगतो. आणि ते अद्वैत समजण्यासाठी द्वैताचा आधार घेतला जातो. कोठेच द्वैत सत्य असे सांगितलेले नाही व **पंचदशी**कारांनीही येथे तेच केले आहे. आणि म्हणून हे जगाचे अभिन्न निमित्त उपादानकारण आहे. अरूप मायेच्या सहाय्याने अगणित नामरूपांनी होते.

हे सत्-चित् व **आनंद**रूप आहे. छांदोग्य आणि तैत्तरीयांचा आधार घेऊन **आनंद** आहे असे सांगितले आहे.

असे जे सर्वधार । स्वये निरुपाधि निर्विकार,

होता तयाचा साक्षात्कार । आनंदासी उणे नुरे ।।¹

असे ब्रह्माचे वर्णन अनंत दामोदर आठवले ह्यांनी केले आहे.

¹ आठवले, अनंत दामोदर, उपनिषदतीर्थ कौमुदी, तैत्तरीय ब्रह्मानंदवल्ली – ५-२ ओवी १७७.

सृष्टीपूर्वी सर्व अव्यक्त होते. सृजनाच्या वेळी ती परत नाम व रूप ह्या दोन प्रकारांनी होते. जे आधी नसते, प्रलयकाळीही नसते म्हणून मध्येही नसते म्हणून जीवजडात्मकसृष्टी किंवा जग हे मिथ्या आहे असा निश्चय करता येतो.

अनुकूलता असते तेव्हा हर्ष होतो आणि प्रतिकूलता असते तेव्हा दुःख होते पण ही जेव्हा दोन्ही नाहीशी होतात तेव्हाच आत्म्याचा **आनंद** अनुभवता येतो कारण ते उदासीन असते, शांत असते, ' ' चे कधीच दुःख नसते. आत्म्याचा दुःखाशी कधीच संबंध येत नाही. आत्मा **आनंद**रूप आहे. मनाच्या संकल्प विकल्पात्मक वृत्तीमुळे क्षणाक्षणाला हर्ष शोक होतो आणि खंड पडतो. मन आत्म्यावर अध्वस्त आहे. अध्वस्त भ्रम आहे. रज्ज्वर सर्प भासावा तसा!

पुढच्या काही श्लोकातून सर्व पंचमहाभूते **आनंद**रूप आत्म्याने व्यापली असून हा आत्माच सर्वत्र व्यापून आहे हे सांगितले आहे.

पंचदशीमध्ये अनेक वेळा द्विरुक्ती आहे. **पंचदशी**कार पुनरावृत्ती हा दोष स्वीकारून अनेक वेळा तोच उपदेश करतात. कारण हा सर्व विषयच अत्यंत कठीण आहे. त्यामुळे , माया, सृष्टी उत्पत्ती, हे सर्व नीट समजण्यासाठी ते परत परत लिहीणे अनिवार्य ठरते.

आता हा अभ्यास, अद्वैत का जाणून घ्यायचे? द्वैताचा त्याग करून अद्वैताचा निश्चय झाला की तो साधक देह जिवंत असतानाच मुक्त होतो. म्हणजेच तो **जीवनमुक्त** होतो. मानवी आयुष्यात अशी **जीवनमुक्ती** मिळवणे हेच ध्येय असावे कारण मोठ्या भाग्याने लाभलेल्या नरदेहामध्येच अशी **जीवनमुक्ती** शक्य आहे. इतर कोणत्याही योनीमध्ये नाही. सतत ब्रह्मरूप आत्म्याचे चिंतन, मनन आणि निदिध्यास हेच अभ्यासाचे स्वरूप असावे. वासनांचा नाश आत्म्याच्या अभ्यासाने होतो. चेतन आणि अचेतन सृष्टीत सच्चिदानंद समानतेने व्यापून आहे. प्रतिबिंब मिथ्या असते.

दृश्याची उपेक्षा करायची. सर्वत्र एकमेव, परमप्रेमास्पद, **आनंद**स्वरूप आहे, आणि ते मी आहे असं सतत अभ्यास केल्याने – स्वरूपाचे दर्शन होते. हे स्वरूप म्हणजे – किंवा – आत्मा म्हणजेच कुटस्थ ! ते **आनंद**रूप आहे ही अनुभूती घ्यायची. त्या आनंदाचा पाठलाग – ब्रह्मस्वरूपाचा अभ्यास, तो जाणण्याचा प्रयत्न म्हणजेच तत्वज्ञानातील **Pursuit of happiness ! आनंदाचा पाठलाग !**

ह्या अभ्यासाच्या फलस्वरूपात **जीवनमुक्ती** मिळते. स्थितप्रज्ञता, ब्राह्मी स्थितीत असलेले असे अधिकाधिक **जीवनमुक्त** अद्वैत वेदांताच्या अभ्यासाने, सर्व सुखदुःखांचे मूळ असलेल्या द्वैतमय जगाचा बाध केल्याने निर्माण होतील. आणि अरविंदो ह्यांच्या कल्पनेतून आलेली '**Gnostic Being**' ह्या पृथ्वीतलावर अधिकाधिक निर्माण होतील आणि "**अमृतस्य वयं पुत्रः**" असलेली ही मानवजात अधिकाधिक समाधानी, उल्हासित होईल.

पंचदशीतील अद्वैतानंदाचे तत्वज्ञानावर ही चिकित्सा केल्यानंतर, शेवटच्या मुद्द्याकडे यावयाचे आहे – तो हा की समाजातील आजच्या समकालीन समस्यांवर उपाय मिळू शकेल का? जागतिक स्तरावर विचार केला तर दहशतवाद ही आज मोठी, सर्वांत गंभीर समस्या आहे. त्याचप्रमाणे आहे तो माणसामाणसामधील द्वेष, पराकाष्ठेचा तिरस्कार. मी हिंदू, मी मुसलमान, शीख, ख्रिश्चन, पारसी, ज्यू (यहुदी) असे द्वैतच जर नष्ट झाले – जे माझ्यात आहे तेच परधर्मीयात आहे – नव्हे 'पर' शब्दच विश्वकोशातून, विश्वातून काढून टाकला, तर दहशतवादाला आळा बसेल का? स्थलांतरितांचे जगाला भेडसावित आहेत. मी आणि स्थलांतरित एकच आहोत, द्वैत काढून टाकले तर स्थलांतरितांना माझ्या देशात परवानगी द्यायची की नाही हा वादच उरणार नाही. देशापुरते, महाराष्ट्रापुरते असलेले जात, आरक्षण, आर्थिक विषमता ह्या सर्वांसाठी सुद्धा 'मीच सर्वत्र आहे' हा भाव ठेवला तर वाद संपून, द्वेष संपून अधिक शांतपूर्ण समाधानी समाज उदयास येईल.

दुसरा एक मनात येतो की मानवी दुःखांचा कायमस्वरूपी परिहार वेदान्तातील आणि पर्यायाने **पंचदशी**तील ब्रह्मानंदाच्या अद्वैत अनुभवाने होऊ शकेल का? वर सांगितलेल्या **जीवनमुक्ती**ने असा कायमस्वरूपी दुःखाचा परिहार होऊ शकेल का आणि अशा तऱ्हेचे **जीवनमुक्त** म्हणजे रामकृष्ण परमहंस, योगी अरविंदो, रमणमहर्षी, ज्ञानेश्वर, तुकारामासारखे संत जे सदैव सुखदुःखाच्या पलीकडे गेले.

अगदी सामान्य माणसांनी जरी गरिबी, आजारपण आणि जिवलगणांच्या मृत्युचे असह्य दुःख सोसताना 'ब्रह्मं सत्य, जगत् मिथ्या' हा विचार केला तर मृत्यु सुद्धा दुःख न राहता **आनंद**स्वरूप होईल. आणि त्या असह्य दुःखातून बाहेर

पडण्यास मदत होईल. माझ्यावर आलेली संकटे, आजारपण, गरीबी हे माझ्या प्रारब्धाचे फळ आहे. आणि ते भोगूनच संपवयाचे आहे असा शास्त्र विचार केला तर नक्कीच ह्या अभ्यासाची मदत होऊन दुःखाचा परिहार होईल.

आणि मग मंगेश पाडगावकर ह्यांनी म्हटल्याप्रमाणे,
सांगा कसे जगायचे?
रडत कण्हत?
की गाणे म्हणत?

ह्या प्रश्नाचे उत्तर ज्याचे त्यालाच सापडेल.

ह्या निबंधाची अखेर करताना मला उपनिषदतीर्थ कौमुदी ह्या वरदानंद उर्फ अनंत दामोदर आठवले ह्यांनी लिहिलेल्या ओव्या उद्धृत करणे योग्य वाटते.

रसमय असल्याने । आनंद लाभे ब्रह्मज्ञाने
संत डुलती आनंदाने । निष्कांचनहि या योगे ॥
चिंतनी भजनात । कसे राहती आनंदात
महात्मे ते सदोदीत । तृप्त रसामुळे ॥
महात्म्यांचे राहो दूरी । सामान्यही सर्वतोपरी ।
आनंद जगण्याभीतरी । रसत्वाने आत्म्याच्या ॥
आनंद असे स्वये । म्हणोनि गोडी सर्वात ये ।
यास्तव शंका घेऊ नये । सत्तेविषयी ब्रह्माच्या ॥²

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“भक्तिकालीन साहित्य में परमानंद की खोज”

डॉ. जयश्री सिंह

सहायक प्राध्यापक एवं शोध निर्देशक, हिन्दी विभाग,
जोशी - बेडेकर महाविद्यालय, थाने

‘जिस प्रकार आत्मा की मुक्तावस्था ज्ञानदशा कहलाती है। उसी प्रकार हृदय की मुक्तावस्था रसदशा कहलाती है। हृदय की इसी मुक्ति की साधना के लिए मनुष्य की वाणी जो शब्दविधान करती है उसे कविता कहते हैं।’ आचार्य रामचन्द्र शुक्ल जी के इस कथन से यह स्पष्ट है कि मनुष्य की वाणी द्वारा रचा गया शब्दविधान ही कविता के रूप में परिणित होता है। कविता हृदय की मुक्तावस्था का विधान रचती है जिसे विद्वानों ने रसदशा कहा है। साहित्य से मिलने वाला यही ‘रस’ ‘आनंद’ कहलाता है। इसी आनंद को भक्तिकालीन साहित्य में ‘अलौकिक आनंद’ अथवा ‘ब्रह्मानंद’ का सहोदर माना गया है। विद्वानों के मतानुसार साहित्य से मिलने वाला आनंद ही साहित्य की आत्मा है।

भारतीय साहित्य में १३०० ई. से १७०० ई. तक का काल भक्तिकाल के रूप में जाना जाता है। इस काल में साहित्य की श्रेष्ठतम कृतियाँ रची गयीं। इन कृतियों का अनुभूति एवं अभिव्यक्तिपक्ष सर्वाधिक सघन और सक्षम रहा है। अपनी इन्हीं काव्यगत विशेषताओं के चलते इस काल के साहित्य ने स्वयं को विश्वसाहित्य की श्रेणी में स्थापित कर दिया। विश्व के कितने ही विद्वानों ने मध्यकालीन भारतीय कविताओं की स्वानुभूति को पाने के लिए संस्कृत, ब्रज, अवधी, खड़ी बोली हिन्दी जैसी भारतीय भाषाएँ सीखीं। इस काल में ‘स्वातः सुखाय - पर हिताय’ के उद्देश्य को केंद्र में रखकर ‘साखी’, ‘पद्मावत’, ‘रामचरितमानस’, ‘सूरसारावली’, ‘भीरापदावली’ जैसी श्रेष्ठतम कृतियाँ रची गयीं। इसी नाते इस काल को साहित्य का स्वर्णकाल कहा जाता रहा। अपने शोधपत्र में मैंने इन्हीं श्रेष्ठ कृतियों में वर्णित परमानन्द की अनुभूति को शब्दबद्ध करने का प्रयास किया है।

विचारणीय बिंदु : भारतीय आचार्यों के सिद्धांत, निर्गुण भक्ति साहित्य - संतकाव्य और सूफीकाव्य (रहस्यवाद), सगुण भक्ति साहित्य - रामभक्ति काव्य और कृष्णभक्ति काव्य में परमानन्द।

संसार में जन्मा कौन-सा जीव आनंद पाना नहीं चाहता? मनुष्य ही नहीं संसार के समस्त छोटे-बड़े जीव क्षुधापूर्ति, कामतृष्टि अथवा सुविधाओं के जरिये दैहिक सुख (Biological pleasure) की लालसा रखते हैं किंतु इस दैहिक सुख की भी अपनी सीमाएँ (Momentary) होती हैं। इसमें जहाँ एक ओर व्यक्ति अभावों में दुखी होता है वहीं कई बार भोग अथवा संसाधनों के अतिरेक से ऊब भी जाता है। इस दृष्टि से दैहिक आनंद व्यक्ति को आनंदित जरूर करता है किंतु उस आनंद को स्थिर नहीं रख सकता। दैहिक तृष्टि में औरों के जरिये स्वयं को सुख पहुँचाने की कामना निहित होती है जबकि इसके विपरीत आत्मिक सुख में औरों को सुख देकर आनंद का अनुभव करने का भाव प्रमुख होता है।

मध्यकालीन कवियों ने इसी आत्मिक आनंद (Inner pleasure) को परमानंद (Bliss) माना है। उनके अनुसार साहित्य औरों को सुख पहुँचाते हुए स्वयं को आनंदित करने का सर्वश्रेष्ठ माध्यम है और जब उसी साहित्य में रहस्यवाद (Mysticism) के साथ परोपकार का भाव सम्मिलित हो जाये तो परमानन्द (Bliss) की अनुभूति निश्चित हो जाती है। इस दृष्टि से साहित्य की भाषा में आनंद को निम्नलिखित समीकरण के आधार पर आसानी से समझा जा सकता है—

(रहस्यवाद + परोपकार का भाव) + (कला + संगीत) = भक्तिकालीन साहित्य = आत्मिक आनंद (परमानंद)

अर्थात् ईश्वर की सत्ता को कण - कण में समाहित मानकर संसार के प्रत्येक छोटे - बड़े जीवों के प्रति परोपकार का भाव रखते हुए साहित्य का सृजन करना तथा उसके जरिये समाज की समस्याओं का निर्मूलन करना। कुलमिलाकर कहें तो साहित्य के जरिये समाज के दुखित - त्रसित जन की पीड़ा को शून्य में परिणीत कर देना ही रचनाकार के लिए आत्मिक आनंद है। 'आत्मिक आनंद' की संकल्पना में ईश्वर की अदृश्य सत्ता के साथ परोपकार के भाव समाहित हैं। भौतिक जगत में ये दोनों ही तत्व स्थिर हैं इसलिये इनके संयोजन से मिलने वाला आनंद भी स्थिर होता है। जिसे साहित्य में परमानंद कहा जाता है।

भारत के इतिहास से हम सभी अवगत हैं। मध्यकाल में मुहम्मद गौरी की विजय ने भारत में इस्लामी साम्राज्य की नींव डाली। उस काल की इस्लामी पराधीनता ने एक समय के बाद भारतीय जन-मानस को नैराश्य (Depression) के अँधकार में डूबो दिया। "अपने पौरुष से हताश जाति के लिए भगवान की शक्ति और करुणा की ओर ध्यान ले जाने के अतिरिक्त दूसरा मार्ग ही क्या था?" आचार्य रामचंद्र शुक्ल जी के उपरो

कथनानुसार हिंदुओं की यही मनःस्थिति साहित्य में भक्तिकाल के उद्गम का प्रमुख बिंदु बनी। बाबू गुलाब राय के अनुसार, "हार की मनोवृत्ति (Mentality) में दो ही बातें होती हैं। पहली ये कि या तो मनुष्य उन बातों में प्रवृत्त हो जिनमें उसकी श्रेष्ठता अक्षुण्ण बनी रहे। क्योंकि एक ओर की श्रेष्ठता दूसरी ओर की गिरावट की क्षतिपूर्ति कर देती है। ऐसी स्थिति में दूसरी प्रवृत्ति यह होती है कि विजित, विजेताओं, विजेताओं के हास - विलास में शामिल होकर उनके सहवास में एक प्रकार की समता का अनुभव कर, अपने खोये हुए स्वाभिमान को भूल जाये अथवा स्वतंत्र रूप से हास-विलास की मादकता में अपने पराजय जन्य दुःख को विलीन कर दें।" स्पष्ट है कि इनमें से पहली प्रवृत्ति भक्तिकाल और दूसरी रीतिकाल के साहित्य में पायी गयी।

इसी काल में भक्ति का जो स्रोत दक्षिण से उत्तर की ओर प्रवाहित हुआ उसे राजनैतिक परिवर्तन के कारण शून्य पड़ते जनता के हृदय क्षेत्र में फैलने का पूरा स्थान मिला। यह वही काल था जब आदिगुरु शंकराचार्य के 'अद्वैतवाद', रामानुजाचार्य के 'विशिष्टाद्वैतवाद' और बल्लभाचार्य के 'शुद्धाद्वैतवाद' ने भारत में सगुण - निर्गुण भक्ति की स्थापना की। इन्हीं भावों को मध्यकालीन साहित्यकारों ने 'रहस्यवाद' के रूप में कविताओं में उतारा और इसप्रकार मध्यकालीन साहित्य में एक ओर हिन्दू - मुस्लिम समाज के वैमनस्य को मिटाने के लिए एक सामान्य भक्ति का मार्ग प्रशस्त करते हुए भारतीय संतों ने अपने उपदेशात्मक दोहों के जरिये 'ज्ञानाश्रयी' काव्य तथा जायसी ने 'प्रेमाश्रयी' काव्य (सूफी सिद्धांत पर आधारित प्रेमकाव्य) के जरिये निर्गुण भक्ति की नींव रखी। वहीं दूसरी ओर गोस्वामी तुलसीदास ने 'रामकाव्य' के रूप में तथा अष्टछाप कवियों ने 'कृष्णकाव्य' के आधार पर भारत भर में सगुण भक्ति की मधुर रसधारा प्रवाहित की।

साहित्य में रहस्यवाद (Mysticism)

साधना के क्षेत्र में जो ' ' है साहित्य के क्षेत्र में उसी को 'रहस्यवाद' माना गया है। 'रहस्यवाद' के अंतर्गत साहित्य में जीवात्मा और परमात्मा का पारस्परिक संबंध स्थापित किया जाता है। यह रहस्य दो रूपों में प्रकट होता है -

1) भावनात्मक रहस्यवाद - भावनात्मक रहस्यवाद में जीवात्मा परमात्मा के अलौकिक सौंदर्य की ओर आकर्षित होता है।

2) साधनात्मक रहस्यवाद - साधनात्मक रहस्यवाद में जीवात्मा की परमात्मा से मिलन के लिये विकलता की अभिव्यक्ति होती है।

आत्मा और परमात्मा के मिलन की अवस्था 'रहस्यवाद' की चरमावस्था है। इस स्थिति में 'आनंद ही आनंद' का भाव समाहित होता है। आनंद के अतिरिक्त यहाँ और कुछ भी नहीं। इसी अवस्था को निम्नलिखित पंक्तियों में रूपायित करते हुए कबीरदास जी कहते हैं -

लाली में लाल की, जित देखूँ तित लाल।

लाली देखन मैं चली, हो गयी लालम लाल।।

उपर्युक्त पंक्तियाँ भक्तिकालीन साहित्य में परमानंद की प्राप्ति का उत्तम उदाहरण प्रस्तुत करती हैं। यहाँ कबीरदास प्रेम की चरमअवस्था को दर्शाते हुए कहते हैं कि अपने ईश्वर को पाने की लालसा में प्रयासरत रहते हुए वे उसमें इतना डूब जाते हैं कि उन्हें बाहर - भीतर हर कहीं वही इक ईश्वर दिखायी देने लगता है। यहाँ पहुँचकर व्यक्ति का स्व समाप्त हो जाता है और ईश्वर के साथ एकाकार हो जाने पर अद्वितीय हो जाने का भास होने लगता है। साहित्य की इसी साधना को योग की भाषा में योगसाधना (Meditation) कहा जाता है। जहाँ पहुँचकर व्यक्ति सांसारिक त्रासदी अथवा तनाव से मुक्त (relieve the stress) आनंद का अनुभव करता है। संत कबीरदास के साहित्य में दोनों ही प्रकार के रहस्यवादी रूपों का वर्णन मिलता है।

सूफी सिद्धांत में परमानंद

निर्गुण भक्तिधारा के सूफी कवियों ने प्रेमाश्रयी काव्यों के माध्यम से सच्चे ईश्वरीय प्रेम (सूफियाना इश्क) और मानव सेवा को महत्त्वपूर्ण माना है। सूफी मत के अनुसार ईश्वर एक है तथा आत्मा उसी ईश्वर का अंश है। वह उसे पाने के लिए सदा लालायित रहता है। नारी को सूफी कवियों ने परमात्मा के प्रतीक के रूप में माना है। यहाँ नारी को साध्य तथा प्रेम को साधन मानकर साधक प्रेम की साधना करता है। सूफी कवियों ने ईश्वर के प्रति इसी साधना को काव्य में रूपायित किया है। इन प्रेमकाव्यों में लौकिक प्रेम - कथाओं के आधार पर अलौकिक प्रेम को अभिव्यक्त कर रहस्यवाद का प्रतिपादन किया गया है। इन कवियों ने प्रेमाख्यानों को लोकरंजन अथवा आनंद की प्राप्ति का माध्यम माना है।

यहाँ ईश्वर की प्राप्ति के कठिन मार्ग पर बाधाओं को काटते हुए अथवा विरह वेदना को सहते हुए अथक प्रयासों के बाद जब साधक (आशिक) ईश्वर रूपी माशूक को प्राप्त करता है तो उस अवस्था में पहुँचकर वह परमानंद में लीन होने का अनुभव करता है।

साहित्य में लोक कल्याण की भावना

कलयुग के वाल्मीकि गोस्वामी तुलसीदास जी ने 'रामचरितमानस' नामक अद्वितीय महाकाव्य की रचना कर सगुणभक्ति की स्थापना की। उन्होंने राम नाम की काव्यधारा प्रवाहित कर त्रसित - पीड़ित भारतीय जनमानस को परमानंद के अथाह सागर में डूबने - उतराने का मार्ग खोल दिया। उस काल से इस काल तक न जाने कितने ही दुखित - त्रसित जन रामकाव्य में गोता लगाकर तनाव से मुक्ति के साथ आनंद की अनुभूति पाते रहे हैं।

मंगल भवन अमंगल हारी

द्रवहु सुदशरथ अजिर बिहारी

पुनि - पुनि कितनेहु सुनै - सुनाये

हिय की प्यास बुझत न बुझाये।

तुलसीदास जी द्वारा रचित उपर्युक्त पंक्तियाँ सगुण भक्ति धारा के जरिये परमानंद की प्राप्ति की संकल्पना को समझ पाने में सहायक सिद्ध होती हैं। तुलसी के राम केवल ईश्वर नहीं बल्कि एक श्रेष्ठ मनुष्य अथवा मानव मात्र के आदर्श हैं। इस महाकाव्य में वर्णित मानव राम का चरित्र निराशा के दुर्गम पथ पर सकारात्मक सोच (*positive thinking*) और गहन विश्वास (*confidence*) के साथ परिस्थितियों से लड़ने की प्रेरणा देता है। रामकाव्य के माध्यम से व्यक्ति जीवन के प्रति राम के दृष्टिकोण को ग्रहण कर उनके द्वारा प्रतिपादित प्रेम और मानव कल्याण के पथ का अनुसरण कर सामाजिक विषमताओं से मुक्त रहने का प्रयास कर सकता है। राम का चरित्र मनुष्य को कठिन परिस्थितियों में धीरज (*patience*) खोने अथवा कुंठित (*frustrated*) होने से बचा लेता है। 'रामचरितमानस' के रचयिता तुलसीदास जी का यह मानना रहा कि राम का चरित्र मानव कल्याण (*People welfare*) के जरिये मानवता की स्थापना करता है। औरों के हित की कामना रचनाकार के आनंद को द्विगुणित कर देती है। यह आदर्श चरित पढ़ने - सुनने वालों को आत्मिक शांति (*Mental relaxation*) प्रदान कराते हुए आत्मिक आनंद की अनुभूति कराता है।

भावों की पराकाष्ठा (*Emotional Extremity*)

सगुणभक्ति परंपरा में सूरदास, कुम्भनदास, परमानन्ददास, कृष्णदास, छीतस्वामी, गोविन्द स्वामी, चतुर्भुजदास और नन्ददास नामक अष्टछाप कवियों ने कृष्णभक्ति की परंपरा स्थापित की। वल्लभाचार्य और गोस्वामी विठ्ठलनाथ के इन आठ शिष्यों ने मानवावतर श्री कृष्ण के नाम, रूप, लीला गुण एवं धाम के वर्णनों के साथ सुंदर काव्य रचनाएँ की। इन भक्त कवियों ने कृष्ण के मधुर रूप को आधार बनाकर एक निराले प्रेमलोक की संकल्पना प्रकट की। कृष्ण साहित्य में जिन कवियों को महत्त्वपूर्ण स्थान प्राप्त हुआ उनमें सूरदास बेजोड़ माने जाते रहे। कृष्ण लीला का वर्णन करते हुए उन्होंने सवा लाख पदों की रचना की। जिन्हें 'सूरसागर' नामक महाग्रंथ के नाम से जाना जाता है। महाकवि सूरदास का 'सूरसागर' वास्तव में परमानंद का महासागर ही है। 'सूरसागर' में वर्णित कृष्ण की बाललीलाओं से वात्सल्य रस का जिस प्रकार का संचार होता है उस आधार पर सूरदास को बाल मनोविज्ञान (*Child Psychology*) का श्रेष्ठ ज्ञाता माना गया है।

मैया मोरी कबहुँ बढैगी चोटी

किती बार मोहि दूध पियत भयी

यह अजहूँ है छोटी

सूरदास के ऐसे कई पद बालक की सोच, सोच का विस्तार एवं सीमाएँ, बाल हठ अथवा बालमन की अवस्थाओं का वर्णन ही नहीं करते अपितु बालक के निश्छल व्यवहार से वात्सल्य रस की निर्मल धारा प्रवाहित कर समस्त जनमानस को आनंदित भी करते हैं।

इस दृष्टि से सूरदास का 'सूरसागर' यदि बालमनोविज्ञान का श्रेष्ठ साहित्य है तो उनका 'भ्रमगीत' प्रेम के अंतरद्वंद्वों अथवा मन की विभिन्न अवस्थाओं (*Frame of mind*) को समझने में सहायक ग्रंथ ही माना जाना चाहिए। 'भ्रमगीत'

में उन्होंने ऊधौ - गोपी संवादों के आधार पर किशोरावस्था की मनोदशाओं (Teenage Psychology) का ही अध्ययन प्रस्तुत किया है।

'ऊधौ मन न होत दस - बीस

एक रहो सो गयो श्याम संग को अवराधे ईश?'

स्पष्ट है कि किसी एक व्यक्ति में मन स्थिर हो जाये तो फिर मन को लगाने वाला व्यक्ति उसी में उलझकर रह जाता है। इस स्थिति में वह अपने प्रेमी के साथ संयोग अथवा उसके विपरीत वियोग की चरम अवस्थाओं में भी आनंद की अनुभूति करता है। मिलन के सर्वोच्च क्षणों में भी उसे आगे आने वाले विरह का दुःख सताने लगता है। इसके विपरीत विरह काल में मिलन की आशा भी क्षण - क्षण में मधुर सुख की अनुभूति जगाती है।

'ऊधौ! मन माने की बात

जरत पतंग दीप में जैसे, औ फिरि - फिरि लपटात

मधुप करत घर कोरि काठ में बँधत कमल के पात'

इसप्रकार गोपी - कृष्ण एवं राधा - कृष्ण की प्रेमाभक्ति को केंद्र में रचे गए काव्य आनंद की पराकाष्ठा का उत्तम उदाहरण बन कर उभरते हैं।

साहित्य में संगीत (कलापक्ष अथवा अभिव्यक्तिपक्ष)

कृष्णभक्तिकालीन कवियों की रचनाओं में वात्सल्य और माधुर्य के साथ - साथ दास्य, सख्य और रिपु भावों की भक्ति के आधार पर समस्त प्रकार की भक्ति की प्रधानता रही है। मन को आह्लादित करने वाले महत्वपूर्ण भावों से लित इस काल का साहित्य संगीतात्मकता (*musical*) की समस्त कलाबाजियों से लबरेज़ है।

'मैया मोरी मैं नहीं माखन खायो...

मैं बालक बहियन को छोडो, छिको केहि विधि पायो,

ग्वाल बाल सब बैर परे हैं, बरबस मुख लपटायो,

तू जननी मन की अति भोरी इनके कहे पतियायो,

मैया मोरी.....'

इसप्रकार सगुण भक्तिधारा और उनमें भी विशेषकर कृष्णभक्ति काव्य में संगीत की शास्त्रीयता का पूर्णतः पालन किया गया है। साहित्य में संगीत (*Music is inherent in literature*) की संकल्पना श्रोताओं को कम से कम समय में तनाव मुक्त कर भीतर तक आह्लादित कर देती है।

निष्कर्ष

कुलमिलाकर कहें तो भक्तिकालीन साहित्य अपने में निहित भाव, तत्व, उद्देश्य, कला, संगीत के आधार पर अनुभूति - अभिव्यक्ति के समस्त पक्षों से आनंद की प्राप्ति करता है। भक्तिकालीन साहित्य में गोता लगाने वाला व्यक्ति निश्चित ही हर प्रकार के तनाव, निराशा, अवसाद व कुंठा के घेरों से बाहर निकल कर अपने आप को आनंद की अनुभूति करा पाता है। भक्ति साहित्य से मिलने वाले इस आनंद का केंद्रीय भाव स्थिर है अतः इसमें डूबना आनंद के महासागर में गोता लगाने के बराबर है। इसी नाते भक्तिकालीन युग को साहित्य का स्वर्णयुग माना गया है। बाबू श्याम सुंदर दास ने इस युग के कवियों (विशेष कर अष्टछाप के कवियों) को हिन्दी साहित्य का कंठमाल कहा है। इस काल के साहित्य में आत्मा की पिपासा को शांत करने की अद्भुत शक्ति है। इन्हीं कारणों से भक्ति साहित्य 'स्वान्तः सुखाय' होते हुए भी 'सर्वांतः सुखाय' सिद्ध हुआ है। भावपक्ष और कलापक्ष दोनों ही दृष्टि से यह सर्वोच्च है। विस्तार और व्यापकता तथा उद्देश्य और सार के आधार पर भक्तिकालीन साहित्य निःसंदेह उच्चकोटि का साहित्य कहा जा सकता है।

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ABOUT THE BOOK

The central theme of this monograph is Pursuit of Happiness: The Path of Philosophy and Counselling. The monograph is an attempt to brainstorm, revisit and innovate different techniques rooted in Philosophy and Counselling that may help to make meaning of life.

There are thirty-two research papers included in the monograph that explore and elaborate four major themes, viz. - Happiness and Spirituality; Pathways to Happiness and Well-being; Happiness in Everyday Spheres; and Life, Happiness and Everything In-between. It also consists valuable contributions from veterans in the field of Philosophy, including Dr. Pradeep Gokhale and Dr. Michael Schulz.



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