

Ph.D. Research Summary

Philosophical Analysis and Measures of Ānanda

1.0 Background

In every culture and tradition, eminent persons analyze ānanda and expound the theory as well as attainment methods in their way. It's a common phenomenon on which an endless discussion of scholars and philosophers can be found. Especially the Indian philosophical tradition deals with this issue very deeply. The concept of life purpose or the ultimate goal is represented by various terms such as mokṣa, Mukti, Kaivalya, Nirvāṇa, and Param pada, etc. All these terms indicate the everlasting and ultimate ānanda free from all the sufferings and lacking's.

The present rising interest in the ānanda in the psychology, planning, and economics create, this study aims to analyze the philosophy of ānanda in vedānta and yoga school of thought and identify the measurable factors of ānanda. Additional to this it aimed to develop a ānanda scale specifically for the peoples of India in an indigenous way.

In this present work research deals with some basic questions such as what is ānanda? Can ānanda define? Are there any levels of the ānanda? Can measurement of the ānanda level be possible using modern tools? All these questions were tried to resolve in this thesis. This is an initial work that further flourished into further research works for the final answer for the above-described questions.

Additional to this, the scholars tried to interpret the philosophy of ānanda from different perspectives ranging from materialistic to spiritual views. Although it's a very famous concept yet many aspects of the ānanda have to be discussed and many important concepts sought to be established. This helps mankind to decide and achieve the purpose of life.

2.0 Objectives of The Study

1. Elaborated the philosophy of ānanda with special reference to Taittirīya Upanishad.
2. Analyze ānanda in the present social context.
3. Compile factors responsible for generation, positive and negative impact on ānanda.
4. Design a ānanda scale and index representing the holistic domain of ānanda.

The objective of the present research work is to analyze the philosophy of ānanda mentioned in the Patanjali yoga sutra and Upanishads. Additional to this extracting the factors mentioned in yoga and Vedanta philosophy in the form of generating and decreasing factors for ānanda.

Hereafter develop an ānanda scale based upon these factors and create a ānanda index as per SES (Socioeconomic Status), education, and urban-rural habitat.

3.0 Adopted Research Methodology

The relevant literature related to the measure construction especially on the Indian concept was reviewed to get a better understanding. Hereafter Upanishads and Patanjali yoga sutra were studied in depth for the philosophical analysis of the concept of ānanda hidden within. It helps to analyses ānanda dimensions and levels that are described in the wisdom Indian literature. Along with this, the generating and negative factors were extracted from both philosophies. Ānanda scale was constructed based upon these factors and it was pilot studied on the 500 samples of Raisen and Bhopal district of Madhya Pradesh.

The impact of social desirability is high in the usual psychometric tools; hence force choice rating scale method was chosen to construct the measure as faking of the responses was difficult. Here the subjects had already available several choices and one has to decide the most suitable among them.

4.0 Major Literary Finding of the Research

The Taittirīya upaniṣad dedicates its two chapters (vallī) to explain the nature and the measures of the ānanda. This ānanda leads from the sensual pleasure to the highest spiritual Brahmānaṃda. Upaniṣad recognizes the god itself as ānanda, (Rasovaisaḥ | TU 2.8). It entails that the minute joy we feel in day-to-day life is the tiny particle experience of the infinite ānanda of the deity. Further, it identifies the nature of the human ānanda and its components. This elaboration starts with the investigation of the nature of ānanda.

To measure the level of ānanda makes the unit of a young person differ from the other theological tradition that makes the unit of the joy of heaven. This is the upper limit of the human ānanda that starts from carnal pleasure. This human ānanda unit is further processed until Brahmānaṃda. These six factors help to determine the constant one unit of human ānanda.

1. Youngness
2. Goodness
3. Education
4. Hope and Inspiration
5. The firmness of mind and Purpose
6. The wealth of the Earth

For the study of ānanda scientifically, seers conceptualized that it would be helpful actually to measure ānanda, hence there should be a basic unit of ānanda. The Upanishad would then construct a hierarchical model known as brahmānanda of the maximum human ānanda. The Upanishad talks of a truly cosmic ascending ladder of Loka. When one goes up to the higher Loka, ānanda is multiplied at each level by a hundred times. In the highest Loka, ānanda is millions and billions of times greater than the maximum of human ānanda!

On the other hand, yoga is a practical philosophy that is used for centuries to get the ultimate ānanda which starts from the manah prasādam and ends with the state of Kaivalya.

In the Patanjali yoga sutra, the description of Ānanda was firstly found in the first chapter known as Samādhi pāda. It is described as part of the Samādhi. After getting the realization of the subtle reality, in the same support when the mind climbs above the step connected with the svicāra.

The upsurge of satva creates a special pleasure known as hlādaḥ. Hlādaḥ means ‘possessing happiness’ that belongs to the class of the senses. Thus, because of taking on the form of the senses, the direct perception of the sense organs of the mind is ‘ānanda’. It is called ānanda because it has ānanda as its object.

Ānanda is also related to the development of consciousness too. At the lower level of consciousness, the functions of consciousness are always dual- either pleasure or pain alternated. This pleasure and pain are due to the consciousness functioning as Chitta.

According to Patañjali, the result of good and bad karmas gives their result in the form of the experience of Sukha and Duḥkha (Yoga Sutra 2.14). The sukha is not the Bhoga of the senses rather than it is the dilution of the desires. As already, mention that the Bhoga cannot satisfy the need of ānanda likewise butter in the fire. The desires are the root of Duḥkha. Removal of desire is the source of ānanda. Hence, the satisfaction of the sādḥaka plays an important role.

The yoga Philosophy believes that the common human situations are in a sea of suffering and liberation consist in swimming to the shore of ānanda. Patañjali describes in 2.15 {those who know, all are suffering (For them)} however, suffering is not absolute, unchangeable situation. It can be fixed by removing the covering of avidyā and the realization of consciousness.

5.0 Findings of The Measurement (Ānanda Scale)

This is a unique scale based upon the factors extracted from the knowledge treasure of Indian philosophy; Vedanta and Yoga- the two most prominent philosophies. Here in this scale the five generating and five decreasing factors were selected from the table of the factors responsible for generation, positive and negative impact on ānanda.

Again, this single factor is measure practically with the help of a 0-4 five-point scale. Here zero shows the minimum value of the factor while 4 shows the maximum value. This will calculate in the same way according to the numbers. This will randomize with the recommendation of the subject expert for clear and easy scoring. The language of the scale is Hindi, as it will apply to the population whose mother tongue is Hindi.

5.1 Factors Considered for Scale

Among the factors further divided into generating, and decreasing factors extracted from the Vedanta and yoga philosophy. Here the only factors included are practical, measurable, and understandable by the common people.

The ānanda scale was administered on a sample of 500 in two districts of Madhya Pradesh named Raisen and Bhopal (Urban and Rural areas).

5.2 Psychometric Properties of scale

After conducting a pilot study statistical analysis were done with the help of SPSS software. The mean and SD (Standard deviation) are as follows-

Mean	Variance	S.D.	No. of Items
40.15	39.186	6.260	20

Table 1: Ānanda Scale Statistics.

A. Reliability

Reliability concerns the extent to which measurements are consistent and repeatable. Thus, a highly reliable measure does not fluctuate greatly because of random errors.

Sr. No.	Method of Reliability	Samples	Items	Reliability
1	Cronbach alpha	500	20	.741
2	Guttman Split Half	500	20	.747

Table 1: Reliability of Ānanda Scale.

B. Validity

Validity can be defined as the truthfulness of the scale. In standard terms, it defines as, “Validity in behavioral measures refers to how well the instrument measures the construct it says it is measuring”.

1. Content Validity

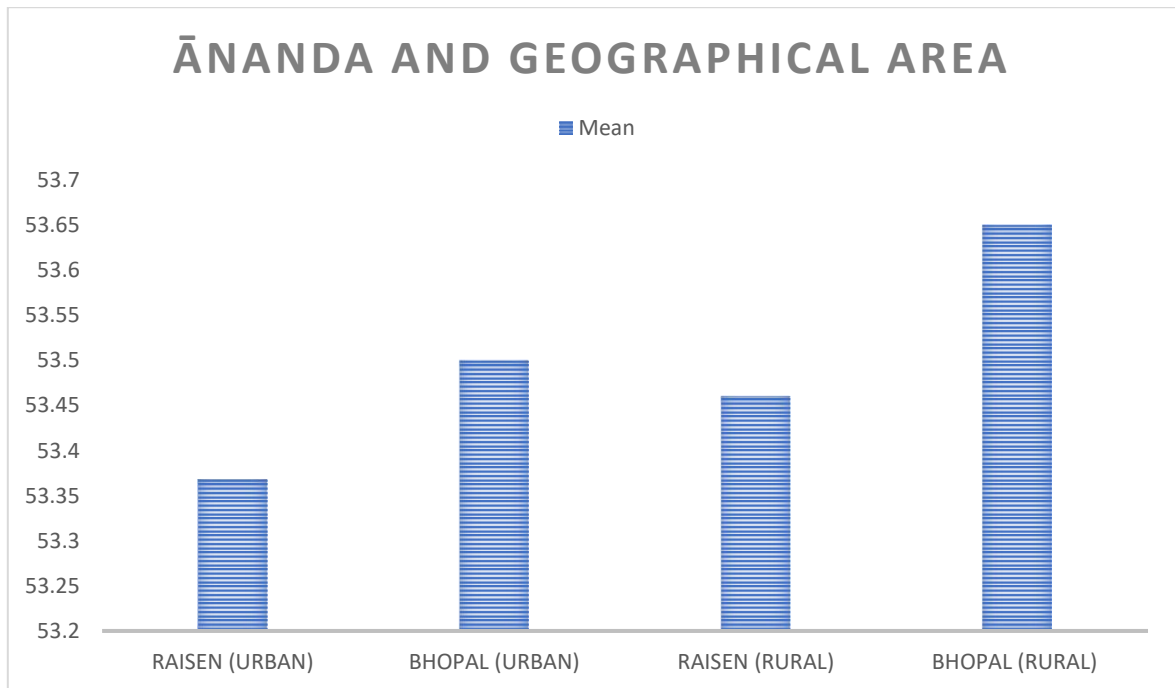
Concerning the theoretical foundation of the items, it can be concluded that content validity is inherent in this scale.

2. Face validity

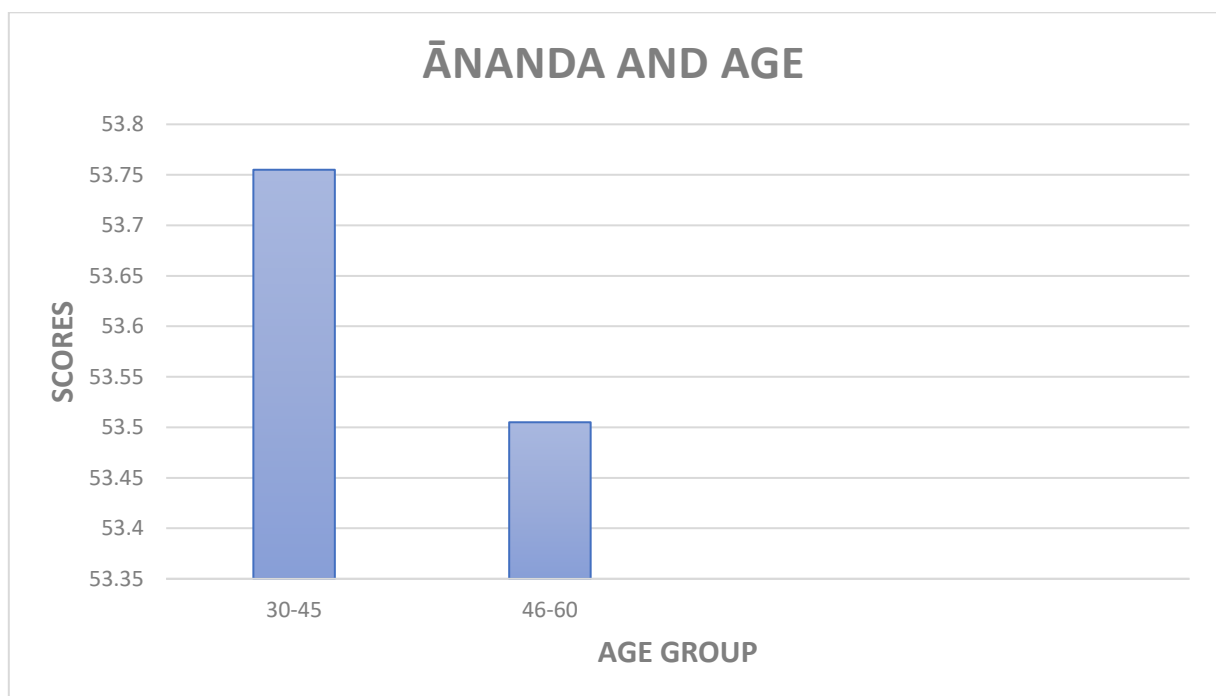
It has been confirmed by the experts related to philosophy, psychology, and the yoga field that this scale contains face validity.

The researcher was unable to establish any other type of validity as there are no tools available regarding ānanda. Therefore, it was not compared with other scales to establish other types of validities.

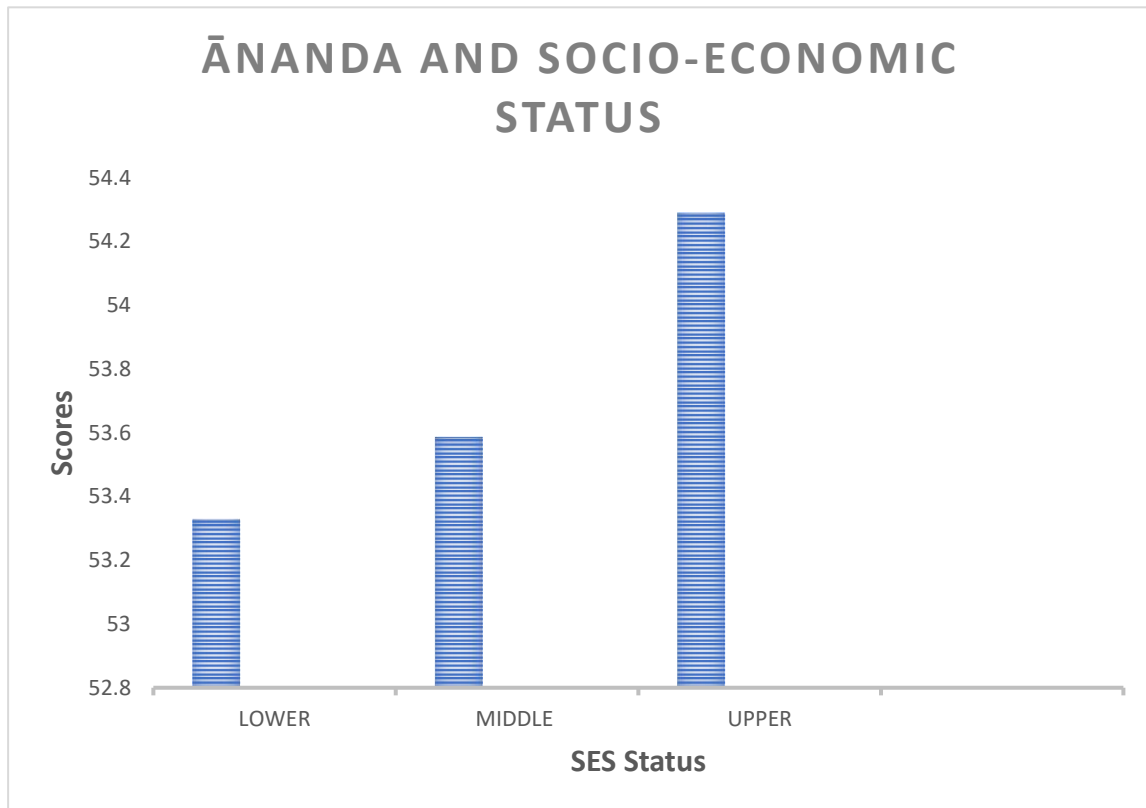
6.0 Ānanda Index



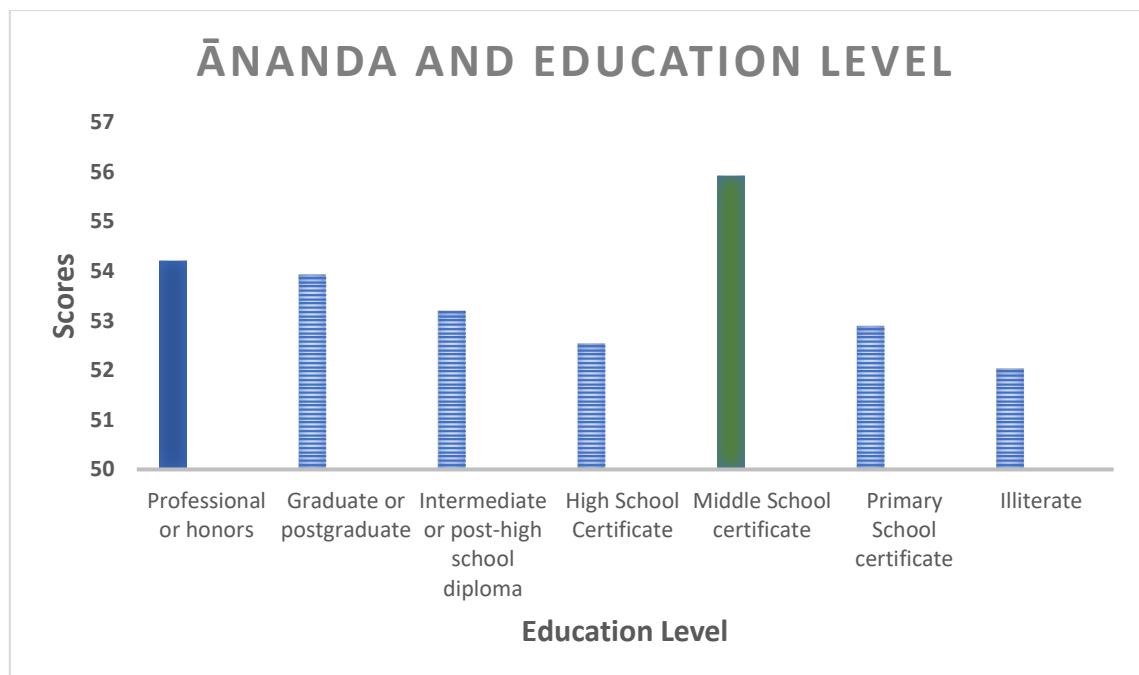
Graph 1: Scores on ānanda index as per the geographical area



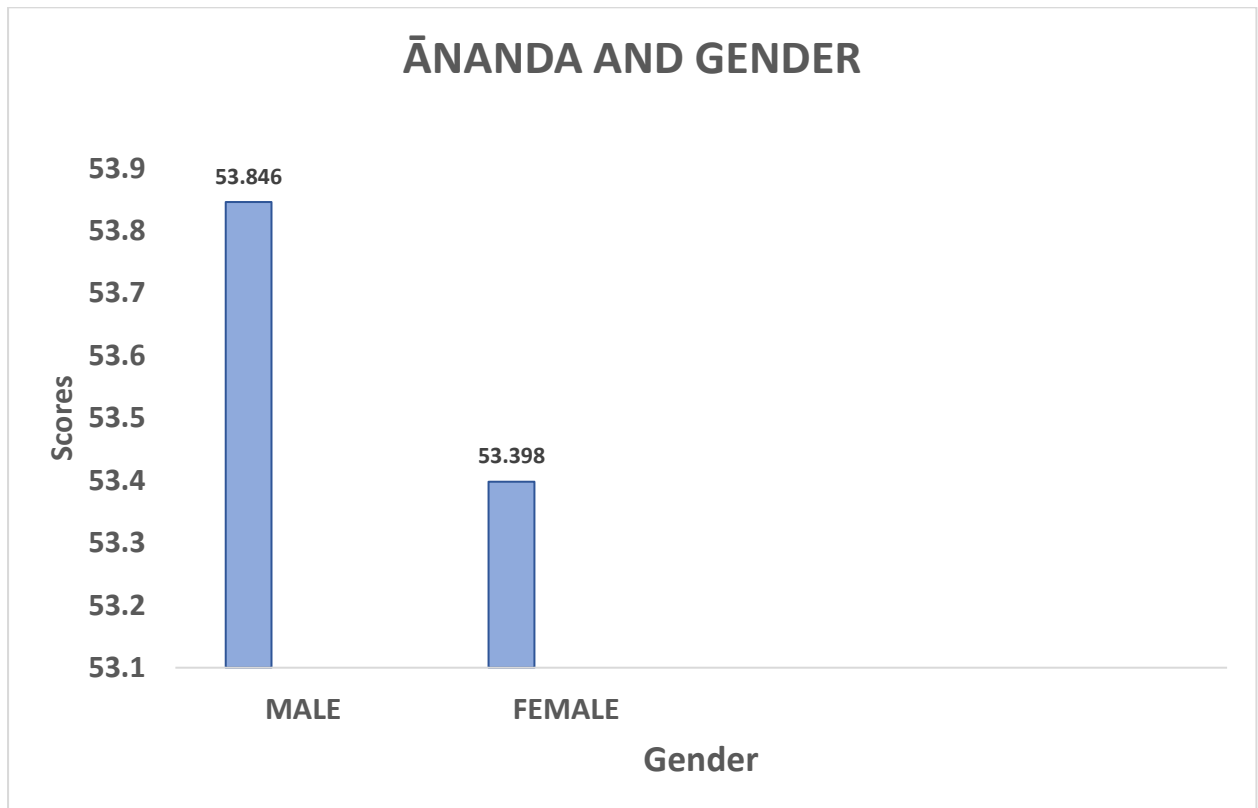
Graph 2: Scores on ānanda index as per Age



Graph 3: Scores on ānanda index as per SES status



Graph 4: Scores on ānanda index as per education level



Graph 5: Scores on ānanda index as per Gender

Conclusion

The present study fills a significant gap in the indigenous concept of ānanda. First, this is based upon the ancient wisdom of the Upanishads and the yoga sutra. The current study includes various strengths as it is based upon the ancient wisdom of the Indian sages. The most notable strength of this study is a philosophical analysis along with the identification of the factors affecting ānanda as generating, positive and negative factors. This study also creates measures based upon these factors in the form of the ānanda scale. Additional to this, it was also administered to the 500 samples at Raisen and Bhopal district of Madhya Pradesh state. After the analysis, the results show this scale contains good psychometric properties as offers internal consistency and reliability.

At last, the present study is an attempt to extract the scattered concept of ānanda resides in the yoga sutra and Upanishadic literature. Further, it also provides measures of ānanda based upon the factors. This research is also useful for further research in this research area. It is also helpful to be utilized as a development assessment measure for the government and social organizations.

Philosophical Analysis and Measures of Ānanda

A Thesis Submitted
Towards the Fulfillment of
Doctor of Philosophy (Yoga)



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2021

DECLARATION BY THE CANDIDATE

I hereby declare that the research work done on the topic “**Philosophical Analysis and Measures of Ānanda**” is my own research work conducted under the supervision of **Dr. Upendra Babu Khatri**, Assistant Professor (Supervisor) at Department of Yoga and Ayurveda, Sanchi University of Buddhist-Indic Studies, Sanchi (M.P.) India, for the award of the degree of Doctor of Philosophy in Yoga.

I further declare that to the best of my knowledge the thesis does not contain any part of any work which has been submitted for the award of any degree either in this University or in any other University/Deemed University without proper citation.

Besides this–

1. I have successfully completed the Course work of one semester as per UGC-Regulation 2018 norms.
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CERTIFICATE OF THE SUPERVISOR

This is to certify that the work entitled, “**Philosophical Analysis and Measures of Ānanda**” is a piece of research work done by **Mr. Lokesh Choudhary** under my guidance and supervision in the Department of Yoga and Ayurveda, Sanchi University of Buddhist-Indic Studies, Sanchi (M.P.) India.

To the best of my knowledge and belief the thesis:

1. Embodies the work of the candidate himself.
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Ānanda is the natural crave of every organism and is a matter of concern for humanity for centuries. During the study of the Upanishads and yoga sutras, the concept of ānanda attract attention. This desire to study becomes more powerful with the time being. As the new questions arise such as what is ānanda? Can we define it? Are certain factors which impact ānanda? Can we measure it by any tool? all these questions produce intensive curiosity in me hence I choose this topic for the Ph.D. Research.

I feel that very few attempts were made on the ānanda mīmāṃsā of Vedanta in the present era. In addition to his philosophy of yoga is a vast ocean consisting of countless gems of knowledge about ānanda and its attainment methods. This research work is a humble attempt to reveal the sacred wisdom of yoga and Vedanta.

It was the earnest desire to work on the topic related to the deep concepts of yoga philosophy. Personally, as well as professionally, this research work elevates the consciousness and refines the point of view about life. The entire research process reveals the new secrets of human life and paradoxical situations. During this exciting and rigorous journey, I interacted with the many scholars and pious personalities, which helps me to sustain my interest and dedication to the research work. I learn a lot and feel updated every day during the study. I feel obliged to everyone who supports directly and indirectly in this research work.

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TRANSLITERATION SCHEME

Vowels and Marks

a -अ	ā- आ	i- इ	ī- ई	u- उ	ū- ऊ
ṛ- ऋ	ṛī- ॠ	ḷ- ऌ	ḷī- ॡ	e-ए	ai-ऐ
o-ओ	au-औ	aṁ-अं	aḥ-अः	aṁ-अँ	

Consonants

k-क	kh-ख	g-ग	gh-घ	ṅ-ङ
c-च	ch-छ	j-ज	jh-झ	ñ-ञ
ṭ-ट	ṭh-ठ	ḍ-ड	ḍh-ढ	ṇ-ण
t-त	th-थ	d-द	dh-ध	n-न
p-प	ph-फ	b-ब	bh-भ	m-म

Other Consonants

y-य	r-र	l-ल	v-व
ś-श	ṣ-ष	s-स	h-ह

Conjunct Consonants

kṣ-क्ष	tra-त्र	jñ-ज्ञ
--------	---------	--------

Symbols and Punctuation

om-ॐ	'- ऽ
------	------

Numbers

0-०	1-१	2-२	3-३	4-४
5-५	6-६	7-७	8-८	9-९

ABBREVIATIONS

AU- aitareya upaniṣad

BG- Bhagwad Gītā

BS- brahma sūtra

BU- Bṛhadāraṇyaka Upaniṣad

CU- Chāndogya upaniṣad

GDS- gītā dhyāna śloka

KB- kauṣītaki brāhmaṇa

KU- kaṭha upaniṣad

KeU- kena upaniṣad

KaiU- kaivalya upaniṣad

IU- īśa upaniṣad

Fc- Force choice

MU- Māṇḍūkya upaniṣad

MuU- Muṇḍaka upaniṣad

MkU- Muktikā upaniṣad

MK- māṇḍūkya kārīkā

MtrU- maitreya upaniṣad

MB- mahābhārata

MP- maṇiprabhā

Pd- paṃcadaśī

PYS- patañjali yoga sūtra

SB- śaṃkara bhāṣya

SBP- śrīmad bhagavad purāṇa

SES- Socio-economic Status

SU- śvetāśvatara upaniṣad

TU- Taittirīya upaniṣad

TV- Tattva vaiśārādī

TB- Taittirīyabrahman

TA- Taittirīya āraṇyaka

VB- vyāsa bhāṣya

VC- viveka cūḍāmaṇi

VS- vairāgya śataka

VSa- vedānta sāra

YV- yoga vārtika

VYYS- vṛhada yogī yājñavalkya smṛti

1.1 Background

sarve santu sukhinaha, sarve santu nirāmaya,

sarve bhadraṇi pashyantu, mā kaschid dukhabhāgbhavet ||

*Let everyone be happy, let everyone be healthy, let everyone perceive good,
and let not anyone suffer from pain.*

The Indian tradition has recognized the intense natural desire of all human beings to be happy at every step and in every aspect of life. This prayer (Let all people be happy) demonstrates the collective ideal of the Indian mind that happiness and health are desired not only for oneself but for everyone on the earth. These holy words are chanted by everyone, every day in India, praying to the Almighty for the ānanda in life. It shows how important is ānanda in an individual life; that is why the ordinary being prays for the ānanda instead of wealth or any other things from the Almighty.

The whole activities, including crave for better employment, more sensual pleasure and comfort, the desire for name, fame, power, etc. are accumulated to get the ānanda. This whole thing derived from one basic instinct is to attain ānanda. It is the natural urge waves the whole life around it and makes ānanda a common goal of humanity without the difference of religion and culture. Hence acquire of ānanda is universal.

The most striking feature of living beings is their innate desire for happiness. This desire, springing from the innermost recesses of every living being, is the motivating power behind all their actions (Bh.V. Nageshwar, 2000, p. 1). Every being is in search of ānanda, but everyone gets to suffer as a result of searching. Henceforth everyone is targeting another and thinks that another one is getting ānanda. The poor think that the wealthy persons are in the ānanda state due to the abundance of resources, while the rich think that the poor are stress-free, so they are in ānanda.

Guru Nanak says very accurately that the whole world is suffering-

“nanak dukhiya sab sansar, se sukhiya jis nam adhar” (www.quotes.wiki, 2019).

“In pain, O Nanak, creatures all remain yet happy they whom Nam is sustained.”

(Singh H. M., 1939, p. 67)

Everyone experiences this state of ānanda once in life, but it cannot sustain in the typical day-to-day life. It is quite different from the sensual pleasure or the accomplishment of the wishes. All these pleasures and wishes fall under the umbrella term of Sanskrit 'Sukha'. Although the sukha refers to a synonym of pleasures related to the body while ānanda is mental and spiritual attainment beyond the boundary of sukha. Sukha came and dissolved means impermanent while the ānanda is constant and stays for a relatively long duration.

The pleasure-seeking tendency of humans motivates the individual for survival in this world as well as the accumulation of wealth. The thirst to get ānanda is as old as humanity, even those found in every creature equally. Every enlightened and thoughtful person solves this mystery in its unique way, surpassed the limitations of the cultural and geographical boundaries. The body is considered as an instrument to achieve abhyudaya (delights of social existence), and niḥśreyasa (spiritual emancipation).

Whatever an individual wants, he cannot accumulate all those things that become the medium of sensual pleasure; hence it is essential to establish control of the will of the senses. At this point, yoga techniques perform an essential role to control and directing willpower. The firm will power is indeed essential because it gives direction to life, but uncontrollable desires inevitably create one's life hard. So, it is essential here to direct the desires by practicing yoga and becomes somehow discipline and introverted in search of true ānanda residing within.

The nature of ānanda has always been a debatable topic from its origin among scholars and researchers. The conceptualization of ānanda is ranging from the sensual pleasure to the transcendental stage of Samadhi in Indian thought tradition.

The recent contemporary evolution of positive psychology, a newly emerging branch of psychology again, makes this topic the center point of the discussion on the development of humanity in a positive direction. This branch also attempts to define the happiness of an individual from various perspectives and cultures. It also tries to construct objective measures on the obtained observation.

The emergence of positive psychology is a symbol of value crisis in western society as human potential is not utilized in the correct direction (Kumar S. K., 2006). This branch aims "To catalyze a change in the focus of psychology from preoccupation only with repairing the worst things in life to building positive qualities" (Seligman, 2000).

Conducting researches regarding happiness, well-being, and the optimal functioning of an individual are the key concerns of Positive Psychology. The perspective of Vedanta and yoga is very different from the contemporary western point of view, in which happiness is divided into two categories- ‘Hedonic’ and ‘Eudemonic’ concepts. Here the hedonics refers to sensual pleasure while Eudemonic means meaningful life.

These concepts are applicable in the western cultural context, but these are limited to bio-psycho-social aspects of the human being, while both Yoga and Vedanta approach the dimension of consciousness by surpassing the gross aspect of human nature as both philosophies believe that the human existence spreads in three bodies i.e., Gross, Subtle and Causal body (Ghaligi, 2012, p. 8).

The senses have tended to search ānanda outwards. The eyes want to see the pleasurable scenes; ears want to hear sweet songs, but when an individual achieves those things, the feeling of pleasure has occurred for some time that dissolves in a fraction of time, and another desire appears. If unsuccessful in getting a thing or missed, then the state of sorrow occurs. It is the normal cycle; Kaṭha upaniṣad stated that this is due to the outward opening of the senses as follows: They (Senses) experience outwards rather than inward (*tasmātparāṇpaśyati nāntarātmā* | KU 2.1.1). The Realization of the self through knowledge of Vedanta and practice of yoga turns these senses inward where the source of ultimate ānanda is present.

In Indian conceptualization, Upanishads concentrate upon self-knowledge and recognize it as the only source of ultimate ānanda. The seers understand in a prolonged Samadhi state that knowledge about the permanent (Satya) and eternal (Nitya) can attain the state of ānanda. The pleasures of the senses are momentary (kṣaṇika), impermanent (Anitya) in nature, so the wise person should not be engaged with the temporary ānanda. The distinctive quality of the mind termed as ‘nitya anitya vastu viveka’ helps an individual to differentiate between the real, permanent truth (Nitya) and impermanent false truth (Anitya).

1.2 Present consequences

sukhaṃ mā bhūyād duḥkham mā bhūḥ ।

I will get sukha and keep away from the duḥkha.

This craving for ānanda is common to the whole of humankind. Whatever the person does, the fundamental motivation behind is to seek ānanda. This ānanda is the primary source of the activation of this world. In the present era, scientific and resourceful development is at the highest rate, i.e., literacy rate, income per capita, food production, etc. is increasing day by day, but greediness, stress, and dissatisfaction also elevated at the same rate too.

There is something that lacks in the storm of physical development created through the technological boom. Now life is full of boredom and violence, and then it can be concluded that life is not ānandamaya; rather than this now, life becomes duḥkhamaya (full of suffering). This fact can easily extract from the increasing rate of suicides in the last decades.

At present, materialistic development does not satisfy crave in wealthy countries as mental chaos is at a very high rate. The report named 'In the Shadow of Happiness. A Special Report' published on the policies decided by the Nordic Council of Ministers, an inter-parliamentary group that included representatives from Denmark, Finland, Iceland, Norway, Sweden, as well as several autonomous islands. This claims that these countries are also struggling for these countries as there is also a group present with a high level of suffering (Andreasson, 2018).

Even in the happier countries, especially in the Nordic countries, there is a strong correlation between happiness and suicide rate (Happier countries are more suicidal-a look at the world happiness report and suicide, 2019). Along with it, happier countries such as Denmark, Finland, Norway, Sweden are also suffering from a high rate of depression, stress, addiction, high levels of loneliness among youth, and suicide (Nordic countries' 'happy' reputation masks sadness of young, says report, 2018).

On the other hand, the research shows that the increment in economic prosperity helps the poor to gather the essential requirements of life, such as home, food, and shelter (Diener E. &, 2000, p. 185), but unable to impact significantly upon the level of happiness of an individual above a certain level (Easterlin R. , 1974).

Famous psychologist of the twentieth century Coleman (1976) rightly remarked, "The seventeenth century has been called the Age of Enlightenment; the eighteenth, the Age of Reason; the nineteenth, the Age of Progress; and the twentieth, the Age of Anxiety." (Coleman, 1976).

Recently with Bhutan's initiative in the form of Gross National Happiness and increasing the rate of harmful events for humanity occurrence rapidly oblige the whole world to rethink again about the direction of the development and the policies that implemented for the welfare of the ordinary people, but at the grass-root level, all these are in vain. The economic situation is rapidly growing, but the problem, especially psychosomatic problems, are also grasping humanity. Now, this is the need of the hour to redefine the path of development and change public policies, according to it, which can make ordinary people happy. This ānanda can only derive from the human itself.

The rapid advancement in science and technology makes life easier and more pleasurable, but the problems of life have also increased manifold (Bh.V. Nageshwar, 2000, p. 2). The pleasure of the senses has been just an interval between two pains. This sensual pleasure is always followed by sorrow. Hence, now it is critical to understand the fundamental problem of life and direct the mind to solve them. It will open up the spring of deep satisfaction and enjoyment in human life.

The problems occurring in the present are generated due to one common reason is that the thirst of ānanda can be satisfied by making money, so the whole world is concentrating upon the sources of money. No doubt, money can be a medium of a satisfying life, but thinking can be hazardous that only money can buy happiness. This focus upon the merely economic growth results from a disaster. Now even the economist rejects the criteria of development as income. They included some other parameters including the expectant life, education, and women empowerment.

Now in the developing world, there are various measures to assess the development rate and direction so that planning becomes useful for ordinary people. The prominent development measure is G.D.P. (Gross Domestic Production). It merely measures the economic development of the state or a country.

At present, it is recognized that merely GDP cannot be a reliable parameter of development, but surely it measures only economic growth. Hence, now it is crucial to develop the new indigenous parameters of the development, which should be value-based, and it consists of the ordinary people's happiness. Various economists tried to develop HDI (Human Development Index), where they include some other essential aspects such as facilities of education, medical facilities, and female liberty, etc. However, this is not enough for the attainment of ānanda.

Through the happiness report and awareness about wellbeing, now the whole world recognizes that it is the time when they must have to introduce values in the development measures and direct the ordinary peoples to attain ānanda in their own life. Besides, they are responsible for awareness and train the citizens about wellbeing and its aspects.

In this series, the vital initiation was done by Bhutan by developing the GNH (Gross National Happiness) Index in 2010 by the Centre for Bhutan Studies and GNH Research. This initiative's details will be discussed further in the review of the literature chapter.

1.3 Research Gaps

For this research study, the researcher finds that there is a broad gap related to the existing knowledge about the concept of ānanda and its philosophical analysis in yoga and Vedanta philosophy as well as factors (Generating, Positive and Negative) and their measures through the tool. These research gaps are described as follows-

1. There were few research studies done on Indian psychological concepts, especially related to the Yoga domain. The uniqueness of the yoga tradition is that the practical module is also embedded along with the conceptualized framework.
2. Geographical position and the local culture also perform an essential role in the psychological state. Hence, the concept of wellbeing is missing from the indigenous point of view in Indian circumstances.
3. The present researches on well-being is factored by the response given by the subject-based measures, while the Indian literature shows that the universal factors of ānanda also exist despite race, culture, and religion. These are measurable one as it provides measurable symptoms for the subjective experience.

4. The objective measures based on the concepts of yoga sutra are missing, primarily related to the wellbeing of an individual. Yoga deals with the mind effectively, and there is the existence of a particular branch termed as 'Raja Yoga'.

5. Ānanda is multidimensional and very well versed in ancient Indian literature, but most of the researches was done from the materialistic angle of view and neglected the spiritual existence of the being, which is an essential aspect of the human.

An essential contribution of this research to academia is that it addresses the philosophical analysis from both Yoga and Vedanta philosophy's point of view. Additional to this, the research work also identifies the factors related to ānanda and evolves the objective measures.

1.4 Research Question

The main research questions of this research work are:

- 1. What is the philosophical analysis of ānanda done in Vedanta and Yoga philosophy?**
- 2. Is there any affecting factor that can be measured objectively in the form of the ānanda scale?**

To answer above mentioned questions, the following sub-questions were explored:

- ❖ What is the concept of the ānanda and its sources?
- ❖ Is ānanda depends upon certain generating as well as positive and negative factors?
- ❖ Are ānanda correlates with the social contexts?

1.5 Statement of the Problem and Hypothesis

Philosophical Analysis of Ānanda And Construction of the Ānanda Scale

Hypothesis

The Characteristics or values are given in the Upanishads, and the Patanjali yoga sutra is significantly related to the state of ānanda.

1.6 Aims and Objectives

The objective of the present research study is to explore the concept of ānanda in the two foremost philosophical schools of Indian philosophical traditions known as Vedanta and Yoga. It also focuses on the construction of objective measures to the subjective concept.

The main objectives of the present study are-

1. Elaborate on the philosophy of ānanda with special reference to Taittirīya Upanishad.
2. Analyze ānanda in the present social context.
3. Compile factors responsible for the generation, positive, and negative impact.
4. Design a ānanda scale and index representing the holistic domain of ānanda.

1.7 Study Type

The Analytical research design will be used, followed by the pilot study using the survey research method in the two districts (Raisen & Bhopal) of Madhya Pradesh state of India.

1.8 Relevance of the study

Present research work starts with the clarification of the philosophical dilemma of ānanda under the Philosophical analysis of ānanda. The term ‘philosophical analysis’ refers to that methodology in which the concept was broken down into several small parts and analyze individually as well as combinedly. It is also known as content analysis. This analysis was done on a different basis ranging from the formation of the sentences to the psychological phenomena (Foley, 1999). It mainly aims to gain knowledge or a better understanding of the concept of a particular philosophical concept.

Now humankind working in search of life on other planets, but ruining the environment of the earth. Now, this living planet is inappropriate for healthy living conditions. What a lack of vision the whole world is facing today? Now all the thinkers and activists are serious about these concerns. Peoples have different opinions about the attainment of ānanda. Some think that it can be obtained by pleasing the senses or by making a personal gain at the expense of the other one, while in contrast, other people find ānanda in sacrificing all their belongings for the betterment of society.

Mostly the conventional thinking is that physical betterment is a developing state. Likewise, the typical person, denotes the sensual pleasure is ānanda, so this sensual pleasure becomes the primary target of the present generation. It includes palatial buildings, power, prestige, fame, or a good standard of life, etc. However, the people who achieved all these things are also found unrest and remain dissatisfied, which a common man desire (Bh.V. Nageshwar, 2000, p. 1). The illuminating example of this is Gautama Buddha, who becomes a monk by the renunciation of the palace, a handsome child, the kingdom, and a loving wife. Another good example occurs in the Katha Upanishad, where the small boy Nachiketa gets three boons from the lord of death, Yama.

Where the Yama offered, “Ask for the cattle, elephants, horses, wealth, sons and grandsons” or “you may seek to satisfy all those desires which are difficult to enjoy in the three worlds.” Nevertheless, Nachiketa replies that all those momentary things cannot provide everlasting joy. An unknown philosopher well said, “it is hard to get ānanda from inside, but it is impossible to get from outside.”

Now it is essential to replace the habitual thought pattern of persons with spiritual thoughts. Earth can survive only in the shelter of the Upanishads. It is the time when every being has to redefine the purpose of life, control the desires of the Manas, directs the willpower on the righteous path; otherwise, there will be a disaster. That is why Indian sages and seers always emphasized spirituality as it is the innate nature of an individual as well as the path of the ultimate ānanda (Agrawal, 2019, p. 3).

Ānanda is not outside; it is inside; it is inexperienced. Attachment, ambitions, jealousy, competition cannot provide ānanda to humans. Wealth is for the help of a needy one; this cannot be used for the expression of the importance of someone's ego satisfaction. Jesus Christ wonderfully said to his devotees, "Truly, I say to you, it is hard for a rich man to enter the kingdom of heaven. Again, I say to you; it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." (Wood I. F., 1909).

All outer religious structures and external rituals may be appearing contradictory to each other, but the inner spirit of all religions is one- Self-realization or attainment of ānanda. This search surpassed the limits of the caste, communities, regions, and countries. Muslim mystics of the Sufi tradition of Persia and India are also dedicated to research on ānanda. They are often used to terms such as ‘vaidfana,’ ‘thoud’ and ‘Ana al-Haq’ (I am the Truth i.e., God). These terms suggest that the recital is in the state of ānanda (Tiliouine, 2014).

Whatever the work any person does, there has been a job helping others or kidnapping, etc. in the last person to get results and with the resultant person to acquire ānanda. So, it can be interpreted that it is the ultimate motivation for human life. In contrast, every success or achievement does not create ānanda in an individual; after one level of achievement, the person gets a new aim; the next level to achieve. This cycle goes through a whole life that shows that success or development (physical) can cause ānanda for a limited period only. It is merely a reflection of ānanda (ānaṃdābhāsa).

The relative pleasure is the particular manifestation of the modicum of the ānanda caused by the differences in the mental states generated from the interaction of the senses with their subjects (Madhavananda, 1942, p. 208). The attainment of ānanda is correlated with the fulfilment of the wishes or achievements in life, but groundbreaking research in the field of positive psychology and neuroscience has proven that there is no correlation between success and happiness. Whatever the philosophical reality of ānanda, now a day human depends upon the external resources of ānanda.

This angle of view makes a person duḥkhi because, in this world, there is nothing permanent, so the accumulation of the phenomenological things cannot help in the attainment of the Everlast permanent ānanda as mentioned-*Sansara* is unstable, ever-changing (*saṃsaratyasmāditi*) (Bahadur, 2015, p. 205).

The conclusion of modern researches shows that the experience of ānanda is very subjective as its definition and experience are entirely different from each other. This thesis also helps to explain the term ānaṃdābhāsa as the fake experienced ānanda. It can be categorized easily through the benefits to humanity or social welfare. It is similar to Adler’s description of mental wellbeing, where he defines that ‘social welfare is the barometer of the social wellbeing’ (Adler, 1956). This is the barometer of normality and the difference between a useful life and a useless life.

As discussed, ānanda is a very ambiguous term used by every thoughtful person in their manner. In the context of Indian tradition, it refers to various states and mental attitudes too. For example, in the tradition of Bhakti Yoga, the state of ānanda can be acquired only through the dissolving of the self in supreme existence. While in contrast to this, Vedanta believes in the expansion of self to every living and non-living creature termed as Bhūmā. Ānanda can refer to as a state of consciousness, the makeup of positive experience, which is purely independent in terms of person, object, events, or any other external reality.

The central problem of the Upanishads is to search ānanda, the ultimate truth that is also present beyond human life. As in Muṇḍaka upaniṣad, great householder śaunaka approached aṃgirasa saying: “What is that, which being was known, all this becomes known.” (*kasmin nu bhagavovijnatesarvamidamvijnatambhavatiti* | MU 1.1.3.) In addition to this, Chāndogya Upaniṣad says: ‘Brahman alone exists without a second (*ekamevadvitiamBrahma* | CU 6.2.2.).

The spiritual aspect is also important that approach the terms of consciousness (Kumar S. K., 2006). The Indian masters denote generations in search of the ultimate truth, the real source of ānanda. The Upanishads approach this with the explanation of the prime goal of human life. It also describes spiritual models and practices to attain it. Yoga is an excellent example of this. The concept of ānanda is described vastly in ancient literature of India viz. The Vedas, Upanishads, Bhagavad Geeta, Puranas, etc. It defines the indigenous concept of wellbeing and happiness as well as worth living.

Personally, the researcher feels that all the problems that are grasping humanity are philosophical. The pessimistic environment pressurizes an individual to live life according to social standards to achieve ānanda in life.

The actual philosophical analysis of ānanda helps them to get real ānanda according to their innate nature. It also helps to redirect the development process of the nations, at present, they merely focus upon economic growth only. The present research work helps to analyze the factors which can bring ānanda to ordinary people in the light of ancient Indian wisdom. This research work also emphasizes the sorting of specific factors that affect one's ānanda directly, as described in the yoga and Vedanta philosophy. These factors also help an individual to analyze and find out the shortcomings, which are the obstacles in the path of acquiring ānanda.

The philosophical analysis of ānanda provides that the problem lies in the angle of view. As the human existence is not merely limited to the human body, so ānanda can be obtained without sensual pleasure. Miraculous results can be created with a changing attitude. It believes that the body is the chariot, and the self is the master.

Hence, one's primary focus should be the Self rather than merely on the body. The point of view towards life impacts a lot on the ānanda of an individual—the alteration in the attitude towards various concepts such as suffering, a.k.a. duḥkha.

“Happiness does not depend on any external conditions; it is governed by our mental attitude.”

- Dale Carnegie (Scavnicky-Yaekle, 2018)

The researcher motivates to research on the indigenous concept of the ānanda to differ from the current explanations of wellbeing and happiness. Additional to this, the current research work is an effort to excerpt philosophy that is hidden in the scriptures of the Vedanta and yoga. It also tries to explain the ānanda mīmāṃsā systematically. Based on a theoretical framework, the measure will develop in the form of the ordinal scale.

The science and philosophy of yoga are widely accepted not only as a spiritual practice but also as recommended in modern clinical practice too (C., 2011). Hence the researcher aims to extract the concept of ānanda from a practical viewpoint. The gross facets of yoga, such as physical and breathing practice effects, are recognized (Büssing, 2012). At present, it is the need of the hour to implement subtle practices such as meditation and philosophy to cure the duḥkha of humanity.

1.9 Possible Outcomes

The research study's impact and contribution were assessed on the criteria of the possible outcomes. These outcomes are the possible results of the research study. The following outcomes are expected from the present research study-

1. It provides a conceptual framework of ānanda based upon the Indian treasures of wisdom. They aptly define the goal of human life as well as its methods of living happily. It also helps to develop various applications based upon the theory of ānanda.

2. Yoga and Vedanta both contain indigenous concept and their practical methods for the attainment of ānanda. The present research study will help to access the techniques, standardization, and practical implementation.
3. The present research study provides objective measures of the subjective parameters of ānanda. It provides helps new researchers in various subjects such as psychology, philosophy as well as economics to research and implement for the benefit of ordinary people.
4. The present research study also helps the policymakers to understand the indigenous way make the nation happy by concerning the factors which are responsible for the generation increasing and decreasing of ānanda.
5. The factors also help practically an individual to analyze the weak factor and help to plan accordingly in day-to-day life.

1.10 Limitations of the study

Every research has its limitations in any area, as particular objectives have to achieve in the research work in a limited time. No researcher can explore and study the whole dimensions of a particular topic in one particular study. Therefore, the research work is considered as a learning process where the researcher tries to raise selected problems only and tries to get an answer through the research work. Hence, likewise another research study this research work also has its limitations, which are as follows-

- This study is only limited to the philosophical analysis elaborated in Vedanta and Yoga tradition only among the various traditions of Indian philosophy.
- Ānanda is contextual, and its explanation varies from culture to culture, although some common elements are accepted worldwide, this thesis comprises the concepts only from the perspective of the Upanishads and Yoga.
- Ānanda is for every human, irrespective of their age, nationality, gender, socio-economic status, but the present study is limited only to the two districts of the Madhya Pradesh state.
- This study's sample size is limited to 500 only.

1.11 Operational Definitions

Ānanda: A state of human being, which surpassed by the Sukha. It consists of an absence of boredom and attachment; it evolves through the mental attitude rather than sensual stimulation. The experience of ānanda is extrasensory and everlasting.

Sukha: It is the experience of satisfaction after the sensual pleasure, which mainly depends upon the sensual ability and their health. Its prolonged experience can cause sense capacity damage, boredom, and disinterest. It is firmly bound with the attachment. It is also followed by an alternative; an undesirable state known as Duḥkha.

Duḥkha: It is the opposite state of sukha. In which an individual is craving to get rid out of it. It is experienced in various forms, even in the suffering in the birth cycle.

Brahma: The ultimate reality consists of constant (Unsurpassable by the time), pure consciousness, and ultimate bliss. It is the source of all the knowledge and ānanda.

Brahma Vidyā: The subject or tradition is dedicated to the knowledge of Brahma and its attainment methodology.

Svastha Śarīra: It refers to the balance of humors in the body. Mainly it consists of two characteristics- A) a healthy muscular body with a firm, balanced mind. B) Fill up with the motivation. It can be considered as 'Immunity' in short.

Anāsakta Karma: It involves those actions without being attached to the result of every action. It is a tendency to maintain neutrality by accepting the outcome, whether it is in favour or not without any repulsion and attraction.

Ātma Śraddhā: A firm faith in himself, which is unshakable with the adversities and attractions. It is the superfine confidence mixed with farsightedness and discriminating power.

Bhūmā: It is a state of meditation on the Brahman as the absolute in the form of infinite bliss. Behaviorally, it is a spirit of connectedness with the external phenomenological things too.

Dhyānābhyāsa: Regular practice of Dhyāna.

Dhyāna is the alternative state of consciousness that contains some specific attributes, involving-less thoughts, detachment, and relaxation of the body.

Jugupsā: Disgust or hate is considered as the feeling which gives rise to the Bībhatsa (Loathsome) sentiment. It includes two dimensions- 1) Censure, reproach. And 2) Dislike, aversion, disgust, abhorrence.

Krodha: It is an uncontrollable destructive reaction that mainly provokes by certain factors such as ego involvement, attachment, and expectations.

Bhaya: A feeling of inferiority often occurs in daily activities such as talking to superiors or living alone at home.

Udvega: It is the distressed state of an individual in which burning in the heart happens due to the unfulfilment of the desires. It represents lassitude and anxiety.

Kāmana: It is the wishful or desired state of an individual that occurs due to the ignorance of the self. It represents the attachment to objects or individuals.

Karuṇā: It is the compassion towards the miserable people who are in pain. It is the desire to remove the other's pain, even though they are the enemy.

Upekṣā: It is the indifferent attitude towards those who engaged in evil actions. It is neutrality, which includes neither support nor opposition.

Drṣṭā Bhāva: It is the state which contains impartial observation of the external environment as well as the internal environment too without involving. It is sensitive and, above the emotional state.

Samptoṣa: It is a greed less state where desires become minimized and the satisfaction on that which is already available.

Svādhyāya: This tendency to accumulate knowledge and chant of the mantra to refine the insight about the self.

Stayāna: It is a state of inactiveness, unresponsiveness, and inability to engage in prolonged efforts due to mental fatigue that continuously occurs due to restlessness.

Samśaya: It is an indecisive state where the mind dwells between the two different proportions. Its deliberative state is characterized by uncertainty and decision.

Avirati: It is a deep-seated tendency of greediness or craving for sensual pleasures. As a result, this craving cannot be diluted to this sensual attachment.

Asmitā: It is the feeling of identity or the sense of I-ness attached to the body. It is the false apprehension of identity, which creates experiences of pleasure and pain. Their concern about everything related to prestige.

Rāga: It is the desire or thirst to experience the same as already experienced the same. This craving leads to the duḥkha by dwelling in the past.

2.1 Conceptual Framework of Ānanda

2.1.1 Background

There is a big misconception that Indian philosophy emphasis more on the removal of duḥkha rather than the attainment of ānanda. Swami Vivekananda says, “There is no weeping and wailing in philosophy” (Complete Works of Swami Vivekananda, 1964, p. 238). Whether the concept either of Buddha's nirvana or Kaivalya of Maharishi Patañjali, here all the orators of the Indian philosophy focus more upon the negative side of the achievement of the definitive goal of human life, but the textual description shows that the Buddha attains the ultimate ānanda for weeks while achieving nirvana. On the other side, western philosophies like hedonism give more importance to pleasure than the pain present in life. Hedonism only aims to obtain pleasure hence whatever the thing or actions that provide pleasure are considered as well (Brahmeshānanda, ānanda ki Khoj, 2004, p. 13).

Vedas are in favor of performing the sacrifice process for getting ānanda into routine life. It performs with the worship of the various deities as described in the Samhita part of the Vedas, while the final part of the termed as Upanishads focuses upon ānanda, which generates through the knowledge of self. Self-knowledge is the central message of the Upanishads. The seer of the Upanishads exhorts us to sacrifice everything for the realization of the self. Only by realizing the true self, one can overcome the fear of death and attain true immortality. Without self-knowledge, people must suffer from the endless cycle of birth and death. As the Kaṭha upaniṣad mentioned-

“The birth yoni is decided as per the karma performed by an individual.” (KU 2.2.7)

The Seer of the Upanishads maintains that the self is the reality of all realities. This aim elaborated in the numerous forms in the various other Upanishads; such as-Chāndogya Upanishad mentions that the eating of the food with awareness is known as Prāṇāgnihotra Vidya. It is an act of meditation. It is the act of eating food converted into a mental sacrifice through contemplation. Those who perform attain bliss and wealth in life (CU 5.19-24).

Ānanda is not a materialistic thing that can be bought or transferred by someone. It lies in the innate nature of humans and is obtained within itself. Upanishad support enjoying the sensual pleasure with the knowledge but, they do not satisfy merely with physical development as they are firm on their doctrine of self-realization (Jagdish Chandra, 2016, p. 65).

As the Katha Upanishad announces- “Only those, who get the self-realization get the permanent sukha none other than it (*ye'nupaśyanti dhīrāsteṣāṃ sukhaṃ śāśvataṃ netareṣāṃ* | KU 2.2.12).” This description shows that the Indian philosophy conceptualized ānanda as the ultimate goal of human life with various names such as Brahma, Nirvana, *Kaiwalya*, Freedom, Amrita (Immortality), and Self-Realization. It symbolized *sat-chida-ānanda* and *satyaṃ śivam sundaram*. This transcendental wisdom leads ultimately to bliss, i.e., sat, chida and ānanda. The evolution of consciousness is the outcome of the practice of raja yoga of Patañjali (Giri, 1999).

2.1.2 Semantic History and Etymology

Ānanda is a Sanskrit word that is used on a large scale in almost all the Indian philosophical traditions. It is discussed in almost all the systems of the Indian philosophy (Singh M. , 1977, p. 1). For ordinary people, it is the synonym of some terms such as bliss, happiness, enjoyment, or pleasure. Although technically all these related terms are quite different from each other. The concept of ānanda is the foundation of the Kama sutra as well as the nirvana of Mahavira and Buddha too. It looks quite contradictory, but it can conclude that ānanda is discussed and analyzed in every tradition of India without any doubt (Singh M. , 1977).

Ānanda is a Sanskrit word connoting one of the rare, but extremely satisfying experiences that man can achieve in this life. It is difficult to translate it into English (Singh M. , 1977). It represented by similar words like *harṣa*, *santoṣa*, and *ālhāda*, but all these words are not identical meanings. The brief analysis of the texts, especially Sanskrit grammar texts, describes the various words as equaling to ānanda with minor differences. These kinds of words are as follows: *moda*, *pramoda*, *āmoda*, *sukha*, *prasannatā*, *harṣa*, etc. One more thing that can be decided here as the nearest meaning, which represents ānanda in the English language, is Bliss. The English meanings are elaborated *vāmana śivarāma āpte* English-Sanskrit dictionary elaborates that the word ānanda refers to happiness, joy, delight, pleasure (Apte, 1985, p. 215). While M. Monier William Sanskrit and English dictionary describe the ānanda as to rejoice, to delight (Monier, 2011, p. 21).

‘Ānanda’ is the common term that is used abundantly in the religious, philosophical, and spiritual texts of India, but rarely used in the early Vedic literature. In Rigveda (9.113.6, 11), it occurs two verses. Both verses are dedicated to Lord *Soma* (Olivelle, 1997). Another description found in the Yajurveda where the sages describe that ānanda obtained by the Lute player, hand clapper, and flutist. These meanings of ānanda meant for dancing, additional to ānanda as a musician” (Yajurveda 30.20). In addition to sexual meanings, also used in the reference of the sensual pleasure associated with dancing, drinking, and music.

In Atharva Veda Samhita, this term ānanda usage in the regard of apsarā who are involved in the game of dice (Atharva Veda Samhita 4.38). After the analysis of the above-described facts, it can conclude that the first usage of the word ānanda was associated with sex, gambling, drinking, and dancing in the early Vedic literature (Olivelle, 1997). Hereafter the traces of ānanda evolve into a pattern with unclear meanings in the brahman literature. Primarily in kauṣītakī brāhmaṇa associated ānanda with three things, food, drink, and sexual intercourse.

kauṣītakī brāhmaṇa describes, “All the joys of food, drink and sexual intercourse, all of which are uninterrupted throughout the night. All the joys of food, drink, and sexual intercourse, all of which are uninterrupted throughout the night. The night is the sieve for them. Whatever pleasure, there is, it comes from food” (KB 7.2). Although it is mentioned that ānanda comes from food, this same passage says that semen is generated by the essence of (rasa), and semen is produced by man. There is also a strong connection between food, sperm, and ānanda.

The annotator Sayana defines serially three additional words in Taittirīya brahman as Moda, Pramoda, and Ānanda (TB 2.4.6.5.). These refer to the first as the pleasure resulting from the visibility of an object, the second as the pleasure of an excellent object, and the third as the pleasure of the object.

viṣayadarśanajanyā harṣaḥ ṽ prakṛṣṭaviṣayalābhajanya harṣaḥ ṽ

viṣayopabhogajanitaḥ sukhaviśeṣaḥ ṽ sāyana commentary Taittirīya brahman.

This interpretation of the Sāyana does not help to get a deep insight into these three words about the original context, but it assures that these three states represent progressively intensify levels of the *sukha* (Krishna Yajurvediy Taitereya Brahmanam Part 2, 2015, p. 482).

Gradually in the early Upanishads, the concept of ānanda is most prominent in the two Yajurveda related Upanishads named the Bṛhadāraṇyaka Upanishad and the Taittirīya, and to a some extent in the kauṣītakī upaniṣad, which belongs to the Rig Veda. The content and concepts described in Taittirīya Upanishad will be explained further.

According to śabda kalpadruma, the word ānanda is derived from the root word √nanda with the prefix ‘ān’ and the suffix ‘ghañ.’ Here the word √nanda refers – to gladden, to bless (Deva, 1967). While the other view is that etymologically it derives from the root √and, with prefixed ā, but it is not very clear exactly from where this noun is derived. Here ā indicates the place where the verbal action occurs likewise ārāma, where one enjoys oneself (Olivelle, 1997). Amara Kosha derives word *ānanda*=*ā*+*nanda*—*ghañ*. It is explained in the masculine gender (Jhalakikar, 2012, p. 28).

mutprītiḥ pramado harṣaḥ pramodāmodasammadāḥ (Amara kosha 1.4.24.2)

syādānandathurānandaḥ śarmaśātasukhāni ca

śvaḥśreyasaṃ śivaṃ bhadraṃ kalyāṇaṃ maṅgalaṃ śubham (kālavargaḥ 1.4.25.1.2)

While Vachaspathyam elaborated on the three derivations of the word ‘Ānanda.’ As follows

1. harṣe sukhe 2. duḥkḥābhāve 3. brahmaṇi ca । (Tarkavachaspati, 2013, p. 717)

The diversity of meanings in the Sanskrit words is quite common in the Sanskrit literature of India. One of the unique and essential features of Sanskrit is termed ‘polysemy’ (Lugli, 2018) This polysemy makes it quite challenging to understand the meaning of the śāstra by creating complexities in the modern mind. It creates an obstacle to the real relationship and connectedness between apparently diverse meanings (Mitra, 2020). Although it helps to understand the diverse aspects of ānanda.

2.1.3 Concept of Ānanda in Upanishadic Literature

The Upanishads are the basic text of Indian philosophy that elaborates various dimensions of ānanda in versatile ways. It is not merely pleasuring which obtained through the senses. It is complicated to ensure where the pleasure and ānanda overlaps. Upanishads also define the various practices and virtues to obtain ānanda along with its characteristics. This ānanda is irreversible and constant; hence once a person becomes ānandita, it is constant and free from all the sins (Duḥkha).

Acquiring ānanda is the ultimate aim of Jīva. Hence, some philosophical schools such as vaiśeṣika that believe that once a person gets sukha, it is compulsory back up by the Duḥkha. Hence the cycle of sukha-Duḥkha is continued until liberation. Whenever liberation occurs, Sukha-Duḥkha, the cycle becomes destroyed. It is the state where an individual got a constant state where no ānanda occurs. It is the central philosophical objection that if the liberated state is without ānanda, then there is no value of it.

The Upanishad starts by looking at a sense of enjoyment as the initial source of ānanda. Is it possible to get even greater ānanda? Swami Sarvapriyananda claims that this can be possible to surpass manuṣya ānanda but not in this human existence. The materials that provide enjoyment and the senses that get pleasure also have their limitations; they are bound to the frame. Beyond this frame, the more excellent objects of enjoyment are also available in this universe that is designed for ultimate ānanda. Such as in manushya-Gandharva-Loka, one hundred times as much ānanda as a human body can hold (Sarpapriyananda, 2012, p. 544). To acquire temporary satisfaction, this becomes the priority whenever ignorance and narrow vision occurs, while the Upanishads emphasize upon the ever-long life (śāśvata jīvana). Even they considered yajna as an action that cannot bring the human to the ultimate goal (Radhakrishnan, 2017, p. 120).

There is no bound of Varna, Ashrama, to acquire the ānanda; it is everyone's birthright. Bhagwat Purana claims that this can be obtained through Bhakti, which is the right of every human being. This Bhakti is described with the term ānaṃdarūpiṇī (Another form of ānanda) (Suman, 2006, p. 392).

Life is a combination of pain and pleasure; hence joy comes, sorrow comes, suffering comes, stress comes, and all sorts of problems come. This is a realistic approach. Vedanta's approach to life as it is (Ranganathananda S. , Universal Message of the Bhagavad Gita, 2015, p. 304). Vedanta does not neglect the physical aspects of life. It accepts that the problems that occur in life are due to the ignorance of the self. This ignorance perceived the situations as problems and adversities.

In addition to this, it also claims that desires are the root cause of heartache. Gita describes that one should be desireless to obtain peace (*sa śāntimāpnoti na kāmakāmū*| BG 2.70). Hence, it is essential to surpass the desires. In this series, The Bṛhadāraṇyaka Upanishad describes the three interconnected terms about the state of desirelessness. These are-

1. **āptakāma**-when all the desires of the mind are fulfilled and the individual becomes fully satisfied within.
2. **ātmakāma**- when anyone realizes its true nature, hereafter, this state appears.
3. **akāma**- anyone can achieve this through the discrimination power (Viveka) (Ranganathananda S. , Universal Message of the Bhagavad Gita, 2015, p. 216).

Ānanda is permanent, constant; invariable sukha differs from the sensual pleasure the state where all the desires become dissolved and the individual gets ultimate peace. The lack of lacking is ānanda. The entire world's resources cannot fulfil the lacking. Mahatma Gandhi also wrote that "Needs can be satisfied, but the deeds cannot be satisfied with the whole world for the single people alone" (Kenyalang, 1999). Bhartṛhari (VS 12) also wrote the same in his Vairagya śataka that while fulfilling the sensual desires, an individual can die, but the desires are always young. Hence, one should restrain their senses and invest them in the divine purpose (Gopalachariar, 1954).

The search of ānanda cannot be explained as a subject of this phenomenological world's pleasure, but it is the search of the self. Upanishads firmly believe that the external search of the ānanda misguides the individual and as a result, a person will suffer likewise who wants to satisfy the thirst with a few drops of dew.

Brahmānanda is not an external object grasped through some instruments or senses. It is likewise a mutation that develops inside of an individual without any external interference, although external things can be helpful. It also describes the attainment of the brahmānanda through yogic practices (*brahmānande yogānandaḥ* | PD 11). Hence this shows that interaction with the real self is the pathway of ānanda. In the words of Swami Anubhavananda, “ānanda does not refer to the laughing club. It is the expression of the self through the yoga practice.” (Anubhavananda, 2016)

cittasya hi prasādena hanti karma śubhāśubham |

prasannātmātmani sthitvā sukhamakṣayamaśnute || MtrU 10

When the Citta of an individual becomes calm and pure, then all the action, whether they are good or bad, becomes destroyed. This type of calmness occurs when one is situated in their real self; then, the individual attains ever last ānanda.

All these explanations clear that Indian philosophy also focuses upon śāśvata sukha along with knowledge and immortality. It also accepts the attainment of ānanda as a human life's goal. This ultimate goal is represented with the ultimate reality, Brahman (Constitute of sat-chida-ānanda) that is the true self. These are not separate three identities, but the inherent nature of the self. Self-realization dissolves all the desires; then, peace occurs, which induces the attainment of ānanda.

The kathopaniṣad 2.2.13 mention-

nityo nityānām cetanaścotanāmeko bahūnām yo vidadhāti kāmān|

tamātmastha yesnupaśyanti dhīrāsteṣām śāntiḥ śāśvatī netareṣām ।।

It is eternal and conscious, who is one, desired by many, but available to only those intelligent ones who see it their selves. Those who attain this state attain eternal peace, not the others.

Sukha and ānanda are both analyzed deeply into Indian philosophy, especially in the Upanishads and Gita. The teachings of the Upanishads are equally applicable in the present time too. The modern generation can find enough material in them for striving toward ānanda, to achieve spiritual development. Swami Vivekananda also orated the same in his speeches.

He said, “Man in the Indian context is yet far-far away from that elementary unit of happiness delineated in the Upanishads. Man, first achieve human happiness before running after divine happiness; otherwise, religion will be cheap, and the happiness achieved through will be a shame” (Complete Works of Swami Vivekananda Vol.5, 1964, pp. 10-11).

Happiness is commonly regarded as a source of positive performance. It strongly correlated with the other positive psychological variables such as social bonds, attention, and psychological health. However, the current research revealed that happiness is not beneficial. June Gruber et al. (2011) studied that happiness can be a dysfunction sometimes and might even contribute to harmful results. The researchers suggest that in four situations, happiness can be problematic- 1. Excessive joy, 2. To experience happiness at the wrong time, 3. To pursue happiness in the wrong way, and 4. To have the wrong kind of happiness (June Gruber, 2011).

The sukha is also a deviated mental state likewise duḥkha as it can also cause severe impact upon the normal physiology too. The medical team of the University Hospital Zurich claims that extra happiness can cause a Takotsubo syndrome (TTS) popularly known as ‘broken heart syndrome.’ It is now termed as ‘Happy heart syndrome’ as the positive events also contributed to it (J.R. Ghadri et. al., 2016). Interestingly, recent research suggests that the risk of any cardiovascular event on a birthday is 27% higher than on any other ordinary day of the year (Sapostnik G, 2006).

This optimistic, happy, and sunny life and religion can be learned from the Upanishads. Everyone will appreciate the spiritual ānanda as the fulfillment of perfect youth joy. One more thing happens that he cares that his fellow human beings get equal opportunities for the same.

The main difference between sukha and ānanda is that sukha is directed towards the materialistic world while ānanda directs an individual from the materialistic world to the own self. In ānanda, the person focuses on searching ānanda in itself without blaming the social circumstances and environment. An individual should know that the internal mental condition is responsible for the perception and creation of the external situation.

“As the spider eject and retracts (the threads)

As the plant shoots forth on the earth

As the hair on the head and body of the living man

So, from the imperishable, all that is here.” MU 4

The highest teaching of the Upanishads is "that is thou." Thus, it can be interpreted that the meanings and concepts of sensual pleasure vary across cultures, but the state of ānanda has always remained unsurpassable by the place.

From their observations, the Indian sages find that the outside world does not have pleasurable. The eternal source of ānanda resides within. From the Vedas, the seers declare that they go towards the real self by introverting the senses. They know that it is effortless to get sensual pleasure, but it cannot satisfy the thirst of ānanda. They stated that the source of ānanda is almighty spreading everywhere; individuals have to sensitize with it by introverting the senses. This process stabilizes the mind and a person gets unexplainable ānanda. The internal silence is much essential for them too. Later in the Upanishads, it becomes the definition of the human's ultimate goal mokṣa. One step further, the Advaita and its related tradition represent the ultimate reality 'Brahman' in the form of ānanda.

In the Indian tradition, ānanda is also designated as a son of goddess Lakshmi (deity of wealth and prosperity) among 18 sons. It shows the profound correlation between the wealth and the availability of the resources with the ānanda. The philosophy of Vedānta describes the ānanda with all its elaborate with the name of an umbrella term known as 'ānanda mīmāṃsā.'

The Upanishads are the quintessence of the Vedas, which examines the fundamental question of human life. This vital question for the whole of humanity included- the meaning of life, the goal of life, the nature of truth, etc. Swami Raṅganāthānanda stated that the knowledge of Upanishads remains constant, unsurpassed by time. He says, "Another thing in world history may come and go, but the visions of the sages of Upanishads remain forever" (Rangnathananda, 1968, p. 46).

The incidents happen in an individual evident that the single prevailing direction for humanity, the activities directed towards getting ānanda and avoidance or, if possible, the permanent exclusion of all sorrows of life. The central theme of seeking the ānanda and avoidance of depravities is described as '*duḥkhanivṛtiḥ sukhaprāptiśca*' in the traditional scriptures. The Upanishads, therefore, take this important theme in the investigation and the analysis of the truth and human life in its unique way.

On the other hand, western society's concept of happiness is based upon the hypothesis that it is originated from sensual pleasure. According to this principle, it hastens in obtaining more comfort by objects through prosperity. The western world explores happiness as a positive emotion rather than the goal of human life. As the researchers claim that happiness is one of the most important key factors which directly impact mental and physical health (Cohn, 2009). The goal is to adapt the ego from the Western viewpoint, not to eradicate it. In sensory experience, the truth is given, not nothing is concealed.

Pleasure and pain, satisfaction and pain are associated with the senses and there is no happiness other than sensual pleasure. This awareness is fully mediated by sense and derived cognitively (Paranjpe K. R., 2016, p. 15). It helps shortly and the goal of establishing a happy life remains just a dream. Distress, chaos is at their peak. Psychosomatic diseases such as cardiovascular diseases, diabetes, hypertension, etc., and psychiatric problems are spreading at a high rate, deteriorating the quality of life (Nagendra, 2002, p. 20). The more profound sense of ānanda is out of range for most people. The superficial instrument for ordinary people is to get objective enjoyment. The reasons are evident that it is an effortless, direct as well as a visible way to acquire the ānanda.

The state of ānanda or ultimate happiness is known in the Indian tradition as the state of Samadhi. It is the fulfilment of human life. This explains the nonexistence of thought and residency in Atman. The smallest and the most profound upaniṣad Māṇḍūkya Upaniṣad describe it in the following words-

***adṛṣṭamavyavahāryamagrāhyamalakṣaṇamacintyamavyapadeśyam ekātmapratyayāsāraṁ
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ caturthaṁ manyante sa ātmā sa vijñeyah | MU 7***

Turiya state is not internal (Subjective) nor external (Objective), nor conscious of both, nor sentiency or insentient. It cannot be seen by senses, nor it is comprehensible by mind, unthinkable, essentially negation of all phenomena, the peaceful and eternal bliss.

While the Kaṭha upaniṣad describes the state of desireless-

***yadā sarve pramucyante kāmā ye'sya hṛdi śritāḥ |
atha martyo'mṛto bhavatyatra brahma samaśnute | KU 2.3.14***

*When all the desires reside in the heart fall off, then the mortal transform into
immortal as it attains Brahman.*

Kaṭha upaniṣad describes ānanda (1.1.12) as Muda, this is described in the singular noun which represents that the ānanda is not dependent upon external objects, circumstances or the mental traits, rather than it emerge within the self. It is a state of jīvana mukti, where the individual is free from all the limitations of life. It can also be characterized by the dissolving of ignorance and the attainment of pure knowledge.

Dukha is the antonym of the Harsha (Sharma S. R., 2005, p. 48). Vedanta also describes Moksha as a state where all the sufferings (Dukha) become vanished, but it should contain Moda too. It is the final state, where the ānanda occurs. Hence Vedanta represents Moksha as an ultimate state of ānanda.

One of the biggest and oldest upaniṣad Bṛhadāraṇyaka Upaniṣad advocate that sensual pleasure also a part of ānanda. It explains that the state of extreme concentration and thoughtlessness during the peak of any sensual pleasure is known as the state of ānanda. As stated,

***tadyathā priyayā striyā sampariṣvaktō na bāhyaṃ kiṃ cana veda nā''ntaramevamevāyaṃ
puruṣaḥ prājñenā''tmanā sampariṣvaktō na bāhyaṃ kiṃ cana veda nā''ntaram*** । BU 4.3.21

The Bhāgavad Gītā is an important scripture, which forms the second pillar of Vedanta, also known as smṛti prasthāna. It describes ānanda as the state of sthitaprajña where the desires become dissolved and the attainment of knowledge happens that the source of ānanda is the practitioner itself. It also described that the stillness of the mind also refers to the state of ānanda. As pronounced-

***praśāntamanasaṃ hyenaṃ yoginaṃ sukhamuttamam ।
upaiti śāntarajasaṃ brahmabhūtamakalmaṣam*** ॥ BG 6.27

Another pillar of Vedanta, i.e., the Brahma sutra describes the ānanda aptly in a very concise form. The description of ānanda is somehow the same as the Upanishads. As that the humans are full of eternity and knowledge or bliss (*ānandamayo 'bhyāsiāt* । BS 1.1.12)

Although Upanishads describes the limitless Brahman and invisible ātmā, it also gives importance to materialistic things. It can be understood by the following fable. Once upon a time, śvetaketu performed fasting for fifteen days. Hereafter, he was again instructed to chant the verses of the Vedas. Then the śvetaketu feel that his memory become weak, hereafter eating the food, then he became enabling to chant verses by the restoration of the memory. Hence, the below verse occurs in the Chāndogya Upanishad.

annamayam hi somya mana: 1 CU 6.5.4

O Somya, Mind is Nourished by food.

2.2. Review of Related Literature

The evolution of science and technology leads the present generation towards a comparatively fast life, full of tension and stress. Consumerism, marketing, the demand for high production has involved the ordinary person with the inherent desire to get ānanda. The easiest way to fulfill this desire is through sensual pleasure and the accumulation of wealth. Although, this desire for a full life and greediness changes as Rajas dominant nature by breaking the lazy, lethargy ‘Tamas’ (Widgery, 1930). The *rajas* also create hyperactivity and restlessness in the individual. It creates the blindness of being happy through sensual pleasure only. Further, it transforms into the rat race of acquiring wealth and resources despite deteriorating health resulted in reduced quality of life and chaos enhancement in life.

A review of the available literature is an essential part of the research work. Here the main purpose of the review is to investigate the available literature critically. It works as a bridge between the proposed research and existed literature. It also sharpens the vision of the researcher and provides a valuable understanding to understand the various magnitudes of the research area.

A literature review plays an essential role in the proper understanding of the concepts. This literature review can be divided into mainly two domains.

1. Philosophical Domain: It is related to the Indian concepts and various philosophies of ānanda. It also includes the development of Measures based upon the traditional Indian knowledge viz. Scale construction of the traditional Indian concepts such as the Guṇa scale, Swadhyay scale, etc.

2. Other Domains: It includes works on the related principles of ānanda and its indexing in various countries and its implementation under diverse names in the whole world, primarily in psychology and other subjects such as economics and political science.

Western philosophy did not emphasize much more upon happiness rather than concentrating upon sensual pleasure only. Lin Yutang (1950) had claimed the same; he said, “The most studiously avoided subjects in the western philosophy are that of happiness” (Fellows, 1966). Strangely, it is also neglected by psychologists too, which are known for their modern approach as well as their focus area to understand human behavior. In this series, H.A. Murray also stated, “It is one of the strangest, least interpretable symptoms of our time” (Murray, 1951). Western philosophers also express their views on the attainment of the ānanda.

A famous philosopher Epicurus conceptualized that all those pleasures are acceptable whose result cannot create displeasure. He also believes that specific characteristics like vision, friendship, courage, fearlessness are essential to get happiness (Nikolsky, 2001). Another great philosopher Aristotle claims that the personal experience of an individual cannot be a criterion for performing actions. Only that happiness is adorable, who loves good deeds and good characters (Goswami, 2011).

Recently the paradigm shift has happened in the field of psychology. Now, psychology is more concentrated on the enhancement of human qualities and their applications rather than the psychological disorders and their sufferings. This term is coined as ‘Positive Psychology.’ Here in this domain, the study of human happiness and well-being is studied entirely. Now the study of the idea of happiness is carried out in different fields, especially in economics, psychology, political science, and sociology (Veenhoven, 1991).

The realization is increasing that many of the western psychological concepts and methods are non-relevant in another cultural system, hence there is a need to develop indigenous psychology. Now, this concept is recognized all over the world. Kim & Berry (1973) define it as, “the scientific study of human behavior or the mind that is native, that is not transported from other regions, and that is designed for its people” (Kim, 2006).

From the mid of the twentieth century, there is a need for transcultural and comparative study in the field of ānanda. It conceptualized in the American culture that the happiness present in the world is firmly attached to the physical comfort, individual achievement while it neglects contemplation and spiritual insights that occur through the suffering (Fellows, 1966), while the eastern philosophies, especially the philosophical tradition of India, understand the human existence as a whole with its all dimensions including physical, mental, emotional as well as spiritual.

The eastern philosophies, especially the philosophical tradition of India, understand the human existence as a whole with its all dimensions including physical, mental, emotional as well as spiritual. India is full up of a bunch of texts from diverse disciplines explaining ānanda. Especially the Vedas, Upanishads, and Bhāgavad Gītā along with the Patañjali Yoga sutra give deep intuition about the nature of happiness and this insight is still relevant in modern India by creating the concept of happiness and directed the people toward the aim of human life- ultimate happiness (Bhawuk, 2011). Since recent decades, researchers have done a great deal of innovative work to develop indigenous models and concepts from India's valuable knowledge treasures such as Vedas, Bhagavad Gītā, Upanishads, and their numerous rich traditions of philosophy.

Murthy & Kumar (2007) revealed that to research and updating of the psychological concepts, now more and more researchers are actively interested in and participating in the activities related to indigenizing and developing psychological concepts (Murthy, 2007). Now it is the need of the hour to evolve the concept of ānanda from the Indian perspective and as per the cultural standard of India.

Anand C. Paranjpe and K. Ramakrishna Rao (2008) appropriately wrote, “Advaita has a distinct view of the human condition and it suggests a practical way to remove suffering and help attain a highly desirable state of happiness and bliss.” (Paranjpe A. &, 2008)

2.2.1 Research Works Done Earlier

The concept of ānanda has always been an exciting topic for the scholars of Indian philosophy, especially of Yoga and Vedanta. Ānanda is studied as a philosophical subject worldwide, while the superficial level of ānanda termed by ordinary people as happiness is studied in the domain of psychology. The relation between spirituality and happiness is found out by many researchers from various points of view.

The initial work was done by Mohan Singh 'Rattan' in his doctoral research work named 'Concept of Ānanda in Adi Granth' submitted to the Faculty of Language, Panjab University in 1977. This thesis enlightens the philosophy of Adi Granth from a different point of view regarding the explanations of ānanda (Singh M. , 1977).

In this series, a critical study was done by Ishita Agrawal in her Ph.D. Thesis entitled "What Makes People Happy a Spiritual Perspective" Presented at the University of Allahabad, Department of Psychology (Agrawal, Thesis, 2019). In this, the researcher claims that happiness is closely related to other psychological concepts such as subjective wellbeing, life satisfaction, and positive affect. Two survey experiments have been performed during this doctoral thesis.

The first research attempted to derive the concept of happiness that accompanies the meaning, related behaviors, and feasibility components, while the second study investigates the happiness meaning and component. It also determines the relationship between happiness and spirituality. Also, review the various theories related to happiness including broaden-and-build theory, self-determination theory, etc. It also analyzes the correlates of happiness and their interrelationships such as a positive attitude.

Another thesis was submitted to Mangalore University by S. Hayavadana Upadhyaya on the topic named "The Concept of ANANDA: A Study" (A Comparative Study of a few Ancient Sanskrit Classics and European Classics in English) for the fulfilment of the Ph.D. in Sanskrit submitted in 2012. Here the researcher studied the term ānanda and its explanation from different perspectives. This includes Lokayat Darshana, Bharthari as well as it elaborates the western literature viewpoint too.

The four concepts named viṣayānanda, kāvyānanda, brahmānanda, and duḥkha were dealt in this thesis by the researcher in the light of important Sanskrit texts such as the Upanishads, Soundarya Lahari, etc. as well as European classic creation by the magnificent writers such as Leo Tolstoy, Albert campus, etc.

The researcher concludes that the viṣayānanda, kāvyānanda, brahmānanda are the three-ascending phase of the ultimate bliss. The researcher also reviewed those western classics that are full of pessimistic approaches towards life, which encourages suicide-type tendencies in society. Almost all the European classics make one depressed and pessimistic towards life, while on the other hand, Sanskrit classics are full of inspiration and experience of life. Their vision claims that the whole universe is full of ānanda.

As per the description in the vairāgya śataka-

*dhanyānām girikandareṣu vasatām jyotiḥ paraṁ dhyāyatām
ānandāśrukaṇānpibanti śakunā niḥśaṅkamaṅkeśayāḥ |*

*asmākaṁ tu manorathoparacita prāsādavāpītaṭakrīḍākānanake
likautukajuṣāmāyuhparaṁ kṣīyate ||VS 14*

*Blessed are those who drink the tears of bliss (produced from the meditation) in the
lap of supreme with fearlessness in the caves and mountains.*

Similarly, another thesis submitted by Talwar, Charu, in 2010 to the Department of Psychology, Panjab University entitled “Asakti anasakti its prevalence and relationships with orientations to happiness and wellbeing” (Talwar, 2010). In other words, 'Anasakti' is in the true sense of the word the secret to 'authentic happiness'. The animate and inanimate in the world outside is not a matter of such pleasure.

SK Kiran Kumar (2006) analyzed the nature of happiness and wellbeing in Indian literature from the psychological point of view. This paper illuminate happiness and well-being based on the concepts of Pancha Kosha and ānanda. These concepts are rooted in the Taittirīya Upanishad. This also notions shifting of the self-consciousness from one kosha to another one (Kumar S. K., 2006).

Bhalachadra (2018) introduced a statistical model of the theory of Panchakośa to assess the happiness of the selected countries. In this, the researcher found that it can be a valid quantitative measure. Here the researcher produced a 0-100 scale for each course and selected the relevant 41 factors along with their data from authentic sources such as the World Development Indicators report. As a result, the Bhalachadra found that it is a fair and systematic way to analyze happiness (Tembe BL, 2018).

Along with the Doctoral research work, there are many attempts made to study by psychologists, Indologists, and philosophers to extract the concept of ānanda in various forms. S.R. Bhatt (2016) claims that the Indian mind has specific characteristics, including spiritual, intuitive, ratiocinative, and aesthetic (Bhatt, 2016). In the Taittirīya Upanishad, it explained in the spiritual context as ānanda mīmāṃsā while it is known as Rosa Mīmāṃsā in the empirical pursuit. Indian culture is characterized by the heightening of the experience of ānanda (Bhatt, 2016).

Andrew O. Fort (1988) describes that the nondual understanding, of bliss is ānanda. It does not show similarity with a conventional notion of pleasure and ecstasy. It is the state of desirableness that occurs from the renunciation. The pleasure tied to the body or sense conditioning is temporary. Śāṅkara equates that the bliss and dreamless sleep as the same state because both are without effort, restful and natural (Fort, Beyond Pleasure: Śāṅkara On Bliss, 1988). These beyond the pleasure principle are also supported by Sangeetha Menon (2010), in her study, reveals that the Upanishads also explain the inter-subjective relationships besides metaphysical theories of the self. The Upanishadic perspective is regarding the content of the "Beyond Pleasure Principle. " It happens when self-knowledge occurs.

Upanishadic literature does not differentiate between knowing and being, if any individual gets self-knowledge, then blissful automatically (Menon S. , 2010). Even the literature suggests the same, as follows- *brahmavid brahmaiva bhavati*" (MU 3.2.9.) and "*brahmavid apnoti param.*" (TU 3.1.1).

Patrick Olivelle (1997) explains the term 'ānanda' from a linguistic point of view. This research gives a brief overview of the concept of ānanda and its origin. It describes the origin of the term ānanda and its context of usage. Along with this, he also explained the semantic history of ānanda in Indian literature. Both the meaning with context as well as semantic history and evolution of the word were explored in the Vedas, Brahmanas, Aranyakas, and Upanishads.

S. K. Kiran Kumar (2004) explores the various perspectives or notions related to the Indian tradition mainly divided into three categories i.e., hedonistic, collective, and transcendental. Further, the concepts of the Purusharthas and Dharma are explored (Kumar S. K., Perspectives on well-being in the Indian tradition, 2004).

The hedonistic perspective refers to the fulfilment of sensual desires. Charvaka's philosophy came to connote this pleasure orientation. In ancient India, this philosophical structure never came to prominence as it is more materialistic. A socially oriented or collective perspective is governed by the concept of Dharma. Its emphasis is more upon collectively good.

The Artha and Kama should be followed only in the framework of Dharma while the third one is the transcendent view or spiritual oriented perspective which is rooted in the universal vision while wellbeing or happiness is very subjective. This point of view is elaborated vastly with the in-depth analysis in the traditional Indian literature. It is the core of Upanishad and Vedic practices.

Chandrasekaran Veeraiah (2015) conceptualized happiness from the perspective of Advaita Vedanta that based upon the Upanishads. Vedanta proposes that nothing can be added or subtracted to render the *Jiva* blissful or miserable. He concludes that happiness or bliss is the innate nature of the individual. Seeking happiness outside is man's misdirected effort at seeking joy within (Veeraiah, 2015).

Michael W. Myers (1998) analysis that ānanda is a feature of brahman conjoined with the Satya and Gyan. This analysis is based upon the Shankar notion of the brahman (Myers M. W., 1998). Kandi S. (2017) established the importance of yoga as it withstood the test of time continues to thrive. This study collects the spiritual experiences of ānanda of the practitioner following the different traditions.

This primary data was collected through the semi-structured interview and the Spiritual Experiences Record (SER) was framed. It included both open-ended, closed-ended questions and some leading questions for the record of profound spiritual experiences. As a result, the researcher found that the experience is as per the yoga texts, and engaged in the meditation attains ultimate happiness (Kandi S., 2017).

Along with the research work, the government and its accessory agencies recognize the relevance of ānanda and now promoting the research works related to the ānanda (Its concept and application in Indian circumstances). In India, a significant initiative was initiated by Sh. Shivraj Singh Chauhan in 2016, then Chief Minister of Madhya Pradesh state by announcing the department of ānanda (ANI, 2016). This Department was solely being dedicated to the research and policy implications of the government regarding this subject. It also works as a knowledge resource center for further theory construction and measures development. Also, the philosophical analysis of ānanda has now become one of the primary objectives of the various organizations.

Recently a seminar on the topic Ānanda Mīmāṃsā was organized by the ICPR (Indian Council for Philosophical Research) in august 2017 (Ānanda Mīmamsa, 2018). It includes theoretical research work on ānanda from various philosophical traditions across India. Hereafter the series continues (Ananda Mimamsa- invite_letter_to_all, 2018).

Other notable works were done with the term happiness in both the eastern and western worlds. Mainly the researches were done after the UN report on happiness in 2012. This initiative motivates its member countries to take the concerns seriously upon its indicator and involve them in planning. The details of both studies will be discussed further.

2.2.2 Psychometric Tools based upon Indian Concepts

In the different geographical areas and habitat as well as cultural differences make more robust to measure any psychological parameter without biases. Hence the translation and standardization were done according to the local consequences. Many works were done on the standardization according to the locality in various countries by constructing measures on the various aspects of wellbeing such as emotional wellbeing, physical wellbeing, spiritual wellbeing, etc. (Karakasidou, 2016). For example, the Subjective Happiness Scale was created in the English language (Lyubomirsky, 1999). This is translated and adopted into various languages such as Arabic etc. (Moghnien, 2012) Portuguese (Spagnoli, 2012).

Indian thoughts are unique in various dimensions; hence it is needed for the hour to understanding happiness from the Indian perspective and develop measures that fulfill the psycho-socio-cultural needs of the Indian respondents, but the current situation is upsetting.

Sharma et al. (2005) conclude that the tendency of Indian researchers to follow the conceptualizations of foreign researchers and measures developed by them is an injustice to India's culture, concepts, and population (Sharma A. S., 2005). The conceptual difference is also present there. As in Indian thought, the self is viewed as an experiencing subject, or an unchanging center of awareness rather than just personality (Sibia, 2005). The Indian concept of self is more Social oriented than the western thinking that emphasis on us, our and us instead of 'I' or 'me.'

Due to the spiritual nature of the Indian philosophy as well as its unique practical methods, grab the attention of the philosopher, academicians, and psychologists not merely of India but from the whole world. Now there have been some works done by the researchers to develop objective measures based upon the Indian concepts. Some of the important research works and their summaries are as follows-

The Ashtanga Yoga Hindi Scale: An Assessment Tool is also derived from the Yoga Sutras of Patanjali. This scale is derived from the theoretical model of the ashtanga yoga of Patanjali yoga sutra. Here seven factors are extracted from it. Data were analyzed by exploratory factor analysis following administering the scale to 550 participants. As the theory implies, seven elements have been extracted. The measurement reliability was excellent ($\alpha = 0.88$), and criterion-related validity was satisfactory (Singh K. , 2018).

In 2016, IIT Delhi's three researchers named Kamlesh Singh, Mahima Raina & Pooja Sahni (2016) published their psychometric instrument entitled "The concepts and Measures of sukha-duḥkha: An Indian Perspective on Wellbeing" (Singh K. R., 2016). In the first place, the sukha and duḥkha are conceptualized in this work in context with different Indian literary works. This study was carried out in three phases: 1. Pilot Study 2. Main Study 3. A validation study in the Delhi NCR urban-semi-urban region (Singh K. R., 2016).

The same institute conducted another study called "Development and validation of a new scale: Sat-Chit-Ananda Scale." It is a multidimensional construct that is the first attempt to develop a psychometric scale on Sat-Chit-Ananda. The four dimensions named Sat, Chit, Ananda & Antah shakti with 17 items, explaining 53.82 % of the variance were obtained through exploratory factor analysis (Singh K. &., 2013).

A Ph.D. thesis is also submitted to the Gujrat University named ‘Construction and Standardization of a Spiritual Intelligence Scale for The Pupils of Higher Secondary Schools of Gujrat State’ in 2014. This research work aimed to construct a specialized spiritual intelligence scale for the students. This research work also analyzes its relation with gender, area of residence, intelligence level, and socioeconomic status (Parmar P. , 2014).

Kamlesh Singh & Mahima Raina (2015) develop another scale based upon the Indian concept named “Development and validation of a test on Anasakti (non-attachment): an Indian model of well-being.” It is the measuring scale of Anasakti (Non-Attachment) derived from the theoretical model of Shrimad Bhagwad Gita. Non-attachment is considered a leading factor for a meaningful and engaged life. It was also very helpful in handling stressful situations in life. This scale, based upon the Indian concept, shows excellent psychometric properties with reliability $\alpha=.70$ (Kamlesh, 2015).

A Doctorate was done by Shilpa S., titled "Development of a tool to assess personality based on Tridosha and Triguna Concepts" in 2011 at Mysore University (Shilpa, Development of a tool to assess personality based on Tridosha and Triguna concepts, 2011). In this series, Shilpa S. and C. G. Venkatesha Murthy (2012) creates a personality assessment platform for Trigunas named ‘Development and Standardization of Mysore Triguna Scale.’

This scale shows strong psychometric properties, as it had alpha Cronbach's in Sattva in 0.969 for Sattva, 0.911 for Rajas, and 0.876 for Tamas. While the Test-retest reliability of Sattva items was found to be 0.830, for Rajas items 0.866, and Tamas items 0.734 with the help of the Stanine scores. The trait's superiority (gunas) can be tested easily through this scale (Shilpa & C. G. Venkatesha, Development and Standardization of Mysore Triguna Scale, 2012).

2.2.3 Works Done in other Domains

Western researchers are keen to find out the pursuits of pleasure, hence the subject area of ānanda is well researched by various disciplines scholars such as Psychology, Economics, Public-policy, Sociology, and medical science also. These research studies were done with the name of Happiness and wellbeing. The Online Dictionary of Merriam-Webster (2008) describes happiness as an individual's well-being and fulfillment, a satisfying and pleasurable existence.

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The psychological personality model conceptualized happiness as a stable trait, which depends primarily on the personality (Costa, 1980). Because these personality traits are influenced by thoughts and the way a person reacts to the situation (Diener E. , 1984). This theoretical perspective proves that a person enjoys more pleasure if the person is already happy.

2.2.3.1 Positive Psychology

In India, ānanda is studied in terms of spiritual accomplishment, but most of the analytical were performed under positive psychology in the western world. In recent decades, the idea of well-being has gained rising popularity. Daniel Campos et al. (2016) claim that there is a deep correlation between yoga practices such as meditation and compassion with happiness. Recent research has shown that both mindfulness and compassion can play an important role in well-being and positive emotions.

Additional to this, there is also a higher level of focus, compassion, and satisfaction for groups with a high frequency of meditation (Campos, 2016). In the field of psychology, the measurement of the ānanda was done in the name of happiness. In the whole world, the measurement of happiness is always a task of high value, as the subjective nature of it, the conceptual differences worldwide make it a more complex and variable task.

Along with the psychological studies, a research article called "The Pursuit of Happiness Measurement: A Psychometric Model Based on Psychophysiological Correlates" has also been published by Cipresso Pietro et al. (2014) to investigate the physiological correlations. In this article, researchers claim that the measures of happiness vary from self-reports to biophysical instruments. They emphasized that the biophysical instruments can measure happiness more objectively rather than psychological tools (Cipresso, 2014).

2.2.3.2 Bhutan's Initiative

For informed decision-making, good evidence is important. Without such steps, policymaking would be blind and would not recognize where the main needs are and which groups of people should be targeted for specific services. It can also give early warning signals to policymakers, if key signals begin to descend, thus enabling and encouraging early corrective action (Colman, 2009).

Important progress in the production of metrics for assessing progress towards GNH (Gross National Happiness) has been made in Bhutan. The Centre of Bhutan Studies led by Dasho Karma Ura was the first to develop the GNH survey, pilot-tested it, then administered the survey to a nationally representative sample, and analyzed the results (Ura, Sabina, tshoki, & karma, 2012).

The new GNH proposals covering nine separate areas allow policymakers and the general public to know the real trade-offs involved. These new measures can be used to determine which initiatives function and which do not, whether or not the GNH objectives and goals set in the indicators are being achieved. It helps to remove Ineffective services and substitute them with better ones. For example, at election time, people can evaluate the progress their elected representatives have made with indicators towards the GNH goals and cast their votes accordingly.

Bhutan is the torchbearer in the field of happiness, its concept, measurement as well as implicated in the government policies of the country. Bhutan announces its views in the 1729 legal code that “There is no purpose for a government to exist if the government cannot create happiness for its people.” Another milestone was achieved in 1972 when the fourth king of Bhutan declared that “Gross National Happiness is more important than the Gross National Product (GNP)” (Ura, Sabina, tshoki, & karma, 2012, p. 6). The birth of the term "GNH" has not occurred in explicit contrast to GNP, which is a total materialistic measure or GDP, which is used at present and measures the total quantity of goods and services produced and distributed within the domestic market economy.

In this series, the most significant initiation was done by Bhutan by developing G.N.H. (Gross National Happiness) Index in 2010 by the Centre for Bhutan Studies and GNH Research. Bhutan's researchers claim to have an unsound and unidimensional concept of happiness established in Western literature, whereas happiness is multi-dimensional and cannot be only measured in terms of the subjective measurement of well-being (Ura, Sabina, tshoki, & karma, 2012, p. 1). It is collective in search of happiness; it should therefore be multidimensional. The nine dimensions of the Bhutan GNH Index are, therefore, as follows:

1. Psychological Well Being, 2. Standard of Living, 3. Good Governance, 4. Health, 5. Education, 6. Community Vitality, 7. Cultural Diversity and Resilience, 8. Time Use, 9. Ecological Diversity and Resilience (Ura, Sabina, tshoki, & karma, 2012).

2.2.3.3 World Happiness Report

A groundbreaking study of the state of happiness all over the world is the World Happiness Report. This is the annual publication, which began in 2012, of the United Nations Sustainable Development Solutions Network (SDSN). This study is primarily focused on the composition of national happiness articles and rankings based on respondent ratings based on the basic parameters associated with the different life factors.

This report is published for the first time in 2012, which draws international attention towards happiness and its utilization to guide the public policies of the member countries. Although the background was created before when Bhutan published its work on happiness in 2010, then A resolution 65/309 on 'Happiness: Towards a Holistic Definition of Development' was adopted by the General Assembly of the United Nations in July 2011 (NOTEONHAPPINESSFINALCLEAN, 2012).

This resolution is an invitation to all member countries to measure the happiness of their people and guide public policy with the help of this calculated data of happiness. It explains the state of global happiness, the cause of happiness and suffering as well as the political effects that case studies have highlighted. Migration (whether rural-urban or international) as a result of rising globalization, is the key problem considered in the 2018 happiness survey. In these situations, everyone seeking a happier life, but do they achieve it? It is the sixth happiness report that started in 2012 aimed to survey the science of measuring and understanding subjective wellbeing.

Each happiness report concentrates on the different issues that affect the level of wellbeing of an individual. In the recent 2018 survey, Finland tops the index, while Denmark, Switzerland, Norway, and Finland hold their place in the top four in the recently released happiness reports (Helliwell, 2018).

In 2018, 156 countries were classified according to their levels of happiness, and 117 countries according to their immigrant's happiness. The national happiness classification and measurement are based on the findings of Gallup World Poll surveys. Within its key issues, Gallup World Poll tests 14 areas: (1) Business & Economics, (2) Citizen Participation, (3) Communications & Technology, (4) Diversity (Social Issues), (5) Education & Families, (6) Emotions (Well-Being), (7) Climate & Energy, (8) Food & Shelter, (9) Government & Politics, (10) Law & Order (Safety), (11) Health, (12) Religion & Ethics, (13) Transportation, And (14) Work (Helliwell, 2018). The position of India in this study is very critical because it ranked 133rd out of 156 in 2018, although it ranked 122nd in 2017. This ranking falls well short of others like Pakistan, Nepal, and China, to name a few. Only Afghanistan, devastated by war, went worse than India since it ranked 145th. Otherwise, in comparison with India, every neighboring country is in a good position.

2.3 Social Context of Ānanda

In modern psychology, ānanda is researched with various terms such as Subjective wellbeing, General wellbeing, Happiness, Spiritual wellbeing, Life Satisfaction, etc. All these aspects represent the sensual and subjective mental contemplation aspects of ānanda. There are various researches done to understand happiness and its correlation with the certain affecting social variables mainly Age, Habitat, and Education. The research studies conclude that happiness has been associated with other demographic factors like place of residence, education, housewifery, and retirement (Weech-Maldonado, 2017).

John F. Helliwell and Robert D. Putnam (2004) have done a survey study in their research work named 'The social context of wellbeing.' This research work presents the first pieces of evidence from several countries regarding the connection between subjective wellbeing and social context (Putnam, 2004). The efforts to describe the factors of ānanda are common.

Various scholars were trying to segregate the generating and decreasing factors of it based upon their observation and various studies. For example, an interesting survey was done by Fordyce (1987) in which several hundred polls with students and adults to know the answer to 'what is the most important thing in life?'. In the response, 'happiness' was in the first place, followed by 'love,' 'success,' 'good health' and 'my religion.' It proves the happiness is the center of human motivation as it is the most important thing in human life (Srivastava A. K., p. 109).

In his book "Anatomy of happiness" (1951), Martin Gumpert described unhappiness as a state of mind induced by an inadequate release of tension. It also stipulated the variables of happiness Such as (1) prevent physical suffering; (2) prevent guilt; (3) do not accept illusions; (4) accept the reality of death; (5) do what one like to do; (6) keep learning; (7) Accept your limitations; (8) be willing to pay for everything one gets; (9) be willing and able to love; (10) avoid secrets (Gumpert, 1951)

2.3.1 Age

Amado Peiro (2006) studied that the Happiness and satisfaction relationship is convex concerning age. It decreases with age to reach a minimum, increasing afterward. It varies as per country, but the minimum typically occurs in mid-thirties and forties. Although this is a very ambiguous conclusion as convincing justifications are not available (Peiro, 2006).

2.3.2 Gender

There are various studies done to investigate the relationship between gender and wellbeing. Carol (2013) has concluded that women are self-reported well-being is more than men by an average. The wellbeing scores of women contain high consistency, while the gap between the man and women's wellbeing positively correlated with the development of the nations (Carol & Chattopadhyay, 2013).

2.3.3 Socioeconomic status

After the evolution of positive psychology, the interests of researchers shot up in the past few decades. The interest area of positive psychology concentrates on ‘Happiness and well-being’. Hence, Remarkable growth is observed. There is a particular branch of economics dedicated to research and conceptualize the principles that emerge from it. The field of behavioral economics used psychological insights into human behavior to understand economic decisions and the economy of happiness, the economics of happiness analysis, and their relations with other factors (Lane, 2017).

Numerous researches have been conducted in the social sciences using various experimental and non-experimental methods to examine the connection between economic status and its effect on happiness. The connection between ānanda and the wealth of a person and the country is studied. There is a somewhat paradoxical relationship between these two variables. Material resources contribute nothing to satisfaction when fundamental requirements are fulfilled (Inglehart, 2000) (Biswas-Diener, 2002) which was nicely illustrated by Brickman et al. (1978) As they found that lottery winners had no long-term happiness (Brickman, 1978).

Richard A. Easterlin and Laura Angelescu McVey et al. (2010) investigate long-term relationships (above ten or more years) of economic situation and happiness. The correlation between these two variables is insignificant. This is a proven fact, now that merely an increase in the income of any country or peoples does not be a guarantee in the increase in happiness too. Although in the short term, the level of happiness is significantly affected by the economic condition of the country (Easterlin R. A., 2010).

The whole world is desiring the increment in material wealth; hence the policies of the government also focus merely upon the material property of the ordinary people. Most people around the world want housing, appliances, universal education, a different lifestyle, advanced medical care, and services in the richest countries of the world, but economic prosperity is being limited. Economics has failed to provide the desired prosperity to the world. Krugman wrote wisely, “In the end, Economics is not about wealth, it is about the pursuit of happiness.” (Krugman, 1998).

Research on richness and happiness connection shows that the relationship is not linear, whereas people in richer countries are happier than people in poorer countries (Inglehart, 2000). On the other hand, the per capita income, at least in developing countries, does not substantially increase happiness (A.Easterlin, 1995).

2.3.4 Several other Factors

There is abandon of researches were done on the correlation of happiness and religious attitude in modern psychology. The study finds that the religious nature helps to be connected to less violence, alcohol, substance addiction, and youth sexual behavior, while spirituality helps accept trauma and tough circumstances in life.

Indian spirituality conceptualized that whatever one is facing today is the result of past bad and good actions (karma). It helps to accept adverse situations. Along with it, the devotee of spirituality feels that whatever the situation occurs is merely a step towards a path to the ultimate goal known as liberation (Moksha). It is the state where the attainment of the ultimate ānanda occurs.

Religious and spiritual people are found to be happier and satisfied with life. Peterson & Seligman (2004) have examined religious engagement levels, such as God's proximity, spiritual effort, or spiritual commitment and has found that greater commitment leads to a higher degree of life satisfaction (Peterson, 2004).

Elision (1991) reports that persons with higher levels of religious faith have greater happiness (Ellison, 1991). Hoffman (2007) in his study, found a positive correlation between NAS (Non-Attachment Scale) scores and Psychological Well Being (Hoffman, 2007). If anāsakta bhāva is, remain in any karma then it will give an individual ānanda, while an individual is attached, then it will get sukha, which embedded, with Duḥkha (Banth, 2010). Yoga is the technique by which one gets the result without the Duḥkha that is karma yoga. Krishna also stated in Gītā that, “Be an expert in karma; otherwise, you will be attached with it and ruin your independence.” As the karma is very subtle (*gahanā karmaṇo gatīḥ* | BG 4.17). This is the main reason for the Indian seers to condemn worldly pleasure.

Witmer and Sweeney (1992) analyzed those certain characteristics that could characterize a healthy person's psychological well-being; a sense of value, control, realistic belief, emotional responsiveness, problem-solving, and sense of humour, etc. (Witmer & Sweeney, 1992). While Waghmare found that there is no significant difference between urban and rural college students on psychological wellbeing (Waghmare, 2016).

2.4 Conclusion

The above-mentioned studies related to ānanda indicate the importance of exploring the dimensions of ānanda. It is quite important to study for self-refinement to the creation of public planning for the welfare of the common people. Studies show that although ānanda is quite important, but explored in limited ways only.

The literature review suggests that ānanda is a multidimensional concept ranging from spirituality to materialistic economics. In India, there is a rich wisdom heritage regarding ānanda but there is a lack of analytical studies on it. Very few studies explore the concept while its applications are still unexplored in an indigenous way.

In conclusion, it evolves through conceptual investigation and literature review that all human efforts are dedicated to the attainment of ānanda and avoidance of sorrow. Hence it is analyzed and discussed without the restrictions of country, language, or culture.

3.1 Introduction to the Vedanta Philosophy

The Vedas are the core scriptures of Indian culture that claimed to be the most ancient existing literature (Menon I. &, 1969). The Vedas are the foundation of Indian culture. As stated in the Manusmṛti- (*veda akhilo dharma mūlaṃ*| MS 2.6) (Jha, 1999). The Vedas have divided mainly two divisions: karma kāṇḍa (the work portion) and jñānakāṇḍa (the knowledge portion). The karma kāṇḍa are related to the hymns and the rituals of brāhmaṇa, while jñāna kāṇḍa treats with the spiritual matters apart from the ceremonial are known as the Upanishads. “The Upanishads are texts, which form the philosophical essence of the Vedas. The Upanishads are collectively called the Vedanta” (Sarvapriyananda, 2012, p. 544).

Vedanta is the foremost philosophy of the Indian tradition. It tempts a lot of the Indian culture and faith as well as philosophical ideas with its concept of non-dual Brahman. It is famous with the name of Uttara Mīmāṃsā (Those who explain the knowledge portion of the Vedic verses). It also deals mainly with knowledge, so it is also known as Jñāna Mīmāṃsā. Vedānta was a reference to the Upanishads, who make up the Jñāna kāṇḍa. They mainly address the profound metaphysical questions of the ultimate reality (A., 2018).

Vedānta means ‘*vedanāmantoyasmin*’ (where the Vedas end or the last part of Vedas). While etymologically, the term ‘vedānta’ derived from the two words ‘Veda + anta’. Here ‘Veda’ Refers to knowledge while ‘anta’ means-end or conclusion. These meaning changes in a more profound sense. “The ‘anta’ literally means the end or concluding portion, but in a more profound sense, it stands for the very gist or essence of the Vedas.” (Ranganathananda, 1966, p. 24).

Traditionally, the three texts build the foundation of vedānta meant by prasthānatrayī. These are- 1) The Śruti Prasthāna (Upaniṣad) 2) The Smṛti Prasthāna (Śrīmad Bhagavad Gītā) and 3) The Nyāya Prasthāna (Brahma Sūtra of Ṛṣi Vādarāyaṇa).

Sadānanda Yogīndra Sarasvatī in his work vedānta sāra also refers to the term ‘vedānta’ in the following words:

vedāntonāmopaniṣatpramāṇaṃ tadupakārīṇiśārakāsūtrādīnicai VSa3 (Shukl, 1979, p. 19)

‘Vedanta is the evidence of the Upanishads, as well as the Sariraka sutra (Brahma Sutra) and other books that help in the correct expounding of its meaning.’ (Nikhilananda, 1931, p. 2)

Further, it developed into the various sects according to the nature of the relation between the Ātman and Brahman. These are- Advaita vedānta of Śaṅkara; Viśiṣṭādvaita vedānta of Rāmānuja; Dvaita vedānta of Madhva; Śuddhādvaita of Vallabha; Svābhāvika bhedābheda of Nimbārka; and Aupādhika bhedābheda of Bhāskara.

The fundamental thoughts of the Vedanta philosophy denote the four mahāvākyam. These are four in a number extract from the related Upaniṣad of all four Vedas.

1. **Prajñānam Brahma** - Aitareya upaniṣad 3.3; Attached to Ṛgveda.
2. **Ayamātmā Brahma** – Māṇḍūkya upaniṣad 1.2; Attached to Atharvaveda.
3. **Tattvamasi** – Chāndogya upaniṣad 6.8.7; Attached to Sāmaveda.
4. **Ahambrahmāsmi** – Bṛhadāraṇyaka upaniṣad 1.4.10; Attached to Yajurveda.

The Brahma Sutra is the canonical work of the Vedanta philosophy. It belongs to the Sutra (a string of short, topically arranged statements) literature. The Brahma sutra is a systematization of the doctrine of Brahman of the Upanishads (P. Jain, 2018)

Vedantic commentator mainly Śaṅkarācārya elaborates the existence of three realities, but the primary upaniṣad saw no difference between the Brahman and the phenomenological world. It is expounded in the following words-

yathorṇanābhi: srjate grhyate ca, yathā pṛthivyāmoṣadhaya: sambhavanti

yathā sata: puruṣātkeśalemāni, tathākṣarātsammavatītha viśvam | MuU 1.1.6.

This universe is the creation of undecayed brahman; likewise, the spider produces and shallow the threads; the earth produces vegetation and the same as the human get the production of the hairs.

so'kāmayata | bahubhyāṃ prajāyeyeti | sa tapo'tapyata | sa tapastaptvā | idaṃ sarvamasṛjata | yadidaṃ kiñca | tatsṛṣṭvā | tadevānuprāviśat | tadanupraviśya | sacca tyaccābhavat |

“Brahman, after having created (the universe) entered into that very thing; it became the formed and the formless, the sentient and the insentient. TU 2.6.1.”

These verses show that the Upanishads firmly believe that the Brahman's existence is everywhere and, at any time and space, hence the pleasure attain in this phenomenological world is real. Also stated the same in Chāndogya upaniṣad explains, 'Here is none other than the Brahman.' (*ekamevādviṭīyaṃ brahma* | CU 6.2.1.)

This universe is the creation of Brahman; hence it can be interpreted easily that even the world's momentary pleasure is a fraction of the ultimate reality; hence it is also ānanda due to the presence of the Brahman.

3.1.1 The Upaniṣad

The Upanishads are the last part of the Vedas, so they are known as vedānta. It is part of the śruti (knowledge gain by listening). Vedas generally mean it likewise, the upaniṣad is meant by vedānta. The thoughts which budded in the Vedas have bloomed in the Upanishads (Rangnathananda, 1968, p. 19).

As the Muktikā upaniṣad suggests that Vedanta is the essence of the Vedas (*tileṣu telavā veda vedānta: supraṭiṣṭhita* | MkU 1.9.) 'The essence of the knowledge of the Vedas was called by the name of Vedanta, which comprises the Upanishads.' (Complete Works of Swami Vivekananda, 1964, p. 119) Additional to this, śvetāśātara upaniṣad also suggest it as a great secret (*vedānte param guhyam* | SU 6.22.).

The term 'upaniṣad' refers to that knowledge which, received by the pupils 'sitting close to' their spiritual master. The Upanishads mean a secretive talk between the pupils and their masters. The teachings of the Upanishad must be shared secretly with the most eligible one, and it must keep secret from idiotic and incompetent pupils. Müller says the Vedas themselves refer to the Upanishads as secret or esoteric explanations or knowledge derived from such explanations, or special rules incumbent on one with such knowledge or the title of books containing such knowledge. Cāṇakya also uses this term upaniṣad about secretive work in his work named Arthaśāstra. He elaborates, 'Crush your enemy by the secret means (Upanishad)' (R.P., 2014, p. 152).

The Upanishads evolve with the conversation between the spiritual masters and truth seekers. For example, in Taittirīya upaniṣad the Enquirer, Bhrigu asks the sage as well as his father Varuna, "tell me about the ultimate reality?" While in Kaṭha upaniṣad, the inquirer is a little boy named naciketā and the master is Yama, Lord of Death.

The Upanishads constitute the philosophical basis of the Indian philosophical system. Swami Raṅganāthānanda stated, “Without understanding the Upanishads, it is impossible to get an insight into Indian history and culture” (Ranganathananda, 1966, p. 37). From the age of Geeta, Buddha, and Śaṅkarācārya from past to Ramakrishna Paramhansa, Swami Vivekananda, and Aurobindo in the present, such landmarks of Indian culture are highly influenced by the upaniṣad and their teachings are primarily based upon it. For example, the call of Vivekananda for humanity ‘Arise, Awake and stop not till the goal is reached’ is an adaptation of the words of the upaniṣad (*Uttiṣṭhatajāgrataprāpya varānnibodhata*| KU 1.3.14).

This sacred literature is not a production of the single mind or any specific tradition rather than it is the collection of the experience of the almighty of the seers in the form of dialogue, debate, or direct instructions to their pupils. Shri Aurobindo aptly describes the Upanishads as "the supreme work of the Indian mind." (Aurobindo, 1953, p. 269)

These are the search of human curiosity about the self and the surrounding universe. These are the original text of the ānanda, where faithful pupils get knowledge of the ultimate truth from experienced and well-trained masters. Vivekananda mentioned the Upanishads, said, “If there is one word in the English literature to express the effect which the literature of India produces upon mankind, it is the one-word **Fascination**.” (Complete Works of Swami Vivekananda, 1964, p. 110)

The famous German philosopher Schopenhauer writes, “There is no higher study in the world than that of the Upanishads. It has been the solace of my life. It will be the solace of my death.” (Paramananda, 1999). They also claim that this work cannot be merely the work of humans. He stated, “Almost superhuman conceptions whose originators can hardly be said to be mere men.” Many other scholars and Indologists mesmerize by the beauty and knowledge of the Upanishads. Paul Deussen stated in his work philosophy of Upanishads, “Philosophical conceptions unequaled in India, or perhaps anywhere else in the world.” (Deussen, 1997)

The Upanishads Describe mainly Brahavidyā (Knowledge about the almighty). It also elaborates on the real nature of Jīva, Brahma (the almighty), and Jagat (Phenomenal World). The Upanishads are not orated for the particular community. These are for the whole world, whoever reads these texts, spellbound by the language and the experience of the sages.

Swami Vivekananda saw the Upanishads as the distinctive contribution of India to the entire humanity. In a letter written in 1894, Swamiji says, “The whole world requires light. It is expected! India alone has that light, not in magic, mummeries, and charlatanism, but the teaching of the glories of the spirit of real religion...Now the time has come.” (Complete Works of Swami Vivekananda Vol.5, 1964, p. 53)

Etymologically the term upaniṣad comes from the Sanskrit root word ‘Sad’ means, ‘that knowledge removes shatter or destroys the Avidyā (Ignorance or spiritual blindness)’ (Radhakrishnan S. , The Principal Upanisads, 1968, p. 20). This Avidyā is the seed of materialism.

Śaṅkarācārya further evidence that the word upaniṣad used in everyday life, such as, ‘we shall teach upaniṣad’ is faultless. One of the meanings of ‘Sad,’ the destruction of worldliness, cannot be heard from merely a book. It should be hard to know, so primarily it refers to knowledge and secondarily, it refers to a book. According to Śaṅkarācārya literally, upaniṣad means leading to the acquisition of the knowledge of Brahman (The ultimate reality).

3.1.2 Vedānta and Upaniṣad

It is quite challenging to differentiate the upaniṣad from the vedānta. In an earlier era, Vedanta is considered as Upanishads, but now it represents the specific stream of philosophy based upon the knowledge explained in the Upanishads (Radhakrishnan S. , The Principal Upanisads, 1968, p. 20). The Upanishad comes at the close of āraṇyaka. If the Samhita is the tree, brahman the flower and āraṇyaka the fruits (i.e., in its unripe state), then the Upanishads are Mellow fruit- the final fruit or *phal* (Saraswati, 2015, p. 200).

Upanishad means ‘to sit nearby’. The teachings of the Upanishads are known as *Rahasya* (A secret or a mystery). Traditionally, Upanishad has been seen as referring to “a session of teaching, with the student sitting close to the teacher” (Roebuck, 2003, p. xxxvii). Famous Indian philosopher Radhakrishnan wrote that the upaniṣad is the concluding portion of the Veda. "The older of those Upanishads were originally designated as Vedanta, i.e., the ultimate or final goal of the Veda, the content and sum of all the true knowledge” (Brandon, 1955). Within the 108 Upanishads, sixteen Upanishads are authentic and authoritative, recognized by Śaṅkara. On ten of these, he wrote elaborative commentaries.

The authors of the Upanishads are saints and seers. They treated it with deep insight and experience. They are not the builders of the system, but the recorder of the experience. They are concerned with reporting insights that occur from thought and vision. These masters or gurus not only explain the words and spirit of the śāstra but this teaching is also reflected through life. At last, the Upanishads are not purposed merely to inform the intellect, but to purify and enrich the soul (Prabhavananda, p. XX).

Vedānta means the height or extreme of the knowledge as the ‘anta’ postposition refers. Upaniṣad describes this knowledge with the term named brahmavidyā. Hence, the term vedānta can be used as a synonym for the term upaniṣad. The gist of these principles: in the systematic form, are also found in the Brahma Sūtra. So, it also refers to vedānta.

Vaiṣṇavīya Tāmtrasāra also detailed the same, as follows-

‘The Upanishads are the cows and the cowherd’s son Krishna, is the milker; Arjuna is the calf, the wise man is the drinker, and the nectar-like Gita is the excellent milk.’

(Radhakrishnan S. , Bhagavad Gita, 1963, p. 13)

3.1.3 The Principal Upanishads

The Upanishads are said to be one hundred and eight in numbers. Their dates cannot be fixed with certainty- only it is inevitable that they are older than the Buddhist movement (The Complete Works of The Swami Vivekananda, Part- 1, 1919, p. 357). All these are enlisted in the conversation of Lord Rama and Hanuman in the Muktikā upaniṣad.

Firstly, from the many Upanishads, Shankaracharya chooses the 10 Upanishads to comment on them from a non-dualist perspective, Hereafter, the other Acharyas such as Ramanujan, Madhwa, and others, who came after him, even wrote their comments based upon their philosophical point of view on the same Upanishads. There are 10 Upanishads, though some scholars feel that Śaṅkara has also written on the 11th Upanishad named Śvetāśatara Upanishad (Saraswati, 2015, p. 219).

The famous Shloka has also appeared in the tradition, where the series and names of this Upanishad are described in the poetic form.

īśa-kena-kaṭha-praśna-muṇḍa-māṇḍūkya-tittirī

aitareyaṃ ca chāṇḍogyaṃ bṛhadāraṇyakaṃ tathā || MkU 1.30 (Bapat, p. xix)

*Īśā, Kena, Kaṭha, Praśna, Muṇḍaka, Māṇḍūkya, Taittirīya, Aitareya, Chāṇḍogya and
Bṛhadāraṇyaka.*

There are some scholars (Like S. Radhakrishnan) who claims that Śaṅkarācārya also commented on an eleventh upaniṣad, the Śvetāśatara upaniṣad too (Ranganathananda, The charm and power of the Upaniṣads, 1966, p. 2).

There is a good deal of debate on the concept of older and principal Upanishads amongst the scholars of Indology. Other than these, Upanishads which are not commented on by Śaṅkara and other acharyas, are considered with the term ‘Minor Upanishads.’ Although they are termed as minor, their importance is nevertheless valuable.

The chronological orders of the principal Upanishads are also uncertain, although Muktiḱā Upanishad orders all the principal Upanishads, this does not take as chronological order. Hence it is essential to decide the correct sequence of the Upanishads. Various scholars tried to arrange in the chronology, in which S.K. Belvalkar and R.U. Ranade are notable scholars (Pathak, 1982, p. 14).

3.2 Concept of Ānanda in Taittirīya upaniṣad

3.2.1 Introduction to Taittirīya Upanishad

This is one of the most famous and best-known Upanishad attached with the still surviving recension (śākhā) of the Kṛṣṇa Yajurveda. It is the seventh number in the Series of 108 Upanishads elaborated in Muktiḱā Upaniṣad. This is studied by most of the scholars of the Indic knowledge tradition across the whole of India. This is also placed in one of the recited Upanishads. Śaṅkarācārya and sureśvarācārya are the highest authority related to the *Advaita* school of Vedanta wrote their valuable work upon this Upanishad. Some more annotators, likewise Sāyana, Ananda Giri, etc. also contribute with their invaluable knowledge.

The Taittirīya Upanishad forms with the fractions of the Taittirīya āraṇyaka which attached to the Krishna Yajurveda and constituted the seventh, eighth, and ninth chapter as Taittirīya Upanishad. The Taittirīya Āraṇyaka itself the section of Taittirīya Brahman. This Upanishad contains three chapters termed with the vallī. These are- śikṣā, brahmānanda, bhrgu vallī. It is further broken down into several anuvākas, utterances, or sections. The first śikṣā vallī is sometimes referred to as ‘**saṃhitī upaniṣad**’ and the next two chapters are generally referred to as ‘vāruṇī upaniṣad.’ (Potter, 2015, p. 205)

R. Balasubramanian said that this Upanishad is a classic text for the following three excellent teachings: 1) The definition of *brahman* as *satyaṃjñānāmanantaṃ brahma*, 2) The process of discrimination of the self and the non-self by fivefold awareness (Pañca Kośa Viveka) and 3) The calculus of ānanda, which point that the *Brahma* as bliss par excellence (ānandasya mīmāṃsā) (Balasubramanian, 1974, pp. 15-16).

The Taittirīya Upaniṣad is one of the oldest and most important Upanishad, which narrates the supreme reality (Brahman) with the sublime and lucid language. Its importance can be justified as it influences the later philosophical traditions; for example, it is recited in the Mahabharata also (Pathak, 1982, p. 19).

The commentary of Shankaracharya denotes its importance as it was the first Upanishad which attracts the Śaṅkarācārya (As he is the disciple of the Taittirīya shakha). After the Śaṅkara, his disciples such as sureśvarācārya, śaṅkarānāṇanda, ānanda girī quotes in various places and promote its study in the traditional system. Along with it the great scholar such as sāyana and mādḥava also attracts by its contents and they also provide their valuable comments on it.

The Brahāmanda Vallī (Second Chapter) is a discussion of the “fivefold nature” of the physical unit and how to align all the various bodily systems to experience full connection and bliss. The source of the concept of the idea of the “five koshas,” or five-bodies, but curiously, the word kosha does not appear in the text. The word “ātma” is used to refer to the Anamayātma, 'self-made up of food', the prānamayātman (self-built with a breath of energy), the “manomayātma,” the “self-made of mind”, “vijñamayātman,” “self-made up of intelligence or intellect), and Anandamayātman, ultimately, who is the bliss pervading it.

The teaching continues with a statement that one who understands and connects becomes fearless and filled with bliss, some statements designed to convey just how freaking awesome the pure bliss of Brahman is, and finally, some obtuse statements on the alignment that naturally occurs when you connect.

Finally, it is interesting that though this Upanishad, in particular, the Brahmānanda Valli, is considered the source of the Vedic “five-koshas” teachings, the word kosha (body) does not seem to be present in this text. Finally, he proceeds to sing this song of gratitude and eat the food he likes, assuming the ways he wants: Oh, wonderful! Oh, wonderful! Oh, wonderful! (*hā vu hā vu hā vu*)

3.2.2 Upaniṣad Thoughts on the Source of Ānanda- Brahman

The Taittirīya Upanishad, after majestically proclaim that those who know the Brahman become the supreme (*om brahmavidapnoti parami tadyeṣā abhyuktāisatyam jñānāmanantaṁ brahma*|| TU. 2.1.1). It describes the methodology to achieve it. In this context, it details the concept of five sheaths or Pancakośa that enveloped Brahman (The ultimate reality). It presents the technique of piercing; these sheaths reach the infinite and eternal Brahman, the ultimate source of Ānanda. These sheaths are nothing, but the force of objectivity that pulls the consciousness outward.

These are not substances or material objects like five walls that covered the consciousness. It is the dimension of human personality. A.G. Javadekar (1964) studies that the whole human personality is dimensional and divided into the Pancha koshas or the five sheaths of human existence (Javadekar, 1964, pp. 93-101).

Ānandamaya-vidyā in TU 2, otherwise also known merely as Brahma-vidyā, discussing what became the fundamentally positive nature of Brahman. “The Brahman is flavor (rasa), and obtaining flavor one becomes blissful.” (P. Jain, 2018). It defines the ultimate Brahman in scientific terms in the following way-

yatovāimānibhūtānījāyante| yenajātānījīvantī| yatprayantyaabhisamviśanti|

tadvijjñāsasva| tad brahmeti| TU 3.1

‘Crave to know what is born to these people, what lives and continues to exist after being born, and what they all come through when leaving. Brahman is that’.

The upaniṣad impressively deals with this issue and proclaims that the knowledge or attainment of the ultimate reality (The Brahman) is the ultimate source of ānanda. The three qualities as Sat, Chida, and Ānanda are characterizing the Brahman. Hence, the ānanda is inherent in Brahman, so everyone who gets the actual knowledge of Brahman gets limitless ānanda. Swami Vivekananda wrote that the whole world of suffering disappeared for him when the practitioner of Vedant realized its existence. Misery becomes the pure, absolute awareness, absolute bliss of the Sat, Chita, and ānanda (The Complete Works of The Swami Vivekananda, Part- 1, 1919, p. 356). This ultimate reality is also defined in the other word in Taittirīya as ‘Brahman is the Truth, Knowledge and Infinity,’ while Aitareya upaniṣad pronounces that Consciousness is Brahman (*prajñānambrahma* | AU 3.1.3).

This Brahman remains constant as it is embedded with Sat (Present always) but expressed in the different states of consciousness. As per the Māṇḍūkya Upanishad, four states can be possible. The first three phases- ‘vaiśvānara,’ ‘taijasa’ and ‘prājña’ are the manifestation at the waking (jāgrata), dreaming (Swapna) and sleeping (śuṣuptī) state. The fourth state (turīya) cannot express in words or actions.

Upanishads believes that the Atman is ānanda rūpa (the form of ānanda) (Jhā, 2008, p. 54). Famous annotator on māṇḍūkyaopaniṣada named Gaudpada also claims that nothing can differentiate from the ānanda (*nivṛte sarvaduḥkhānāmīśānaḥ prabhukhyayaḥ* | MK1.10). Muṇḍaka Upanishad (SB 2.7) also explained that “the Atman is free from all the duḥkha and immortal. It is always present within an individual.”

The Chāndogya Upaniṣad verse 7.12.1 describes the nature of the ānanda as well as various aspects. Such as, “One will involve oneself only in that activity which gives happiness (Sukha)” (*yadā vai sukhaṁ labhate'tha karoti nāsukhaṁ labdhvā karoti*). “One will do an activity only if it gives happiness” (*sukhameva labdhvā karoti*). Hence, we should examine happiness (*sukhaṁ tveva vijijñāsitavyamiti*). Oh Lord, let know the secrets of Sukha (*sukhaṁ bhagavo vijijñāsa iti*) || CU 7.12.1

Another oldest upaniṣad Bṛhadāraṇyaka upaniṣad also orated the methodology of the attainment of the ānanda. It describes, “Money/wealth cannot give permanent, everlasting bliss” (*amṛtatvasya na āśā asti vittena* | BU 2-4-2), which makes Maitreyi accompany him to the forest as a seeker. Yājñavalkya continues and says there are three processes involved in the practice to achieve this permanent bliss (ānanda).

3.2.3 The Equality of Brahman and Ātman

Brahman is pure existence—consciousness—bliss, Sat Chit ānanda—the supreme truth explained in the Upanishads. These are not Brahman's attributes or qualities. “It does not consist of Brahman, but of existence itself, not that Brahman is a knowledgeable entity, but consciousness itself and Brahman isn't glad, it's bliss itself.” (Sarvapriyananda, 2012).

Unlike the earlier part of the Vedas, where it was a question of Ātman, the Hindu concentrated mostly on rituals, the concept of the self was primarily taken up by the Upaniṣad. The great idea expressed in the Upanishads is that of the identity of the fundamental cosmic principle, brahman, and its microcosmic counterpart, ātman (P. Jain, 2018).

Śvetāśvatara Upaniṣad states that when one understands the truth of Brahman as ātman, then free of all ties (*jñātvā devaṃ mucyate sarvapāpaiḥ* | SU 2.15) while Bṛhadāraṇyaka Upanishad identifies the self with the puruṣa to be an omnipresent infinite being. People identify the Self with intellect out of ignorance, the intellect's enlightening power derives from the Self. The Self differs from the intellect and the organs.

Brahman is the supreme reality while the self-Ātman is the individuality, but the upaniṣad explains that there is no difference between the Ātman and Brahman. This concept of non-duality twists the theory of ānanda. The self-Ātman is also the source of ānanda because it also consists of the same qualities of ānanda. It stays constant in waking, dream, sleep, death, rebirth, and finally, in liberation.

Ṛṣi Bādarāyaṇa claims in his creation Brahmasūtra that the source of the universe is brahman after the introductory statement (BS 1.1.5-11) hereafter the Bādarāyaṇa dedicates its eight sutras that whatever the explanation devoted to Brahman or Ātman as **ānanda**. Although in the writing of Śaṅkara, which is represented by the compound word saccidānanda (Olivelle, 1997).

The ātman concept is Indian spiritual philosophy's crest gem. The body dies and therefore is subject to pain and pleasure, while the Atman is immortal without any pain, pleasure, etc. Kaṭha upaniṣad defines Atman as consist of contradictory qualities, and it is subtlest as well as the greatest in size, residing in the hearth of each (*aṇoraṇīyānmahatomahīyān ātmāsyajantornihitoguhāyām* | KU 1.2.20). This Upanishad also explains that it is the eternal factor different from the body; Atman uses it as a chariot (*aśarīraṃ śarīreṣu* | KU1.2.22.). (Rangnathananda, 1968, p. 32). It further explains the due to its unique nature, it is neither born nor die. It is eternal, unborn, and oldest. As it is eternal, it remains even the body becomes destroyed (KU 1.2.18). This manifestation is nothing but the Brahman itself. Thus, Vedanta claims that individual Atman and universal Brahman are the same.

Māṇḍūkya upaniṣad stated complimentary verse on the unity of Atman and Brahman (*ayamātmā brahma* | MaU 2). The Taittirīya upaniṣad also announces the same the Brahman resides within the individual is the same resides in the sun (*sa yaścāyaṃ puruṣe | yaścāsāvāditye | sa ekaḥ* || TU 3.4). The universality of self (Atman) is termed Brahman, so they mean one and then something likewise space which is pervading everywhere and the space inside the vessels too (Krishnananda S. , 1982, p. 65). The qualities belonging to ātman are the same as Brahman's qualities. For instance, Brahman is the ātman who doesn't have sinned, decrepitude, death, sorrow, hunger, or thirst (CU 8.1.5) (P. Jain, 2018).

Renou argues that before the Upanishads were rarely identified a relation between the ātman and Brahman (Renou, 1952) while describing the methodology to attain the Brahman. The essential qualification for the attainment of Brahman is defined in the Muṇḍaka Upanishad 3.8.

Brahman cannot be grasped through the eyes, speech, and other senses; the indivisible Brahman can only be perceived by the one, engaged in meditation, whose mind has become pure and whose intellect is favorable.

3.2.4 Concept of Ānanda in Taittirīya upaniṣad

The Upanishads are texts that make up the philosophy of the Vedas. Vedanta is the collective term used for the Upanishads. In these sense that they represent the Vedas' ultimate philosophical understanding. What is ānanda and more importantly, how can an individual be genuinely ānandita? The quest for ānanda constitutes the area of research for the remarkable Taittirīya Upanishad section. The ānanda is a sensual pleasure that occurs due to contact between subject and object or ānanda is very nature of the Self. Both perspectives are explored in this Upanishad by the seers. This upaniṣad begins by seeing sensual pleasures as a source of ānanda.

For the study of ānanda scientifically, seers conceptualized that it would be helpful actually to measure ānanda, hence there should be a basic unit of ānanda. The Upanishad would then construct a hierarchical model known as brahmānanda of the maximum human ānanda. The Upanishad talks of a truly cosmic ascending ladder of Loka. When one goes up to the higher Loka, ānanda is multiplied at each level by a hundred times. In the highest Loka, ānanda is millions and billions of times greater than the maximum of human ānanda!

Is it possible to attain even greater ānanda, as mentioned in the Upanishads? Yes, but not in this human existence, because it has its own restrictions. For this earthly existence, these material objects of enjoyment and the very human frame itself, all have their limitations. These material objects of pleasure have their limits of this earthly life and the very human structure itself. There are superior worlds, exquisite artifacts of fun, and more powerful bodies that are built for greater pleasure outside this familiar plane of life. Such as the Manuṣya-Gandharva-Loka, where ānanda is one hundred times the maximum ānanda possible in a human body! Furthermore, this is by no means the end.

The Upanishad says that every ānanda refers only to the self's ānanda— Atmānanda. The bliss of the Self is embodied in the relaxed mind as ānanda. As can be seen in various mirrors, the mirror reflection and mirror quality determine the reflecting quality. However, the same face is mirrored in both mirrors, both excellent and bad. When the difference between subject and object is understood, and everything is known as the bliss of self (ānanda swarupa). It is the ānanda Mīmāṃsā an inquiry into the bliss of the Taittirīya Upanishad.

The Taittirīya upaniṣad dedicates its two chapters (vallī) to explain the nature and the measures of the ānanda. This ānanda leads from the sensual pleasure to the highest spiritual Brahmananda. Upanishad recognizes the god itself as ānanda. ‘He is, verily, bliss; man, verily, is blissful by getting this bliss.

If there was not such an endless distribution of bliss, who would have existed, who would have breathed?’ (*Raso vai saḥ ṽ rasam hyevāyaṁ labdhvā'nandī bhavati ṽ ko hyevānyat kaḥ prāṇyāt yadeṣa ākāśa ānando na syāt* || TU 2.7).

This concept of Ānanda can be further divided into the following dimensions-

3.2.4.1 Self-realization

Vedanta's basic principle is to attain enlightenment, to understand the true self as brahman. Swami Madhavananda wrote that the brahman is identical to the ānanda, here the cessation of all the pain is claimed as liberation. He further clarified that going to another world or the joy derived from the object's consequences cannot be claimed as liberation. The liberation lies in self-knowledge as the texts describe (Madhavananda, 1942, p. 209)

As the TU claims, “When one realizes the nature of the Self when one realizes the essence of being, one is filled with bliss.” (TU 7.7). The realization lies in the inner potential of an individual. Muṇḍaka aptly said- (*nāyamātmā balahīnena labhyo*| MuU 4) hence the inner power creates realization while the contradictory is also true as described in the Kena Upanishad ‘Power (knowledge of) Atman is the source of strength.’ (*ātmanā vindate vīryam*| KeU 2.4). The Vedas declare that the only way one can attain eternal bliss is through the realization of innate divinity. There is no other way (*nānya: paṁthā vidyate-yanāya*| Su 6.15) (Bh.V. Nageshwar, 2000, p. 8)

Whenever sensual pleasure occurs, it is experienced by the senses and the ego does not lie in the object of perception. It is the reflection of the ānanda that resides in the atman inside. The jiva projects the power of objectification called as mind and search for pleasure in the external world for fullness, but perfection is in atman. There is joy. There is bliss (Sivananda, 1998, p. 80).

3.2.4.2 Concept of Five Sheathes

The Indian seers consider the human not as an organism likewise others whose fate is in the hands of nature, whatever nature decides, they must follow. Instead of this human is considered as a being in the Indian tradition. This makes it capable to decide the direction of life and get ānanda in life.

The transcendent Indian approach claims that humans are full of divine potential and get the birthright of ānanda by self-actualization. In brief, the ānanda can be summarized as the result of the knowledge of self and expansion of consciousness. This makes it capable of deciding the direction of life and getting ānanda in life. The four-prime goals of the human known as puruṣārtha are quite related here. All the present concept of wellbeing from psychology covers only three puruṣārtha - Dharma, Artha, and Kāma. The present theories neglect the ultimate aim of Moksha. It is a journey of fulfillment of the desires to the non-production of the desires.

The Upanishadic sages describe ānanda as an original state of the human. However, the rigorous efforts to awaken the five sheaths can be used to make it happen. There are five of them viz. Annamaya, Prāṇamaya, Manomaya, Vijñānamaya and Ānandamaya. Here the word suffix māyā represents pervade of the specific element, which is different in the five sheaths. These sheaths are likewise onion skin, which is different from each other, but comprise one body. Each kosha functions entirely differently from the other one; however, there is excellent coordination in their works to ensure blissful life.

Sr. No.	Kosha	Specification
1.	Annamaya Kośa	Grossest, constitute from food, Refers to physical Body
2.	Prāṇamaya Kośa	Pervaded from Prana (Vital Energy), responsible for Immunity.
3.	Manomaya Kośa-	Pervaded with Manas, responsible for mental functioning.
4.	Vijñānamaya Kośa	Knowledge sheath, responsible for Intuition.
5.	Ānandamaya Kośa	Responsible for ānanda, pervaded by bliss

Table 3.1: Koshas and Their Functions.

These koshas are recognized as Purusha in the second Valli of the Taittirīya Upanishad. This concept explains that the human being feels their identity with a specific kosha only. This self-sense decides the way to attain ānanda. For example, an individual recognizes himself as a physical body, and then the one tries to get ānanda from food and other materialistic things. This ānanda occurs in certain limitations; hence they are representing with another word known as Sukha.

Śaṅkara used the term 'kośa' instead of "ātmā" to distinguish these layers from the ātman, the real self. Hence, today, this idea is popularly known as the concept of Panchkośa (P. Jain, 2018). The practices of self-evolution, such as Tapasyā, meditation, and other practices of yoga and Vedanta, helps an individual to upgrade the level of ānanda from one position to another. This breakdown of the narrow definitions and expansion of the consciousness ensures the attainment of ānanda. At last, in the Ānandamaya kosha, one experience, "I am bliss."

Kośa is a Sanskrit word that refers to the different meanings of "Sheath; layer". The soul resides simultaneously on the different planes or levels of existence, philosophically five sheaths. These sheaths are frequently represented by the onion layers. The koshas are like this to enhance their subtlety.

Annamaya kosha: "Food composed sheath" or the physical body. It is the coarsest sheath compared to the soul's faculties, but still necessary for evolution and self-fulfillment.

Prāṇamaya kosha: "Prana-made sheath". It is also called the pranic, or the etheric or etheric doubles, is regarded as a source of life, respiration, and energy within the physical body, and is linked to the astral body. Prana travels in the form of five primary currents or Vayus, "vital airs or winds." Prāṇamaya Kosha and the physical body, disintegrate at death.

Manomaya kosha: "A sheath was created by the mind". An instinctive-intellectual sheath of ordinary thinking, desire, and feeling. It is the seat of the indriya, sensory and motor organs respectively called jñānendriya and karmendriya. As the physique grows and retreats in the inner worlds before the rebirth, the manomaya kosha takes shape.

Vijñānamaya kosha: The mental body in Sanskrit is Vijñānamaya kosha. It is called the actinodic sheath, or "sheath of cognition." It means higher thinking, information, direct understanding, intellect, intelligence, and imagination.

Ānandamaya kosha- "Body of bliss." The intuitive-superconscious sheath. This inmost soul form (svarupa) is the ultimate foundation of all life, intelligence, and higher faculties. This sheath is not in the same way as four outer koshas. This sheath is not a sheath, but the existence itself, a body of light, is often referred to as the kāraṇa śarīra, causal body, and karmāsaya holder of karmas of this and all past lives.

3.2.5 Concept of Six Generating Factors of Ānanda

Taittirīya upaniṣad entails that the little joy that fell in day-to-day life is the little particle experience of the infinite ānanda of the deity. Further, it identifies the nature of the human ānanda and its components. This elaboration starts with the investigation of the nature of ānanda. The majestic preparatory utterance is

*saiśānandasyamīmāṃsābhavati yuvāsyātsādhyuvā'dhyāyakaḥ
āśiṣṭhodraḍhiṣṭhobaliṣṭhaḥ tasyeyamprthivīsarvāvittasyapūrṇāsyātī
saekomānuṣāānandaḥ* TU 2.8.1

To measure the levels of ānanda, it makes the unit of a young person differ from the other theological tradition that makes the unit of the joy of heaven. It is the upper limit of human ānanda that starts from carnal pleasure. This human ānanda unit is further processed until brahmānanda. These six factors help to determine the constant one unit of human ānanda.

1. **Youngness-** It is not merely limited to young age. Strength of the body and good physical health as well as wellbeing.
2. **Goodness-** A good deposition.
3. **Education-** Stimulation and expansion of creative intelligence.
4. **Hope and Inspiration-** Full of enthusiasm.
5. **Firmness of thinking and intention** - A disciplined will.
6. **Earth's wealth-** To fulfill the requirement of essential resources for ease of life and completion of ānanda.

The same analyses of the factors are also present in the Bṛhadāraṇyaka upaniṣad.¹ Swami Raṅganāthānanda wrote, “He who is perfect of the body and prosperous among men, the rulers of others, and most lavishly supplied with all human enjoyments, represents the greatest joy among men.” (Ranganathananda, 2005, p. 635) The jagged and haggard person, whether they are young according to their age and condition of the body. They are converting into old from childhood without being transformed into the youth.

Hereafter fixing the unit of human ānanda, further progressive such as indra and bṛhaspati are in the multiple of the hundred. It is a strange objective measure instead of subjective criteria. Hence, it demonstrates that the level of ānanda anyone gets, whatever the source is the same. One more thing that should be seen here is that the prominent component is to be a young person. This criterion is not limited to the age limits. Those who hold the enthusiasm to do something creative and adept for society are considered in this criterion.

At last, the upaniṣad announces the fact in its style that those who realized the Brahman get the sum of ānanda from the human to the prajāpati. This concept is unique where ānanda resides upon self-existence rather than the available physical, mental or spiritual resources. Śaṅkarācārya stated the same in his work Viveka Cūḍamaṇi as follows-

nirdhano 'pi sadātuṣṭo 'pyasahāyomahābalaḥ |
nityatrpto 'pyabhuñjāno'pyasamaḥsamadarśanaḥ || VC 544

Practically, it is the time when the target of ānanda will be of humans rather than the other category; otherwise, it becomes a misfortune for a person. It is my pleasure to bring happiness to others, it is an achievement to serve others and allow them to fulfill their lives. This is Upanishads and Bhāgavad Gītā's basic teaching. (Ranganathananda, 1968, p. 88).

The Upanishads are in favor of wisdom rather than mere information or the logic of the mind. Indian concepts of knowledge pronounce that the nature of knowledge is ‘*paripaśyantidhīrāḥ*’ MuU 1.1’. The knower realizes him everywhere, inside as well as outside, in man as well as in nature.

¹sayomanuṣyānāraddhaḥsamrddhobhavatyanyeśāmadhipatiḥsarvairmānuṣyakairbhogaiḥsampa
annatamaḥanyeśāmsampannatamassamanuṣyāṇāṃparama ānanda | BU 4.3.33

When the knowledge occurs, and the vision becomes purified hereafter the practitioner realized himself in the form of ānanda and saw the same too (*tad ānandarūpamamṛtaṃyadvibhāti* | MuU 2.2.7), then the universe becomes transformed into waves and these are the waves of ānanda (Ānanda laharī) and the waves of beauty (Saundarya laharī) as expressed by Śaṃkarācārya (Rangnathananda, 1968, p. 59).

3.2.6 Levels of Ānanda In Taittirīya Upaniṣad

Taittirīya Upanishad mentions several levels (sheaths or kośa) of happiness and differentiates between happiness (Sukha) and ānanda (bliss) by describing bliss as a higher experience that could not be accessed by ordinary people who remain established in the first three sheaths or kośa of the lived experience (Kumar S. K., An Indian conception of well being, 2002).

Annamaya Kośa	tr̥pti- The satisfaction of the sensual pleasure
Prāṇamaya Kośa & Manomaya Kośa-	harṣa - excitement associated with some particular events ullāsa - feeling of pleasantness associated with the experience of natural beauty, a pleasant breeze. saṃtoṣa - being pleased by some interpersonal interaction
Vijñānamaya Kośa	ānanda -moment of bliss
Ānandamaya Kośa	ānandamaya -pervaded by bliss

Table 3.2: The Happiness of Sheaths. (Kumar S. K., An Indian conception of well being, 2002)

More technically, the first kind of ānanda is laukika ānanda (everyday happiness), viṣaya ānanda (object happiness), or Sukhasāmānyam (happiness generally. Pande speaks of ānanda as three kinds of "felicity," happiness in various comparative or superlative modes.

The first kind of felicity is a kind of worldly enjoyment that is temporary and is produced when a desire is satisfied by an object. More technically, the first kind of ānanda is laukika ānanda (everyday happiness), viśaya ānanda (object happiness), or Sukhasāmānyam (happiness generally).

Next, there is higher felicity or happiness characteristic of the desireless knower of Brahman. Here, the mind is purified by austerity, knowledge, chastity, and faith. The adjunct or *upadhi* here is a subtle sheath (kośa), the Ānandamaya kośa. In the Taittirīya upaniṣad, the Ānandamaya kośa (sheath consisting of bliss) is the fifth and highest sheath covering the Self.

The highest felicity or summum bonum is the ānanda belonging to the nondual nature of Brahman. This, ānanda is not the pleasure produced by the subject-object interaction, nor is it an accompanying felicity, but it is instead the innate bliss that's the supreme self itself sensation or Experience (saṃvedanā) of any kind; instead, it is svābhāvika ānanda or innate, self-sufficient bliss. All other phenomenological happiness is just a faint reflection of it.

Freedom is not the mere absence of dukkha but also the presence of ānanda as the nature of Brahman. Brahman is a foundational value, paramārtha 'the highest purpose' and niḥśreyasa 'the best'. Brahman without ānanda could never serve as a worthy object of an individual or communal worship (Myers M. W., 1998).

The Taittirīya upaniṣad gives great insight into the level of ānanda. It identifies the eleven levels of ānanda in the multiple of hundreds of the one human ānanda. It gradually moves toward the peak of ānanda (Brahmānanda), which is obtained by the acquisition of the Brahman.²

2 te ye śataṃ mānuṣā ānandāḥ | sa eko manuṣyagandharvāṇāmānandāḥ | śrotriyasya cākāmahatasya | te ye śataṃ manuṣyagandharvāṇāmānandāḥ | sa eko devagandharvāṇāmānandāḥ | śrotriyasya cākāmahatasya | te ye śataṃ devagandharvāṇāmānandāḥ | sa ekaḥ pitṛṇāṃ ciralokālokānāmānandāḥ | sa eka ājānājānām devānāmānandāḥ | śrotriyasya cākāmahatasya | te ye śatamājānājānām devānāmānandāḥ | sa ekaḥ karmadevānām devānāmānandāḥ | ye karmaṇā devānapi yanti | śrotriyasya cākāmahatasya | te ye śataṃ karmadevānām devānāmānandāḥ | sa eko devānāmānandāḥ | śrotriyasya cākāmahatasya | te ye śataṃ devānāmānandāḥ | sa eka indriyānandāḥ | śrotriyasya cākāmahatasya | te ye śatamindriyānandāḥ | sa eko br̥haspaterānandāḥ | śrotriyasya cākāmahatasya | te ye śataṃ br̥haspaterānandāḥ | sa ekaḥ prajāpaterānandāḥ | śrotriyasya cākāmahatasya | te ye śataṃ prajāpaterānandāḥ | sa eko brahmaṇa ānandāḥ |

It describes-

One hundred times this joy is one of Gandharva's joys but not less than Gandharva's seer has revealed the Self and is unwilling. One hundred times the joy of Gandharvas is one of Gandharvas's celestial joys, but no less than the for which the self is manifested and who is reluctant.

One hundred times that of the celestial Gandharvas is one unit of Pitris' joy in their paradise, but the wise man, to whom the Self was revealed and who is not searching, does no less than that of the pitris in their heavenly paradise. One hundred times in their paradise the Pitris' joy is the unit of the Devas' joy, but no less than the Devas are joyful with the wise man to whom the self is revealed and who is without craving.

One hundred times the joy of the Devas is the joy of the karma devas, but no less the joy of the karma Devas is the wise one who has revealed self and who is reluctant. One hundred times the joy of the karma Devas one unit of the joy of the ruling Devas, but no less joy than the ruling Devas has the sage to whom the Self has been revealed and who is without craving.

One hundred times the joy of the ruling Devas one unit of the joy of Indra, but no less joy than Indra has the sage to whom the Self has been revealed and who is without craving.

One hundred times the joy of Indra is one unit of the joy of Brihaspati, but no less joy than Brihaspati has the sage to whom the Self has been revealed and who is without craving.

One hundred times the joy of Brihaspati is one unit of the joy of Prajapati, but no less joy than Prajapati has the sage to whom the Self has been revealed and who is without craving (Prabhavananda, p. 65).

This quantum of ānanda correlates with the various levels, termed by the Loka. These levels are mentioned in the Upanishads as in order; each level is a hundredfold greater in ānanda than its preceding one. The following table illustrates the level's representation therein.

Sr. No.	Level of Loka (Consciousness)	Units of Ānanda
1	Manuṣya lokaḥ	Mānuṣā Ānanda
2	Manuṣya Gandharva lokaḥ	Manuṣya Gandharva Ānanda
3	Deva Gandharva lokaḥ	Deva Gandharva Ānanda
4	Pitr̥nānām cira lokaḥ	Pitr̥ Ānanda
5	Ājānājānām deva lokaḥ	Ājānājānām Deva Ānanda
6	Karmadevānām lokaḥ	Karmadevānām Ānanda
7	Deva lokaḥ	Deva Ānanda
8	Indra lokaḥ	Indra Ānanda
9	Bṛhaspati lokaḥ	Bṛhaspati Ānanda
10	Prajāpati lokaḥ	Prajāpati Ānanda
11	Brahma lokaḥ	Brahma Ānanda

Table 3.3: Levels of Ānanda in Taittirīya Upanishad.

Here, all the levels upgrade with the two qualities, as ‘śrotriyaśya cākāmahatasya’ repeated at shifting towards each level to the superior level. Where śrotriya refers to the well versed in the Vedic knowledge while akāmahat meant by a person who established in the state of desireless, these two qualities form the whole structure of the levels of ānanda, which gradually develop into ultimate brahmānanda.

Another important upaniṣad Bṛhadāraṇyaka upaniṣad aptly describes it in the following words.

yaśca śrotriyo'vr̥jino'kāmahato 'thaiśa eva parama ānandaḥ BU 4.3.33

Those who are learned, free from the desires get the supreme ānanda.

3.2.7 Duḥkha- Cause and Types

Upaniṣad announces that when one lost his identity, then individual get all the weaknesses and crave for the ānanda. In the words of Swami Raṅganāthānanda-

“We now consider ourselves as little specks of dust, the creature of circumstances, little beggars ever craving for a little pleasure, A little happiness from outside. Man born heir to the infinite, the immortal and the full, behaves like a beggar picking up a bit.” (Rangnathananda, 1968, p. 75)

Duḥkha is relative truth, which is felt by all whether they are children or elders; rich or poor; wise or ignorant. It is common for everyone. This duḥkha motivates everyone to get rid out of it, whose process starts from a basic understanding of the duḥkha, i.e., its nature, types, and causes, etc. This understanding helps to find out the methodology to get free from the bondage of duḥkha.

The categorization of the duḥkha can be done on various bases, including the causing factor, affecting level, etc. Commonly duḥkha can be of two types- A) Physical pain and B) Mental sorrow.

A) Physical pain- A big part of human life is related to physical pain. Its degree of physical pain depends upon the lifestyle of an individual. Physical pain occurs due to lifestyle mismanagement. It can be easily observed in small beings such as amoeba and insects, where the fulfillment of bodily demands decides the level of ānanda. The process of development complexes this simple process into the higher animals, especially in human beings, but the primary feeling is the same either Sukha or duḥkha.

B) Mental sorrow- Physical pain is the reflex action of the body automatically, while mental sorrow depends upon the level of thoughts of an individual. It occurs due to the tendency to categorize circumstances into Sukha and duḥkha. It is also closely linked to the adjustment capacity. It includes depression in the past and anxiety for the future. The mind continually dwells between the past and the future. The Taittirīya upaniṣad describes as follows

kimahaṁ sādhu nākaravam / kimahaṁ pāpamakaravamiti / | TU 2.9

Why did I not perform good deeds, and why did I perform bad deeds?

3.2.8 Sukha and Ānanda

The understanding of the Vedanta about the ānanda is differing from the conventional notions of pleasure and happiness. The ultimate ānanda is only accomplished by those who, following the path of renunciation, become less desired. This state of ānanda represented dreamless sleep rather than love or sexual union.

The famous annotator Śaṅkara describes this phenomenon from a non-dualistic point of view. According to him, the pleasure experienced through the senses in the phenomenological world is tied to the body and sense conditioning. It is limited to the dualistic world (*vyavahāra*). This type of conditioned joy brings their opposites- sorrow and suffering, while the ānanda related to Brahman is absolute. In other words, this momentary pleasure is not a non-dual state (Rangnathananda, 1968, p. 177). Fort wrote aptly, ‘All worldly happiness is a particle of the ocean of your ānanda swarupa – your true Self. To the *jnani*, all experiences, apparently pleasant or unpleasant, reflect Bliss’ (Fort, Beyond Pleasure: Śaṅkara on Bliss, 1988).

Śaṅkara claims that the mind is the key to ānanda, as the mind becomes purer (through renunciation and knowledge). Happiness (worldly bliss) is certainly knowable (*sarhvedya*), it is not clear from śruti whether or not brahman bliss is knowable (Rangnathananda, 1968, p. 181).

Śaṅkara is in favor of the recognition of the knowledge of Brahman as the ultimate aim of human life. He also correlates blissfulness and obtaining delight (*Rasa*). The blissfulness resides in the desireless state and does not track by external objects. Researchers found that Śaṅkara seems here *rasa* as a feeling, particularly a pleasurable feeling. Even the attainment of the ānanda occurring through the knowledge of Brahman through the ‘Brahman *rasa*.’

The inquiry (*mīmāṃsā*) of ānanda is the central theme of the Taittirīya Upanishad. In the commentary of Śaṅkara on the TU 2.8 that is this ānanda that mentions in the Upanishad is *laukika* (a pleasure that occurs due to the connection of the senses with their objects) or *svābhāvika* (inherent property of the Brahman). Although there is a difference between the *Sukha* and ānanda, worldly bliss helps to understand the ultimate ānanda of Brahman.

Śaṅkara uses the terms bliss (ānanda) and happiness (Sukha) interchangeably. He equates ānanda and Sukha as one as well as different from other in the commentaries on Bṛhadāraṇyaka Upanishad 1.5.9., 2.1.19., 4.3.10. And Muṇḍaka Upanishad 2.2.7. And Praśna Upanishads 2.10. This tradition is followed further in nondualist tradition.

Vidyāranya says that bliss led to Sukha (PD 11.1), Sukha is non-dual (11.23), and brahman is bliss, self-luminous Sukha (11.61). Dharmarāja, in his vedānta paribhāṣā, writes that there are two kinds of Sukha: saatiśaya- and niratiśaya (surpassing) (Merely) abundant (sātiśaya) Sukha is a particular manifestation of a bliss fragment (ānanda leśa) made by a mental modification arising from contact with an object; unsurpassed (niratiśaya) Sukha is Brahman itself.

There is debate over Sukha and ānanda are the same or different. In addition to this is Sukha can gradually develop into ānanda. These are the main issues that deal with the upaniṣad with its ways. The glimpses of the categorization of Sukha can explain in chapter 18 (37-39), where Lord Krishna divided all types of Sukha into three divisions as per triguṇa.

Sātvika Sukha is unpleasant like poison in the first, but it is like ambrosia at the end. Rājasika Sukha is pleasant at first, but its results are painful at last. It includes all the sensual pleasures. Hereafter the last type of Sukha is tāmasika Sukha which includes enjoyment that occurs due to inactivities such as sleep and laziness. This type of sukha is hazardous as it empowers the bondage of ignorance and delusion. Swami Vivekananda declared, “if the pleasure increases in the arithmetical proportion, while sorrow increases in the geometrical purpose” (Bh.V. Nageshwar, 2000, p. 2)

Gita conceptualized that the ultimate bliss occurs only through the cessation of mental tendency. It is the greatest Sukha. It is the ultimate goal of human life too. Once the self-realization occurs, then the ultimate ānanda occurs. Then the yogi becomes free from the attachment of the Sukha and repulsion from the duḥkha and achieved the balance (*samatva*) state where all the Sukha and duḥkha are the same.

3.3 Tabulation of the Factors Influencing Ānanda in Upanishads

3.3.1 Generating Factors of Ānanda

Sr. No.	Factors	English Translation	Source
1.	Tyāga-pūrvaka Upabhoga	Conscientious Consumption	Īśā upaniṣad 1
2.	Niṣkāma Karma	Detached Karma	Īśā upaniṣad 2
3.	Tapasyā	Austerity	Ken upaniṣad 4.8
4.	Ātma Śraddhā	Self-Faith	Kaṭha upaniṣad 1.1.27
5.	Viveka	Intelligence	Kaṭha upaniṣad 1.2.13
6.	Indriy Saṁyam	Control Over Senses	Kaṭha upaniṣad 2.3.11
7.	Śānti	Tranquility	Muṇḍaka upaniṣad 1.2.13
8.	Bhūmā	Infinite Wisdom	Chāndogya upaniṣad 7.25.2.
9.	SamatvaPūrṇa Vyavahāra	Balanced Behavior	Chāndogya upaniṣad 6.7.3.
10.	Ātmajñāna	Self-knowledge	Bṛhadāranyaka upaniṣad 4.4.14
11.	Indriya Sukha	Sensual Pleasure	Bṛhadāranyaka upaniṣad 2.4.11
12.	Śrotriya	Learner	Taittirīya upaniṣad 2.8
13.	Svastha Śarīra	Healthy Body	Taittirīya upaniṣad 2.8
14.	Dhyānābhyāsa	Practice of Meditation	Śvetāśatara upaniṣad 1.3

Table 3.4: Generating Factors of Ānanda In Vedanta.

1. Tyāga-pūrvaka Upabhoga (Conscientious Consumption)

It is thirst lessness concerning "Letting go, detachment, renunciation." It refers to the dissociation of the mind from the objects that provide sensory and sensual satisfaction (Ghaligi, 2012, p. 36). In the Bhagavad Gita, it is defined as the fundamental concept of karma yoga, separated from the fruits of one's acts. It is known as a spiritual growth barometer. This is also a part of the fifteen limbs of yoga described in the tejobindū Upanishad (15-16).

Tyāga is a Sanskrit term that is derived from the root word 'tyaj' which refers to renunciation, sacrifice, forsaking, liberty and withdrawal. In simple words, Tyāga means "giving up with generosity what one could probably have kept" (Sambhaji, 2016). Maharshi Dayanand Sarasvati wrote in his commentary that when the tyaga occurs, the individual becomes sharmik and gets ultimate ānanda. It happens due to the attainment of abhyudaya in this life and nishreyash in further life after death (Isha_Upanishad, 2010).

om īśāvāsyamidam̐ sarvaṃ yatkiñca jagatyām jagatī

tena tyaktena bhuñjīthāḥ mā ḡrdhaḥ kasyasviddhanam̐ IU 1

Sacrifice is the symbol of Indian culture; whoever sacrifices is considered great in the land of India is not based on wealth, power, race, or any other physical attributes. It is decided only through sacrifice. Those who sacrifice their lives to serve humanity are considered as a god, either they were Buddha, Mahavir, Śaṅkara, or any other person. Upanishad claims that this is the only medium to attain the knowledge of self.

Man, in his ignorance, thought that ānanda seemed to have a lot of sensual things and spent his whole life endeavoring to make ānanda out of sensual pleasure. If one can calm the mind enough, ānanda is filled – without the need for external objects. Furthermore, how can we make the mind calm? By renunciation of desire, says the Upanishad.

tyāgenaike amṛtatvamānaśuḥ KaiU 3

A person will get the ultimate immortal knowledge only through sacrifice.

nāsti rāga samaṃ dukhaṃ nāsti tyāga samaṃ sukhaṃ

Attachment is the biggest Dukha and renunciation is the greatest Sukha. (Charan, 2015, p. 1)

Even the trends of developmental economics promote this concept. A report published by Oxford University, writes that the relationship with society is based upon collective identity and solidarity rather than a contract (MICHAELIS, 2000, p. 26).

2. Niṣkāma Karma (Detached Karma)

kurvanneveha karmāṇi jītvīṣecchataṁ samāḥ

evaṁ tvayi nānyatheto'sti na karma lipyate nareḥ IU 2

This second verse "Karma in the phenomenal universe" deals with the methodology of karma. Here the sage prays to God for the life of a hundred years. As the Indian tradition, consider the body as a medium to attain Dharma. 'śarīra mādhyama khalu dharma sādhanam' - so the long duration of the body is essential to achieve the objective of life.

Indian philosophy emphasis that one should live a hundred years of life. All the ceremonial and festivals to pray for the living of a hundred autumns. Even blessed by the seniors with the words, 'may you live a hundred years!', but it is also believed that long life without knowledge and joy is meaningless. Hence the life can be meaningful only when individual searches and find the real source of zest and joy. The technique to act is the only way to get freedom from the bondage of karma (Bharucha, 2001, p. 143). The way of detached actions envisages the reordering of one's life in terms of performing ego less action. Here the word karma (action) is to be understood as a duty, which has a moral connotation.

With the help of performing Niṣkāma Karma, the process of smothering ego conflicting elements is initiated, and such a process further facilitates smooth adjustment within the internal as well as the external environment.

Niṣkāma Karma refers not merely to live an enjoyable life, but also to search the source of ānanda. The actions should be compulsorily performed and their result occurs in the form of Sukha and Sukha. It is an imperfect state of life. Perfection occurs when the action is performed, but its result cannot impact, then it is termed karma yoga and the technique is Niṣkāma Karma.

Ramkrishna Paramhansa utters that if we mix milk and water, then it is very hard to segregate the water within the milk, but if milk is replaced by butter, then the butter touches the surface of the water however it does not mix with the water (Rangnathananda, 1968, p. 99).

3. Tapasyā (Austerity)

Austerity is to face difficulties and adversities with a smile, which occurs while following the righteous path.

tasai tapo damaḥ karmeti pratiṣṭhā vedāḥ sarvāṅgāni satyamāyatanam || KeU 4.8

Tapasyā is the essential quality to attain the knowledge of supreme. It includes tolerating hunger- thirst, cold-heat, no use of speech, etc. Gita (17.14-16) categories it into three categories are as follows-

- 1) **Body Related-** Includes respect to the elders; simplicity, celibacy, and nonviolence, etc.
- 2) **Speech Related-** Includes beneficial and lovely speech, chanting the Vedic hymns and chanting of Mantra, etc.
- 3) **Manas Related-** Includes peace of mind and control over the senses, etc. (Dinanath, 1993, p. 102)

It is the core of Indian spirituality. It is a battle within which is fought in everyone's heart. Tapasyā is to support good deeds against evil and in this way, whatever the problems are occurring, an individual has to fight with all the difficulties and adversities.

4. Ātma Śraddhā (Self-faith)

Śraddhā means confidence or trust, but it is not defined in the word itself as the source of that faith; hence "Ātma Śraddhā " means faith in oneself. In the 2.1.7 Muṇḍaka Upaniṣad says that Śraddhā originates from the Supreme Being along with other properties such as austerity, reality, and continuity. It is a positive attitude where negative attitudes are not cultivated for a long duration. This attitude refers to the words, 'I shall, I Can'. Vivekananda mentioned it as an attitude of "I Can, I Can, there are tremendous energies within me. The divine is sleeping within me. " (Ranganathananda S. , Universal Message of the Bhagavad Gita, 2015, p. 251).

About Katha Upanishad, it is much more than mere self-confidence. It consists of the value of an individual in the self's eyes. It is the criteria that decide the whole thinking and behavior of the person. Śraddhā is the typical term of Indian spirituality that refers to the unshakable and firm faith which does not affect the circumstances.

In this sense, Śraddhā is not an opinion-based belief; its faith in something declared true. The fact that Śraddhā has been linked closely to the truth derives its power and strength. Geeta states it is the core of personality that decided the belief system (*śraddhāmayo ayaṃ puruṣa* | B.G. 17.3). If anyone does not have Ātma Śraddhā, then surely, he is good for nothing individual.

This faith brings up tremendous energies within an individual (Ranganathananda S. , Universal Message of the Bhagavad Gita, 2015, p. 163). Gita also believes that it is the primary attribute of attaining knowledge (*śraddhāvāna labhate jñānaṃ* | BG 4.39) It can be called blind faith, but the sense that truth is for us is an irrepressible one. It's always been there. There are no doubts whatsoever about it. Mati goes along with śraddhā.

Śaṅkara equated Śraddhā with āstikyabuddhi (commentary on Kaṭha Upaniṣad I.2). It is not a theist or an atheist tradition of the philosophy, rather than it represents the self-faith (P. Jain, 2018). Faith is established through the intuitive or transcendent experience of an individual, the study of scripture, and hearing the testimony of the many wise rishis speaking out the same truths over thousands of years.

5. Viveka (Intelligence)

Ending confusion is called Moha Nivritti, which results in clarity is called Viveka. This Viveka leads to ānanda. It is a discriminating power to differentiate and choose the righteous path over the sensual attractions and other distractions of the phenomenological world. It is attached to real knowledge. Upanishad describes that the ultimate source of knowledge is brahman, which is seated in the heart of every individual. With the grace of God, knowledge lightens up suddenly in the heart, suddenly like a flash of lightning. This knowledge will establish through the practice and resultant Viveka.

‘After attaining Viveka, one rejoices having obtained that causes joy. KU 1.2.13.’

(Dharmapal, 2016, p. 111)

6. Īndriy Saṁyam (Control Over Senses)

It refers to the state of yoga where the sense (5 sense organs along with the mind) is steady and concentrates inward which is popularly known as dhāraṇā. It further leads to the purified knowledge state known as ‘sthitaṭprajñā.’ It is the trance state which can be experienced even in waking conditions. Situating in this state creates delight which is termed as ullāsa by the tantriks and radiation of joy- ānanda by Vedanta followers. (Dharmapal, 2016, p. 315)

Śrīmad Bhagwat Purana stated-

yaśca mūḍhatamo loke yaśca buddhe: paraṁ gata: |
tāvubhau Sukhamedhete kliśatyantadarito jana: || SBP 3.7.17

The absolute fool, who passed over itself (enter the condition of Paramhansa), is happier and free from pain”.

All of the people in between are in different stages of pain and sorrow, Here the vast majority understands the nature of the people. *Iindriya jitatva*, or the controlling senses to transcend the sense organs (Srivastava K. , 2010).

7. Śāṁti (Tranquility)

Tranquility is defined in the Upanishad as prapaṁcopaśama. It is a state where divisive forces, both with and without, are liquidated. It reflects a state which can be the basis of a full, complete life within and without (Bharucha, 2001, p. 44).

Peace is also conceived as absolute in the Upanishad. It is absolute in the sense that it is not related to do anything outside of it, nor conditioned by anything. The absolute reconciles the differences (*bheda*) of finite at a higher level. It is also dynamic in this sense that is incessantly trying to express itself.

The idea of tranquility also conveys that it is a set of the yogic experience. It is a state where the cessation of all the activities of the mind occurs. It can be obtained through the efforts at controlling and directing the senses, mind, and intellect. It also involves that the mind should be unaffected by happening outside of it (Bharucha, 2001, p. 50).

The importance of tranquility can be easily understood as all the Upanishads begin with the chanting of the peace mantras. It is a hormonal state where the perfect balance occurs between an individual and the universe or self and nature.

8. Bhūmā (Infinite Wisdom)

Bhūmā is recognized as an essential Vidyā of the Upanishads. These are mystic meditations of the Brahman which is termed as Vidyā. The Chāndogya and Bṛhadāraṇyaka Upanishad and also the Brahma sutra in chapter three mentioned it. This Vidyā includes concentration upon both the saguna and nirguna Brahman. In the words of Sivananda Saraswati, it may be the greatest of the Upanishad Vidya, for it sums up the entire result of all the philosophies and Vedantic inquiries (Sivananda, 1998, p. 34).

The elaboration of this Vidyā can be found in the Chāndogya Upanishad 7.24., where the conversation of Sanata kumara and Narada happens. Bhūmā is the essence of eternal fullness or fullness of being without any restriction. "Where one sees nothing else, listen to nothing else, understands none, -the infinite plenum". Besides, the infinite is eternal and the finite is mortal.

When the state of Bhūmā (oneself with the whole world and feeling of interconnection with them) happens then an individual gets infinite ānanda. It is the ultimate aim of human life considered immortality. Here the Sanata Kumara experiences that the infinite, the self and the 'I' are all one and that this is the ultimate truth (CU 7.24.1.).

Everyone wants Sukha, a type of Sukha that cannot be destroyed, i.e., remain constant as well as it should not be combined with the Duḥkha. This type of Sukha can be termed as ānanda, which can be achieved only through the Bhūmā-the infinite expansion of the self. As long as an individual holds a separate entity, then the whole focus concentrates on the survival of the little selves. This is quite impossible; hence it creates the chaos in mind and ānanda is destroyed. The ānanda can be experienced only with the limitless existence. This experience is represented in the following words-

“When one enters the sacred trance (Ānanda) a kind of vacuum is created within the mind: God or you do not seem to care for the word, the soul, the higher power enters and fills that vacuum. When that happens, it is impossible to avoid becoming filled with intense happiness. One also feels a great love for the whole creation.” (Brunton, 1994)

9. Samatva Pūrṇa Vyavahāra (Balanced Behavior)

As the Upanishads conceptualized that the universal being (Brahman) is very minute, but pervading everywhere; in every organism. In Chāndogya Upanishad śvetaketu was taught by his father in these words - “Like the bees, my son, make honey by collecting the juices of distant trees, and reduce the juice into one form; and as these juices have no discrimination so that they might say, I am the juice of this tree or that.” (Dutt, 1906). This connectivity helps an individual to understand the importance of each one. The Vedas establish the concept that all the being should be treated with equality and softness (Dwivedi, 2009).

10. Ātmajñāna (Self-knowledge)

The cause of suffering is ignorance that can be shattered through self-knowledge. It is the main objective behind the practice of austerities, being calm in pain and pleasure, the practice of meditation, etc. It is not just a piece of information that passes through any master or scripture, but it is self-experience that emerged due to the efforts. It is the state of harmony of the self with its existence. It is real knowledge beyond the mind’s information and logic.

In Chāndogya Upanishad, the fables come that Narada knows all the Vedas and scriptures, but he did not attain self-knowledge; hence his sorrow does not dissolve.

śokaṃ tarati ātmavida | CU 7.1.3

Those who acquired self-knowledge free from all the grief.

Those who attain self-knowledge get away from the river of sorrow (CU 8.7.1.), gains Amrit (BU 4.4.14.) and Fearlessness (KU 1.3.14.).

11. Īṇdriya Sukha (Sensual Pleasure)

As per the upaniṣad perspective generally, ānanda is considered as a supersensuous pleasure as sensual pleasure is driven by the desires of an individual ultimately create bondage, but here sensual pleasure is also accepted as a source of ānanda when consumed with the renunciation as Isha upaniṣad suggests- *tena tyaktena bhuñjīthā | IU1.*

Upanishads did not negate the physical aspect of life. For example, it elaborates on the deep linking between diet and *manas*. It is well-established fact that the assimilation (*Āhara*) of the senses also plays an essential role in the inner state of an individual (*āhāra śuddhau satvaśuddhiḥ* CU 7.26.2).

The attitude of the Upanishads towards sensual pleasure, especially sex is quite healthy, moderate, and wholesome. It should be used as a medium to fulfill the spiritual purpose of life. The description of sexual intercourse is interpreted as a process of sacrifice. This can be found in the older Upanishads such as the Chāndogya Upanishad (5.8.1-2), and Bṛhadāraṇyaka Upanishad (6.2.13 and 6.4.2-3). Here the genitals are the instruments of the sacrifice process; sexual intercourse itself is Vajapeya sacrifice, semen is the oblation poured into the fire in the female sexual organ. The renunciation of Yājñavalkya in the Bṛhadāraṇyaka Upanishad regards sexual asceticism as a sacred doctrine. In the words of Bṛhadāraṇyaka upaniṣad, “the center of Sukha is genitals (*sarvāṣāṃ ānandānāmupastha ekāyanam* BU 2.4.11).”

12. Śrotriya (Learner)

tad-vijñānārthaṃ sa gurum evābhigacchet śrotriyaṃ brahma-niṣṭham MU 1.2.12

Go to a teacher learned in the subject matter as well as experience the ultimate truth.

Here it can be easily understood that the experience of the supreme consciousness or self-knowledge is essential, but the learning attitude is also equally important. The learner person continuously updated the knowledge and can understand the self clearly.

Taittirīya Upanishad continually mentions two foremost qualities 1. śrotriya and 2. akāmahata. This explains also helps with insight into the importance of acquiring self-knowledge. As the level of knowledge and desireless increases, one can experience various levels of ānanda as mentioned in Taittirīya Upanishad.

13. Svastha Śarīra (Healthy Body)

According to the Indian medical system Ayurveda, health as ‘swastha,’ a Sanskrit term meaning “stability in the true self,” “a state of complete, balanced, physical, mental and spiritual well-being.” (Sharma H, 2007) (Morandi, 2011).

In *suśruta saṃhitā*, the term "svastha" is defined as the individual who has the equilibrium of the doshas (a triad of functional physiological elements), Dhatus (bodies of the tissues), Agni (metabolic enzymes and digestive functions), Mala (metabolic by-products and excretion functions), and Indriya's pleasure (sensory modalities), Manah (mental faculty), and Atma (self) The term "svastha" is defined as the individual who has the equilibrium of the doshas (a triad of functional physiological elements), Dhatus (bodies of the tissues), Agni (metabolic enzymes and digestive functions), Mala (metabolic by-products and excretion functions), and Indriya's pleasure (sensory modalities), Manah (mental faculty), and Atma (self) (M., 2015).

14. Dhyāna (Meditation)

Meditation is one of the ways of achieving ānanda in all religions and traditions. It helps an individual to control his passion, such as anger, desires, lust, etc. and leads towards the realization of the fundamental truths of life (Bharucha, 2001, p. 143). Raja Yoga is recognized because it is the easiest way to realize the truth (Abhedananda, 1901, p. 17). No sage has ever found peace without meditation, whether the Buddha or Christ or any saint of past and present (Abhedananda, 1901, p. 34).

Dhyāna is the essence of spirituality. It is the primary practical practice that helps to attain the superconscious state. It is an uninterrupted flow of consciousness on the selected image, object, or sensual subject. It is likewise a non-break line of consciousness in any single direction.

The results of meditation practice are miraculous as Swami Abhedananda stated, “Meditation towards the universal spirit, or God, it brings the highest wisdom. It leads to the freedom of the soul from the bondage of ignorance, delusion, and selfishness, and result? In the attainment of Bliss absolute, which knows no limit.” (Abhedananda, 1901, p. 25). *Taittirīya Upaniṣad* asks to concentrate on the conjunction of letters to understand both part and whole (Madhvananda, 2015 reprint, pp. 375-385).

3.3.2 Decreasing Factors of Ānanda

Sr. No.	Factors	English Translation	Source
1.	Śoka	Sorrow	Īśā Upaniṣad 7
2.	Moha	Delusion	Īśā Upaniṣad 7
3.	Jugupsā	Hate	Īśā Upaniṣad 7
4.	Krodha	Anger	Kaṭha Upaniṣad 1.1.4
5.	Bhaya	Fear	Taittirīya Upaniṣad 2.8
6.	Pramāda	Destruction	Muṇḍaka Upaniṣad 2.2.3-4
7.	Udveg	Restless Mind	Chāndogya Upaniṣad 8.7.3.
8.	Arjutā	Evil	Bṛhadāraṇyaka Upaniṣad 2.3.20-21
9.	Kāmanā	Desires	Taittirīya Upaniṣad 2.8
10.	Svapnayukta Nidrā	Dreamy Sleep	Māṇḍūkya Upaniṣad 8
11.	Darpa	Ego	Muṇḍaka Upaniṣad 1.2.9.

Table 3.5: Decreasing Factors of Ānanda In Vedanta.

1. Śoka (Sorrow)

yasminsarvāṇi bhūtānyātmaivābhūdvijānataḥ ।

tatra ko mohaḥ kaḥ śoka ekatvamanupaśyataḥ ॥ IU 7

When to the knower, all Bhutas become one with his own Atman, what perplexity, what grief, is there when he sees this oneness.

Those who attains the self-knowledge is free from the sorrow. One can realize existence beyond the body then all the sorrow become vanished. The same message is also echoed in the Kath upaniṣad.

During the conversation of the Naciketā with the Yama, Yama offers various heavenly things and describes that those who are above the śokā enjoy the pleasure of heaven. The same message is mentioned in Bṛhadāraṇyaka Upanishad. 2.4.8. also, where the sage Yājñavalkya said to his wife Maitreyi, “Everything becomes dear to us because we love or desire our self” shows love for any other thing or object is a disguised form of self-love. Here when the knowledge occurs, one cannot attach. This realization of the source of ānanda makes oneself self-dependent.

2. Moha (Delusion)

yasminsarvāṇi bhūtānyātmaivābhūdvijānataḥ ।

tatra ko mohaḥ kaḥ śoka ekatvamanupaśyataḥ ॥ IU 7

The seed of desire creates ignorance in an individual that is a result of sorrow and delusion. Delusion leads to the involvement in the birth cycle that results in the endless pain-pleasure cycle. It is the characteristics of incorrect understanding or wrong perception.

This stages of the delusion and sorrow occurs due to the seize of ānanda. Self-realization removes the desires and illusions. Here illusion is replaced by knowledge while desires vanished by active beatitude of universal possessions.

3. Jugupsā (Hate)

yastu sarvāṇi bhūtānyātmānyevānupaśyati ।

sarvabhūteṣu cātmānaṃ tato na vijugupsate ॥ IU 6

It is one of the prominent causes, which decreases ānanda. It is the deep-rooted emotion found in every person. Here in this emotional person, feel jealous and want to harm another one. During this process, the person decreases its ānanda and wants to destroy other ones ānanda.

Individuals want to control those things and circumstances, which are not in his/her hand, then the situation becomes critical, and the individual gets defeats. Here the person cannot get ānanda from what he has rather than feels jealous that why the other person has this type of thing or resources.

The comparison is the root of hate and jealousy. Whenever an individual compares the things or situations with another one, then he feels that the other one is better. This spirit inhibits him from getting ānanda from the available one. Rather than getting ānanda, he desires to obtain the perfect one. These desires are endless, and anyone cannot get perfect.

This jealousy is very connected with the spirit of unhealthy competition. When one competes with another superior one finds himself self-defeated, and hereafter jugupsā occurs. It shows the incapability to perform better than another one. It can be remedied only by the generous point of view with the self as well as the world.

4. Krodha (Anger)

Anger is the underlying tendency of one's demonic nature as well as a sign of utter stupidity, which occurs due to the dominance of the tamas in an individual. (Anand, 2000, p. 875)

sa hovāca pītaraṃ tata kasmai māṃ dāsyasīti ।

dviṭīyaṃ tṛtīyaṃ taṃ hovāca mṛtyave tvā dadāmīti ॥ KU 1.1.4

The unconscious desires that reside in the mind are the root cause of the anger. Even in the context of the Katha Upanishad, the Vasjshrawas (Father of Naciketā) hold the unconscious desire to get the pleasures of heaven behind the sacrifice *yajna* performed by him. When the naciketā repeatedly asks about his donation as he is the most pleasant thing for his father, provokes the desire the makes its appearance in the form of anger. Due to this behavior, Vajshrawas suffers a lot and he has to present his beloved children naciketā to death.

There is a deep correlation between Kama (desires) and Krodh (anger) together. The Gita conceptualized that anger goad a man into sinful actions (Saraswati, 2015, p. 723). Desires and anger are the two forms of unrequited desires that are represented as army commander of king kali in *naishadam* (the story of Nala) (Saraswati, 2015, p. 723).

Famous Indian Psychologist Bhawuk states that akrodha is compulsory for the attainment of happiness. Happiness is a state of contentment (*santustah*), where anger is absent (*akrodhah*) (Bhawuk, 2011, p. 138). While L. Sam S. Manickam claims that akrodhah is related to the concept of *sahya* in the Upanishads. *Sahya* means to bear, endure, suffer, and put up with (L. Sam S. Manickam, pp. 426–435).

5. Bhaya (Fear)

ānandaṃ brahmaṇo vidvān na vibhēti kadācana || TU 2.9.12

Those who attain the state of ānanda never be feared at any cost.

In the Katha Upanishad, Yama also told naciketā that heaven is far better than the earth because there is no fear, hence this is ānanda Loka (KU 1.1.12-13).

Fearless nature is the first and foremost quality of the ānanda. 'Fearlessness is the fruit of perfect Self Realization.' (BU 1.4.2). According to Swami Vivekananda, "it is the only reason behind the sins and depletion of humanity, along with this it is the fundamental reason behind the ignorance of the divine nature of our self." He said that the core message of all the Upanishads is only one **abhiḥ**- fearlessness (Brahmeshānanda, Ānanda ki Khoj, 2012, p. 110).

Upanishads also investigate the fundamental cause of the fear and the sages find that this is due to the realization of duality. As Bṛhadāraṇyaka Upanishad mentions- **dvitīyādve bhayaṃ bhavati** |BU 1.4.2 means where the realization of one and other occurs, the duality happens and automatically the fear generates. There is no fear in the non-duality, as mentioned in the conversation of Yājñavalkya- Janaka.

abhayaṃ vai janaka prāpto 'sī | BU 4.2.4

O Janaka! You get the fearless state by achieving the knowledge of nondual Brahman.

This state of fearlessness can attain only through self-realization. The amount of fear is in the ratio of ignorance of the self. Fear can be divided into various types including the fear of the future, adversities, social fear, and at last, fear of being unsuccessful. It generates mainly by the body consciousness- when an individual feels that he is merely the body, then the fear becomes shoot out. This ignorance vanishes all the ānanda attain through the various practices for the long duration; hence one should try to gain self-knowledge to remove the fear permanently.

6. Pramāda

apramattena veddhavyaṃ śaravat tanmayo bhavet ॥ MuU 2.2.4

The attainment of the brahman can be accomplished through seriousness and full involvement.

Pramada is represented as a death in the Upanishads. It is a spirit of negligence or carelessness of the important and elevating factors. It is the basic source of adversities and problems in life. It is weakness lies in the mind due to the presence of *mada*. It becomes an obstacle in the concentration of an individual and makes one dull about the duty restrictions.

This also includes the lack of enthusiasm toward the self-refinement. The same message is resounded in the Taittirīya Upanishad where the guru instructs his pupils as a piece of last advice after the *samāhartana saṃskāra* that doesn't be careless about speaking truth, doing swadhyay, offering services to the guru, mother, and father (TU 1.11.1)

7. Udveg (Restless Mind)

udgato vego yasmāt ॥ virahajanyaduḥkham ॥

Where fast movement in mind or distress due to the separation is Udveg.

It is a restless state of mind that produces distress (caused by separation from one's favorite object) (Mahendra, 1952). This is an impulsive reaction that mainly occurs due to imagination of separation with the favorite thing or persons. In kosha (*vācaspatyam*) it represents a restless mind (*vyākulacittatāyām*). By representing anxiety, sighs, lassitude, and the burning of the heart exaggeratedly, one should express the stage of distress (*udvega*). It is the quick reactive stage where the mind is unstable and uncontrolled.

8. Arjutā (Chala-kapaṭa) {Evil}

ārjavamakauṣīyaṃ prāguktam BG 18.42 Sanskrit Commentary by Sri Madhusudan

Sarasvati

ārjavam rjutā as per Shankaracharya commentary on BG 18.42

Simple, naive expressions of the heart are termed as rjutā. This simple and non-hurting emotion makes an individual free from fear. Along with it, the individual gets high-value life, hence did not compromise with the values. The evilness in the heart and betrayal in the action occurs only in the dissatisfied one. G. Agoramoorthy concludes that “Hate cannot be eliminated by hatred, but it can be nurtured by mercy. Straightforwardness comes from the Sanskrit word ‘rju’ meaning straight. When one’s thoughts, words, and actions are united, it becomes straightforward as quality (Agoramoorthy, 2015).

9. Kāmanā (Desires)

Akāmahata (free from desires) is the root of ānanda. Desires are another name of the bondage as it is the result of the dwelt from the origin. Intensification of desires creates a web of creating objects. This desire propels action and these actions result in sukha and duḥkha (towards_desirelessness_Editorial, 2019).

āpūryamāṇamacalapratīṣṭhaṃ samudramāpaḥ praviśanti yadvati

tadvatkāmā yaṃ praviśanti sarve sa śāntimāpnoti na kāmakāmī BG 2.70

10. Svapnayukta Nidrā (Dreamy Sleep)

Dreams are considered to be the same as an awakening state where 19 mouths are active as described in the Māṇḍūkya upaniṣad, but there are some fundamental differences. In dreams, the nature of pleasure changes, and it is obtained only through thoughts and emotions while in awaken state, an individual gets the ānanda from the senses. As stated *jagrat sthano bahishpragy*. It is also ānanda, but of temporary type (Sahay, 2002).

In the dream state, the subtle parts of subjects are used as a medium of ānanda, while in the sleep state, the medium becomes the consciousness of the Atman. It is the state of *chetomukh*. This state is also described in the Chāndogya upaniṣad, parts 7 to 15.

The Bṛhadāraṇyaka upaniṣad stated that the dreams are the retrieval of the memories during sleep. As mentioned,

***yatra supto na kañcana kāmam kāmāyate na kañcana svapnam paśyati tat suṣuptam ।
suṣuptasthāna ekībhūtaḥ prajñānaghana evānandamayo hyānandabhuk cetomukhaḥ
prājñastrīyaḥ pādaḥ ॥ BU 4.3.9***

When the existence of dreams disappears, then the third state of consciousness start which is termed suṣupti. There is no desire. No thought, everything is calm. It is a temporary detachment of existence with the phenomenological world. Here the consciousness becomes more concentrated known as Pragya ghan.

It is like a Samadhi state, but the main difference is suṣupti is the state of ignorance while the Samadhi is full of knowledge. That state gives a direction that the real ānanda can be obtained without any means. It lies within. Upanishad says that the source of ānanda is self. The lower level of ānanda known as Sukha can obtain from sensual pleasure, but the permanent ānanda resides in becoming aware. It shows that detachment from the world is an essential factor in getting ānanda.

11. Darpa (Arrogance)

Arrogance or darpa is a sense of own greatness mainly attached with the materialistic superiority from the others. This is the opposite of humbleness. As Geeta (16.4) mentions- arrogance and ignorance are the heritage of the demons.

***avidyāyām bahudhā vartamānā vyaṁ kṛtārthā ityabhimanyanti bālāḥ ।
yat karmino na pravedayanti rāgāt tenāturāḥ kṣīṇalokāścyavante ॥ MuU 1.2.9***

It shows that those who dissolve the ego get the ultimate peace and knowledge. The egoless person is considered as a knowledgeable one (BG 18.53).

3.4 Conclusion

Upanishads are considered as a light house for the centuries for the self-knowledge seekers. Traditionally there are the six great schools of Indian philosophy ranging from the purely materialistic, to the with matter; the determining factor, to the mysticism of vedānta. Vedanta is considered as a foremost among all the knowledge streams. The present chapter discuss the conceptual framework of the ānanda presented in the Upanishads especially Taittirīya upaniṣad.

Upanishads deeply analyze the human nature and found that every action propels by ānanda and it is the essence of all the actions. This chapter define the ānanda and sorted the factors that are closely connected with the ānanda in the generating or decreasing way. It can be concluded that ānanda is the real existence of the human and it can be easily attained by understanding the concepts and its dimensions.

5.1 Research Methodology and Design

From the previous discussion done on literature review and philosophical analysis, it becomes clear that certain factors impact ānanda positively or negatively. These factors can be assessed through the scale to measure the level of ānanda of an individual. This chapter describes its methodology and measures construction process.

It is an unprecedented scale based upon the factors extracted from the knowledge treasure of Indian philosophy; Vedanta and Yoga- the two most prominent philosophies. The present chapter describes the construction of the ānanda scale measurement, along with the procedure and steps to construct this scale. It also the scoring methods and statistical analysis of the collected data in detail.

The research methodology is the part where the researcher deals with the research problem to get the appropriate results. Research design is the core of any research work as it is a blueprint that directs the whole research study process. The study includes the sampling and technique of sampling, the testing method, and strategy, the process of collecting data and analysis. Here the researcher uses the following methodology to achieve the objective of the present study.

The present study follows a deductive approach of item creation in which the theoretical definitions are preexisted and hereafter based upon the definition's items are created (Masood). Here in the present study, objectivity is identified based upon the subjective textual explanation in the principal Upanishads and Patanjali yoga sutra. Hereafter survey methods were followed to complete the research.

In the present research, the researcher selects to develop a rating scale to measure the ānanda of an individual. This scale consists mainly of two components- A) Subject's details B) The response sheet is based upon items of the ānanda scale.

The personal details include the respondent's name, age, gender, education qualification, profession, income, contact details along with the address. While the response sheet records the responses of the subject. Hereafter survey method was used to test the scale by getting self-reported data.

The research work can be divided into the following phases-

Phase 1- Philosophical analysis and identification of the factors from Upanishads and Yoga sutra along with literary research.

Phase 2- Hereafter operational definitions were made with their behavioristic qualities. Then evaluation was done with the help of the supervisor and subject experts. Data collection was done through a Pilot study henceforward statistical analyses were done.

Phase 1- Philosophical Analysis and Literary Survey

This phase was dedicated to collect the dimensions of ānanda in the Upanishads and Patanjali yoga sutra. The details of the philosophical analysis were already presented in chapter no. 2,3 and 4. Hereafter the analysis and construction of the operational definition's construction of ānanda scales start that includes preliminary try out and pilot study too.

Phase 2- Construction of the ānanda Scale and Pilot Study

The tool selection ensures the collection of analysis and the findings of the results. Here the ānanda scale (developed by the researcher himself) was used. The objective of the measure was to develop an ānanda scale that measures the factors by changing them into behavioral qualities. This scale indirectly measures the factors extracted from the philosophical analysis.

5.2 Construction of the Ānanda Scale

5.2.1 Ānanda Scale and Its Factors

The scale is constructed to measure a particular trait through a collection of questions. This is a unique scale based upon the factors extracted from the knowledge treasure of Indian philosophy; Vedanta and Yoga- the two most prominent philosophies.

Here on this scale the five generating and five decreasing factors were selected from the table of the factors responsible for generation, positive and negative impact on ānanda from both the philosophies.

Again, every single factor is measured practically with the help of a 0-4 five-point scale. Here zero shows the minimum value of the factor while 4 shows the maximum value. This will calculate in the same way, according to the numbers. This will randomize with the recommendation of the subject expert for clear as well as easy scoring.

The language of the Scale is Hindi. It will also ensure that the test is understood in the Hindi language for the majority of the Indian population. This scale consists of 20 items with the ordinal five close-ended responses. In the beginning, the sample is asked to fill in the personal detail as well as demographic details too. The personal detail includes name, age, education level, and income while demographic details include address.

It is a self-reporting measuring scale in which the subject selects the best response that suits him/her most. Diener, Sapyta, & Suh (1998) found that self-reporting allows an individual to decide the determination of the individual rather than the expert (Diener E. S., 1998).

5.2.2 Factors of the ānanda Scale

As per the claim done in the objectives of the research, the researcher himself construct a ānanda scale to measure the level of ānanda. This scale is comprised of 20 items from the different positive and negative factors from the yoga and Vedanta philosophy. This 5-point force choice rating scale. The answering mode is self-reporting. It is an ordinal scale that represents the rank orders of the individuals.

The rating dimension represents the basic idea which emerged from a horst and was later developed in the form of the rating scale by the wherry in the form of personality inventory (Guilford, 1956, p. 274).

This is a forced-choice rating scale in which the subject cannot be able to remain neutral, do not know, or undecieve. This type of multi-dimensional questionnaire consists of blocks of two or more statements from different dimensions. The subject selects the most appropriate statement which describes the behavior or thoughts (Olivares, 2011). This type of rating scale eliminates uniform biases such as acquiescence responding (Cheung, 2002).

The term ipsative was first used by Cattell (from the Latin ipse: he, himself). To assess traits in an individual, ipsative measures may be more useful. When a rating scale is designed, the number of points of the scale should be specified. A few scale lengths are recommended in the literature to maximize reliability and validity. Guilford also claims that it is the FC Scale with five statements with some of the highest reliability coefficients (Guilford, 1956, p. 275).

Before the construction of the scale, an extensive literature survey was done by the researcher related to the Vedanta and yoga philosophy. During this survey, the following texts were consulted—

A. Patanjali Yoga Sutra and B. Principal Upanishads named Īśā, Kena, Kaṭha, Praṣna, Muṇḍaka, Māṇḍūkya, Taittirīya, Aitareya, Chāndogya, and Bṛhadāraṇyaka.

The discussions with the eminent experts in the related discipline would assess these factors. Among the factors further divided into generating, and decreasing factors extracted from the Vedanta and yoga philosophy. Here the only factors included are practical, measurable, and understandable by ordinary people. In this scale, the five generating and five decreasing factors were selected from the table of the factors responsible for generation, and negative impact on ānanda.

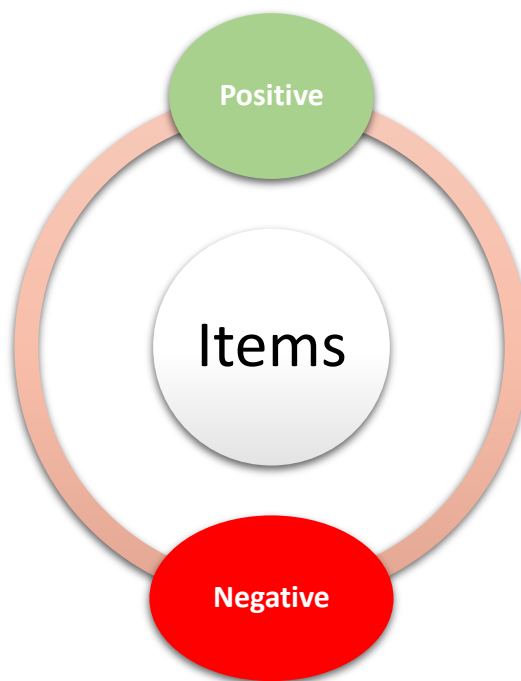


Figure 5.1: Items Division

Factors Influencing Ānanda from Vedanta:**A. Positive**

1	Healthy Body
2	Detached Karma
3	Self-Faith
4	Bhuma
5	Practice of Meditation

B. Negative

1	Hate
2	Anger
3	Fear
4	Frustration
5	Desires

The Factors Influencing Ānanda from Yoga:**A. Positive**

1	Compassion
2	Negation
3	Witness notion
4	Satisfaction
5	Self-Study

B. Negative

1	Inactiveness
2	Confusion
3	Avirati
4	I-ness
5	Attachment

Table 5.1: List of The Selected Factors for Preform Ānanda Scale.

5.2.3 Steps of Ānanda Scale Construction

The construction of the forced-choice rating scale includes the following steps as per Gilford based upon methods of Sission are as follows- (Sission, 1948)

1. Collection of The Description

It refers to recognizing the highest and lowest extremes of the factors and their descriptions.

2. Analyze of description (Element Construction)

This applies to descriptions examined in basic qualities of behavior. The sentences and phrases are concisely written.

3. Value determination

In this step, the discriminative value and preference value are decided. The preference value refers to the favorability of the described behavior. It is determined by judging the statements as the degree of favorableness (Least ānanda to highest ānanda), while the discriminative values refer to the efficiency of the element to measure the discrimination between the ānanda and suffering.

4. Element Pairing

In these, the same value statements or terms are paired.

5. The Formation of The Items

These items were placed as per the value and preferences. In the five-point scale, the neutral item is also included Items may indicate the same or different attributes or the two's combination of them in each block (Brown, 2015, p. 25).

6. Instruction Preparation

In this step Instruction for the subject was created in which the best-suited statement was selected. Here the clear instructions were prepared in the Hindi language for a better understanding of the subject about the purpose of the questionnaire and the response method. These instructions were printed on the first page of the scale.

7. First Tried Out

For the validation of components, the experimental type of the instrument has experimented with the samples.

5.2.4 The Procedure of Scale Construction

The following procedure was followed to develop the ānanda scale based upon the Yoga and Vedanta philosophy to access the level of ānanda.

5.2.4.1 Collection of The Description

It was done with the help of the philosophical analysis and literature review of ānanda made in the previous chapters. This also includes the generating and negative factors listing from the principal Upanishads and yoga sutra. The traditional explanations are also explored in the insight of available literary sources such as commentary, explanations, lectures, and translations. This literature review also includes the correlation of certain factors with another one and their interrelationship was explored.

5.2.4.2 Analyze of description (Element Construction)

The literary explanations were reviewed and discussed with the supervisor and other concerned subject experts. Based on the analysis of the description and discussion, only 20 factors were selected for the scale construction.

It is a difficult task as the concepts are multi-dimensional. These factors are selected who have feasible, non-controversial attributes, measurable, and transforms into the behavioral qualities of an individual. It includes ten are from Vedanta, while ten are from the Yoga philosophy. It is further divided into negative and positive factors.

5.2.4.3 Value Determination

It is a very crucial step in which the lower and upper limits of the factors were decided, and hereafter the items were created. In this phase, the items were arranged in the ascending and the descending rank order as per the synchronization with the theoretical explanation.

5.2.4.4 Element Pairing

In this step elements were compared individually with each other and combinations were done on those elements that show the same behavioral characteristics.

5.2.4.5 Formation of The Items

Items were formed that represents the whole idea clearly and concisely.

Elements Elimination-

Elimination of the non-essential items is as important as the creation of the useful item. For the elimination of the non-relevant items, the following factors were considered-

1. Those elements that are unable to show relatively universal acceptability were eliminated.
2. Those elements that are unable to be converted into socially significant items were eliminated.
3. Highly ambiguous or conceptually undefined elements were eliminated.
4. finally those elements which could not be behaviorally defined i.e., belief in God was eliminated.

The elements were created by the different word's arrangement so that it represents the value as well as easy to understand.

5.2.4.6 Instruction Preparation

For the try-out, it is essential to prepare the instruction so that the subjects can understand the purpose of the scale, responding style, and other essential information for the proper response. The following instructions were prepared:

1. This is the ānanda scale aimed to measure ānanda for the research purpose. Feel free to respond as per your personal experience as all responses will be kept confidential.

2. There are 20 factors involved in this ānanda scale. Each factor contains five statements, you have to read them carefully and select the most appropriate option by checking a tick mark on the appropriate column. Please select only one option for one factor.
3. There is no right or wrong answer on this scale; hence choose appropriately.
4. It does not affect you personally

5.2.4.7 First Tried Out

A. The pre-pilot tries out

The pre-pilot testing of the scale was done with the following objectives-

- A) Modification of the ambiguous and unclear item.
- B) Modification of the Instruction for proper understanding.

The preform of the ānanda scale (20 items) was used. After explaining the purpose of the research, the ānanda scale was distributed among the participants. Hereafter instructions were read aloud and explained to the participants.

After the distribution of the final form of the ānanda scale, subjects were asked to express their confusion or difficulties regarding the understanding of the items or instructions. The suggestions and difficulties are noted down, and the essential changes were done with the discussion of the supervisor. This tryout includes clarity of the instructions, composition of the items, or the pattern of response. During this procedure, no statistical methods were used. Hereafter pilot study was conducted.

5.3 Conducting Pilot study for Ānanda index

This research focused on the philosophical interpretation of ānanda and the measurement of ānanda based on different factors derived from the major Upanishads and Patanjali yoga sutra. The ānanda scale was used and administered to the 500 subjects collected from the Bhopal and Raisen area. The samples were tested in both individual and group settings.

The administration of the scale was done individually by approaching them individually at their respective living/working places. After the briefing of the concept and aim of the scale, the Importance of the study and its contribution to it was explained before handling the scale for information collection. The subjects were told to be realistic during the administration of the scale as the responses will be kept secret and did not affect their personal, social, or economic situations. The scale is in the Hindi language, so it is easy to understand the items, but the less educated and illiterate subjects were helped, and doubts of the other subjects were also cleared.

The selected subjects are requested to answer all the factors honestly and frankly as the provided information is used only for the research purpose. Hereafter the instructions of the scale were explained, which are already mentioned on the first page of the scale.

After the instructions, once again ensured by the researcher, that subject has understood all the instructions clearly and will respond strictly according to the instructions. Further, the researcher sat behind the subjects and cleared all their doubts, and answers their questions while filling/ responding to the scale items. Usually, on an average subject, it takes 25- 35 minutes to respond with clarity and better understanding.

After the accomplishment of the scale administration, the response sheets were brought back from the subjects and ensured that all the items are responded to rightly without missing any item or personal details. At last, the subject was given thanks to the feeling of gratitude for their valuable cooperation and precious time for this study. The remaining data were collected with the application of the same procedure for the 500 samples. All the scales have been collected and item analysis was subsequently conducted. After data collection has been completed, the Scoring was done separately based on the scoring pattern.

5.3.1 Sampling Technique

The Sample

Sampling was done for the representation of the population. Samples refer to a small proportion of the population selected for observation and analysis (Best & Kahn, 1998). Sampling is the justification of the principal through the field study. Mostly survey method is used in the form of a pilot study (Kothari, 2004).

Stratified random sampling is adopted in the present research study for the Sample Collection. Stratified random sampling is a form of probability sampling. Using the stratified random sampling approach gives every member in the strata of interest (e.g., the demographic characteristics) a proportionally equal chance of being selected in the sampling process (Price L. R., 2017).

The goal of this study is to measure the degree of ānanda in urban as well as rural people. This sample habitat is located in the Raisen and Bhopal district of Madhya Pradesh. This sample is divided into various strata based upon age, socioeconomic status, and habitat. To ensure the population representation from all habitats and socioeconomic levels. In the pilot study of the 500 samples were selected through a stratified random sampling method. This is a disproportionate sampling; hence there is no attempt has been made to maintain the sample ratio, age, gender, SES as per the population ratio.

The scale of Kuppuswamy was used to measure the socio-economic status of the sample with the 2018 income update. These 500 were randomly selected from high, average, and low SES. The range of age is 30-60 years while education ranging from uneducated to postgraduate.

5.3.2 Assessing Socioeconomic Status through Kuppuswamy scale

Socioeconomic status is defined as the position of an individual or group in the social structure of society. It depends upon various factors, including occupation, educational status, income, and the area of residence. The calculations of the socio-economic status are essential for the studies done on the population as it is one of the decisive factors for health and wealth.

The calculations were done according to Kuppuswamy's classification of socioeconomic classes. This scale divided the status into the five classes, but this can be merged into the three classes also which are lower, middle, and upper.

Kuppuswamy scale was originally developed in 1976. It incorporates education level, occupation, and income per month. The income is modified in respect to inflation for the assessment of Socioeconomic status. The modification of income was done by Zakir Husain Shaikh & Rambha Pathak (2017), where the income criteria were decided according to the income level of August 2016, Published in the International Journal of Community Medicine and Public Health (al., 2017).

Scoring for modified Kuppuswamy's Socioeconomic status scale, revised in 2018.

Education	Score
Professional or honors	7
Graduate or Postgraduate	6
Intermediate or Post-High School Diploma	5
High School Certificate	4
Middle School certificate	3
Primary School certificate	2
Illiterate	1

Table 5.2: Scoring for SES Based Upon Education

Occupation	Score
Professional	10
Semi-Professional	6
Clerical, Shop Owner, Farmer	5
Skilled Worker	4
Semi-skilled Worker	3
Unskilled Worker	2
Unemployed	1

Table 5.3: Scoring for SES Based Upon Occupation

Rupees (August 2016 current price index for industrial workers)	Score
$\geq 42,876$	12
21,438-42,875	10
16,078-21,437	6
10719-16,077	4
6,431-10,718	3
2,165-6,430	2
≤ 2164	1

Table 5.4: Scoring for SES Based Upon Income

Class	Total Score
Upper class	26-29
Middle class	11-25
Lower class	<10

Table 5.5: Kuppuswamy's Classification of Socioeconomic Classes.

5.3.3 Size And Design of The Sample

Random stratified sampling was used within the sample pool selected through purposive sampling. The total size of the samples is 500. The sample composition is as under:

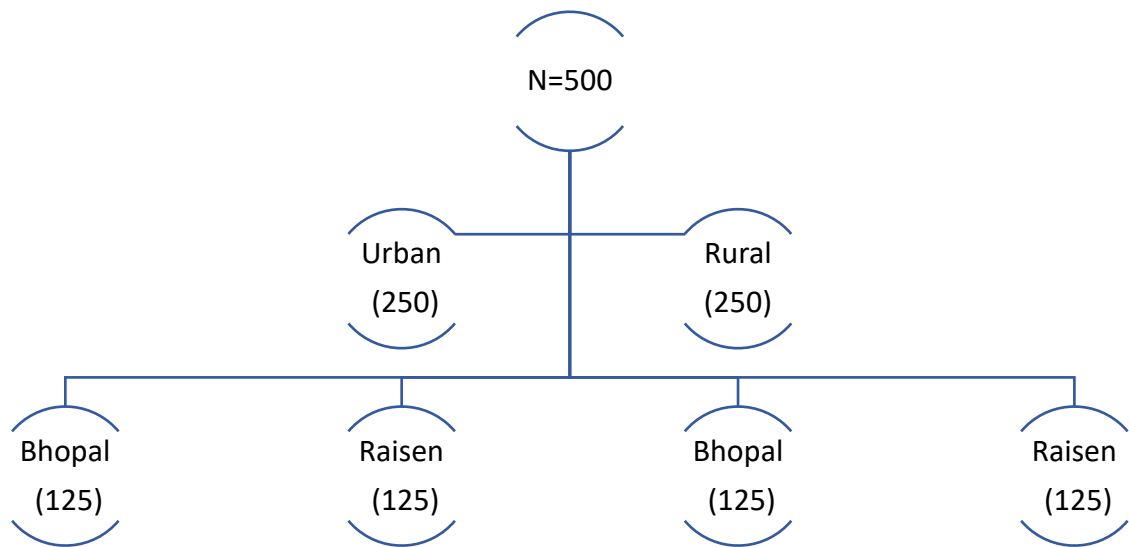


Figure 5.1: Samples Division

5.3.4 Inclusion/ Exclusion Criteria

A. Inclusion Criteria

Age- Adults (30-60 years); further divided into two strata 30-45 and 46-60.

B. Exclusion Criteria

For controlling the deviation in the research study, it is very essential to exclude those samples that impact adversely on research. Following samples were excluded from this present study-

- 1) Suffering from any type of psychiatric disorder.
- 2) Should not be alcohol dependent or drug addict.

5.4 Item Analysis

Item analysis is a term that covered inter-item correlation and item-total correlation (App. D), Cronbach alpha Values when deleted (App. E), and Item- Total statistics (Mentioned further in Psychometric Properties of scale) (Tapsir, pa, & Norul, 2018). For the validation of the scale, the internal consistency of the scale must be good.

Internal consistency relates to the items' homogeneity (Singh B. , 1965). It helps to identify the direction in which the items are measuring the desirable trait. Anastasi (1962) claims that the internal consistency and discrimination value of the items can be enhanced by the selection, substitution, or revision of the items (Anastasi, 1962). These enhancements can be done only through the pilot tryout. Davis (1952) found that the item analysis can be done in several ways. Usually, the correlation coefficient was used to determine the internal consistency as well as the item's discriminative power (Davis, 1952).

The internal consistency was calculated through the item-total correlation coefficient. To obtain, the significance of the correlations, the standard error of correlation SEr was calculated. This error resolves the difference between the samples and population scores.

In an FC (forced Choice) item, respondents are presented with at least two single statements in a block. In addition to choosing the one that is "the most like me." Here in the present study, five statements were used to ensure a more reliable and valid response from the subject.

5.5 Scoring Pattern

After the preparation of the final form of the ānanda scale, scoring of the scale is essential. Generally, during the scoring, a valid, favorable trait received more weight while the valid, unfavorable trait gets the least weight. The same process is followed during the scoring in which the scores were decided on the series of 0,1,2,3,4 for the five statements for each factor. Scoring was done based on the 5-point scale, where 0 represents the minimum value of ānanda while 4 represents the maximum value of ānanda.

Sr. No.	Item No.	Scoring Pattern
1	1,2,3,5,6,7,9,10,11,13,14,15,17,18,19	0,1,2,3,4
2	4,8,12,16,20	4,3,2,1,0

Table 5.6: Scoring Pattern for Pre-Form of Ānanda Scale.

5.6 Statistical Analysis

To analyze socio-demographic results, the collected data were analyzed using statistical data, such as frequency, mean or standard deviation. Taking into account the research goals, means, normal variances and t-ratios have been measured. After the decision of the concerned factors for the ānanda scale. The obtained data are arranged in the excel sheet and statistically analyzed by using SPSS (Statistical package for social science) software.

Item to total correlation calculations was computed, hereafter Cronbach alpha test (α) was used to evaluate the internal consistency and reliability of the scale.

5.7 Manual of ānanda scale

After the preparation of the final form of the scale, the researcher prepared a manual for the administration of the scale. It consists of a literature review, operational definitions, instructions, reliability, and validity of the scale. This manual is attached in App. G.

5.8 Conclusion

In this present chapter, the various dimensions of the ānanda scale, the Procedure of the construction of the ānanda scale, review of the items, the scale's final form, and scoring procedure were thoroughly discussed. By extracting the factors from the Vedanta and yoga philosophy scale construction is a measuring tool that able to create insight about the ānanda level.

4.1 Introduction to the Yoga Philosophy

Yoga is the mental, spiritual discipline practiced in India for 5000 years for the elevation of consciousness. This is the part of six philosophies of Indian school that is closely attached to the Sāṃkhya Philosophical tradition under the *śaḍdarśana*. The six classical systems of Indian philosophy form three close-knit pairs as they are similar in their basic conceptions. These pairs are- *purva mīmāṃsā* -*uttar mīmāṃsā*, *nyaya*- *vaiśeṣika* and *samkhya*-*yoga* (Hermann, 1966).

The yoga philosophy opts the epistemology and metaphysics with minute variations of the Sāṃkhya Philosophy. It is firmly believed in the existence of God. Hence, this is pronounced with the name of theistic Sāṃkhya or *Seśvara Sāṃkhya* (Karambelkar, 2017, p. 9). Although yoga relies on the Sāṃkhya philosophy, its doctrine is independent and distinct the concepts from Sāṃkhya at certain points.

Yoga doesn't accept the intellect, ego, and mind of Sāṃkhya theory as different identities, but threatens all the three aspects as one identity termed as 'Citta' which can be translated as 'Mind'. It's not merely a minded and cognitive process, but it also insists the 'vāsanā' and 'saṃskāra' (Instinctive Tendencies-Inherent from the previous life and the effect of the past actions). There is one more contradiction found in the presence of God. The concept of God is found in an honorable position in the yoga sutra while Sāṃkhya simply ignores it. The yogic concept believes that the supreme power is gods, which are above all the matters and souls.

Yoga creates the foundation of Indian culture. This is one of the oldest philosophical schools of Indian philosophical systems, which exist even today in the strong state (Hariharānanda, 2000, p. xxiv). This is much more than merely a 'system of philosophy'. It involves pan-Indian practices, beliefs, and inspirations. It presents everywhere from oral tradition to the vernacular kinds of literature, which cannot be restricted only to the particular religion, sect, or locality (Yoga: India's Philosophy of Meditation, 1987, p. 23). As its area is very common as Radhakrishnan defines it as a mechanism of the senses and mind restraint (Radhakrishnan S. , Indian philosophy, 2008, p. 309).

A study of yoga history reveals that it continues to evolve. This reality can be seen in the vast available literature. Now the yoga becomes a subject of interest and spread in the whole world. The curiosity about the inner self motivates an individual to join yoga. This is now the era of the yoga boom (Franco, 2013).

From the start to the present day, inner development is dealt with under the umbrella of yoga philosophy and its practices. It is used for thousands of years for personal transformation to remove the suffering of the common human beings. It is the basic approach to obtain the answers to fundamental philosophical questions such as who am I? Where I came from? Has death been the death of me? Is there something even after death? All these types of mysterious questions were solved through the only technique known as dhyāna or meditation from the centuries.

The Gītā dhyāna shloka appropriately described this aim in praising Lord Krishna.

dhyānāvasthita tadgatena manasā paśyanti yaṁ yogino । GDS 9

Whom (parabrahma) yogis see with their minds absorbed through perfect meditation.

Here, Krishna is in the form of *parabrahma*, which is the ultimate aim of the yogis.

The practices of yoga are accepted by most of the other schools of philosophy too, such as tantra, Buddhism, Advaita, and also that of the Bhagavad Gita (Taimni, 1971). This is evident in the other scriptures such as smṛti and purāṇa recognizing the practices as a medium of realization. All other religions and cults also accept yoga as a medium to achieve the aim of life and include it somehow in their practice system.

Yoga provides a deeper explanation of the human mind, its hidden capabilities, techniques to control it, and its spiritual enlightenment. It lays down the pathway of yoga for gradual spiritual development, resultant as Samādhi, the state of consciousness where the ultimate ānanda occurs.

Etymologically the term ‘yoga’ is the derivative of yuj + ghañ (yujyate anena iti yogah). Here root word of yoga is √yuj, which generally means to add, to bind together or to yoke, etc. According to Panini’s grammar text Aṣṭādhyāyī, the root √yuj, refers to three meanings.

yuj samādhau । Aṣṭādhyāyī, 7.1.71

Yoga has commonly used a union

saṁyoga yoga ityukto jīvātmāparamātmānoḥ | VS 1.44

The various scriptures define the term yoga from their perspective, whether they are related to the orthodox or heterodox, defined in different ways, hence the huge variation discovered in its definitions. The most important were as follows-

In the term of Ānanda, the Bhāgavad Gītā defines yoga as

buddhi yukto jahātīha ubhe sukṛtaduṣkṛte |

tas mādyogāya yujyasva yogaḥ karmasu kauśalam || BG 2.50

‘Endued with this evenness of buddhi, one frees oneself in this very life, alike from virtue and vice; devote yourself, therefore, to this yoga. Yoga is efficiency in action.

Hence, yoga is a practical philosophy that is used for centuries to get the ultimate ānanda which starts from the manah prasādam and ends with the state of Kaivalya. (Niranjanananda, 2018)

4.2 Brief Historical Background of Yoga

The attempt to chronologize the historical order in yoga evolution is extremely difficult due to the absence of any mention of historical dates, however, it's not impossible. The presence of Yoga is common in all the traditions developed in India to some extent likewise in Indus civilization, archaic folk tradition, in Ramayana, Mahabharata, or the entire Vedic literature heritage.

Yoga can be found from the ancient most available literary resource the Rig Veda, which announced that the ultimate aim of the people is to get knowledge about self-existence. The basic content of Veda is Brahma-vidya as Rig Veda 1.64.39 mantra announces that without the attainment of the supreme being, study and teaching of the Vedas are useless.

Some scholar believes that yoga evolves from the ancient Indus valley civilization where researcher founds statues in the various yogic poses, which shows that the practice of yoga is common in the general population (Marshall, 1931, pp. 52-53).

Now it is essential to discuss the founder of yoga. The texts claim that it was 'hiraṇyagarbha'. "Hiraṇyagarbha is the first speaker of yoga, none other than it" (VYYS12.5) (Maharshi, 1953, p. 532). Mahabharata also supports this evident in the following words: "Sankhya is started by the Kapila while the first announcer is Hiraṇyagarbha." (MB 2.394.65). The Gita also claims the same in verse 3.3.

The first available systematic text of yoga was found in the form of Patañjali Yoga Sūtra written by Maharshi Patañjali. He is neither the originator of the philosophy nor the creator of the yoga practices, Patañjali just systematized the diverse ideas of yoga and crafted yoga sutra over the metaphysics of Sāṃkhya (Dasgupta, A History of Indian Philosophy, 1922, p. 229).

There are various points of view among the historian related to the period of the Patañjali and its creation yoga sutra. As discussed likewise in any other philosophy, yoga is not a creation of Muni Patañjali. It was just outlined by him in the systematized form in his creation named -Patanjali yoga sutra (Coster, 1934, p. 75). The whole eastern philosophy accepts the idea of the endless continuity of existence this is the evolution not merely of the form, but also consciousness too.

Vedanta believes that the manifested universe is caused by the manifestation and formless Brahman. All the changes that occur here are illusionary and the permanent one is the only ultimate reality, the changeless substratum beneath all appearances (Coster, 1934, p. 81)

The addition of the concept of Ishwar, another idea accepted by Patañjali as axiomatic is the law of karma. This might be called the cosmic law of the cause-and-effect relationship of actions. According to this concept, chances are nonexistent. Whatever is happening around has its causal agent in the past and also will have resulted in the hereafter as well. This is the iron law, no one can escape from the results of the past, but this law also involves the fact that by his action anyone can control his future. For this one has performed, directed actions that will produce the desired results in the future (Coster, 1934, p. 85).

If an individual can succeed in distinguishing himself entirely from the desires and act wisely without being forced by the impulses, along with this if one's act forms the right knowledge of the circumstances and divert the will per knowledge. Then an individual becomes psychologically free and becomes the lord of the human experiences.

The practitioner is also free from the bondage of karma forever. To attain this freedom is the goal of human evolution (Coster, 1934, p. 85). The pendulum-type swing of the consciousness creates that the nature of emotions, ranging from the extreme of the liking to the extreme disliking. This duality of the experience in the emotional field is noted as linked experience now likewise pains-pleasure, attraction-aversion, etc. These experiences create a tendency in an individual to react from the one in its extreme opposite. Ānanda is the constant state where all these types of fluctuations disappear (Das, 1908, p. 18)

The ancient philosophy conceptualized concerning Jiva that there are two constant companions of its life; For its action - pleasure and sorrow, joy and sorrow, happiness and misery - the two sole guides. The Jiva is designed to alleviate pain in a specific way (Das, 1908, p. 10).

4.3 Introduction to Patañjali Yoga Sutra

The yogic knowledge evolves with the time of human evolution and is practiced even thousands of years before the birth of maharishi Patañjali. Nevertheless, due to the circumstances, Patañjali contributes to recollect the scattered yogic principles and systematized in the efficient form for spiritual attainment. All the yogic principles are embedded into the 195 aphorisms categorized into four chapters known as pāda. This fundamental work is also known by the name of Pātañjala yoga or Pātañjala darśana on the name of its founder.

Sutra related to the concise principles elaborated in very few words with the multi-meaning characteristics. It is very difficult to grasp the real concept without any essential background. Also, it's very hard to gain deep insight into the yoga sutra without any personal practice and study along with the guidance under the enlightened master.

Various comments and annotations provide a valuable context for a proper comprehension of yoga sutra concepts. There are various commentaries available on the yoga sutra, which clarifies the ambiguity and gives a simple understanding of the yoga sutra. Firstly, Vyāsa wrote a concise commentary on it, known as Yogabhāṣya or Vyāsabhāṣya. Vācaspati Miśra wrote an annotation on it, known as Tatvavaiśārādī. Again, Vijñānabhikṣu wrote his work known as Yogavārtika. Vācaspati Miśra also wrote Yoga Sāra Saṃgraha independently as an essence of yogic tradition of knowledge (Yoga: India's Philosophy of Meditation, 1987, p. 54)

Sr. No.	Period	Writer	Creation
1.	500-200 BCE	Maharshi Patanjali	Patanjali Yoga Sutra
2.	350-400	Vyasa	Vyasa Bhashya
3.	700	Śaṃkara * (Debated)	Pātañjalayogaśāstravivaraṇa
4.	850-950	Vachaspati Mishra	Tattvavaishardi
5.	1050	Bhojarāja	Rājamārtaṇḍa vṛtti
6.	1550-1600	Rāmānanda Sarasvatī	Maṇiprabhā
7.	1550	Vijñānabhikṣu	Yogavārtika
8.	1600-1690	Nārāyaṇatīrtha	yogasiddhāṃtacandrikā

Table 4.1: Historical Chronology of Work on Yoga Philosophy.

Historically Patañjali is considered to be the same who wrote a commentary on the Sanskrit grammar aphorism of Panini known as ‘astadhyayi’ along with another creation known as ‘Charaka Samhita’. This is later assumed as pandit rāmabhadra dīkṣita wrote the famous verse in the respect of sage Patañjali (Dikhit, 1934). He wrote-

yogena cittasya padena vācāṃ ।

malaṃ śarīrasya ca vaidyakena ॥

(I bow down to the Mind Cleaner) by the Yoga (which cleanses the Chitta Vrittis), Speech by the Pada (Grammar), and (that cleanses the) uncleanness of the body, using Vaidia (Medical Science).

yo'pākarottamaṃ pravaraṃ munīnāṃ ।

patañjaliṃ prāñjalirānato'smi ॥

A master in the elimination (The impurities of body, mind, and spirit), the most excellent Muni, (Who Is) Patanjali, I bow down with folded hands.

The yoga sutra content is mainly focusing on achieving the ability to control or cease the fluctuation and modification of the Citta. The practical methods and their application in a spirit of renunciation are termed yoga. It is for attaining salvation. This entire journey is gradually explained in the four pāda. This is the transformation of the state of mind from tāmasika (stupefied) to rājasika (Restless) and hereafter sātвика (luminously).

The first three pāda are dedicated to the doctrine and various types of yoga practices, while the last, fourth chapter deals with self-realization (Kaivalya). Several scholars believe that it is the subsequent addition in the first three pāda of the yoga sutra (Dasgupta, A Study of Patañjali, 2001, p. 8).

The four pāda and their main subject matter are as follows-

1.Samādhī Pāda- As the name suggests, this is the path to reach the highest level of human consciousness, known as samadhi. This pāda dedicates and indicates the supreme level practitioners who already attain the reach of Samadhi, but due to various reasons, they have to take rebirth to continue the journey towards salvation.

This pāda answer the fundamental question- what is yoga? What is the state of yoga? How can, it will attain by high-level practitioners? This describes not only the state of yoga (Samadhi) it also emphasizes the various means to achieve it too.

2. Sādhana Pāda- It is generally divided into two subparts for ease of study. The first subsection is metaphysics, based upon the Sāṃkhya philosophy. This describes the theory of kleśa and its sublimation method in the form of Kriya Yoga (for the middle-level practitioner). This also deals with the Duḥkha and its removals analogy as Sāṃkhya suggests.

The second subsection suggests Ashtanga yoga for the primary level practitioner to attain the pure knowledge termed as ‘**Viveka Khyati**’. These describe the five external limbs of yoga known as Bahirang Yoga. These practices are preparatory and help an individual to prepare itself for the highest state of Samadhi. This includes Yama, Niyama, Asana, Pranayama, and Pratyahara.

3. Vibhūti Pāda- This pāda deal with the Vibhūti-extraordinary powers or achievement occurs through the practice of yoga. Firstly, it describes the remaining three limbs of Ashtanga yoga known as Antarang Yoga (Internal Yoga). This includes Dharana, Dhyana, and Samadhi. Samadhi is the highest state of an individual where are the mysteries of life become resolved and the supernatural powers Siddhi occurs. Hereafter this also describes the various types of Vibhuti and its attaining methodology too.

4. Kaivalya Pāda- This fourth and last section of the Patañjali yoga sutra resolves all the philosophical problems that occur during the practice of yoga. In this pāda all the concepts are directly or indirectly connected to the individual ultimate goal Kaivalya, hence this is termed as Kaivalya pāda. The impact of karma and its impression on Citta in the form of Vasna deals within. It also elaborates on the nature of the mind, desires, and binding effects that lead towards craving.

4.4 Concept of Ānanda in Patañjali Yoga Sutra

4.4.1 Ānanda - Its Definition and Source

The description of Ānanda was firstly found in the first chapter known as Samādhi pāda. It is described as part of the Samādhi. As the upaniṣad describes its unique way likewise Patañjali also explain it in its unique way by following the Sāṃkhya tradition of philosophy. Although yoga darśana follows the metaphysical principles of the Sāṃkhya School of philosophy, the minute difference is that the Sāṃkhya relates to the universal condition of the prakṛti while yoga relates to individual nature.

Samādhi is the state of mind that is surpassed by the yogi during the practice of the yoga sādhanā. This can be acquired by the practice of yoga as recommended by maharishi in his yoga sutra. This Samādhi is divided into mainly two parts, but Patañjali describes only Samprajñāta Samādhi in the following words-

vitarkavicārānandāsmītarūpānugamātsamprajñātaḥ || PYS 1.17

Vyāsa explains that this Samprajñāta Samādhi is accompanied with the four levels of the yogasādhanā. These are savitarka (gross object), svicāra (subtle object), sānanda (bliss), and sāsmitā (sense of pure being).

Of these, the first is the savitarka Samādhi accompanied by all four. The second is the meditative (savicāra) where indistinctness ends. The third is Elative (sānanda) where meditation ends. The fourth is the purely egoistical (sāsmitā) where elation ends. All these trances have something to grasp (Ālambana).

***sarva ete sālambanāḥ samādhayaḥ* ı VB 1.17**

Samādhi is not an experience that occurs accidentally; the above describes verse shows that this is the gradual elevation of the consciousness of the sādḥaka. It is the successive mental state which grows from the low level to the ultimate Kaivalya.

Another one Asmprajñāta Samādhi is that concentration, where there is no mental approach (citta vṛtti), though the latent impressions may remain. In Samprajñāta Samādhi there is a clear consciousness of the object reflected upon as distinct from the subject, whereas this distinction disappears in the Asmprajñāta.

Some important interpretations done by the scholars are as follows-

***ānaṃdo hlādaḥ* ı YB 1.17**

***ānaṃdo hlādaḥ vicāraḥ sūkṣmatara ābhogastrīyaḥ* ı YV 1.17**

***tadevaṃ grāhaviṣayaṃ darśayitvā grahaṇaviṣayaṃ darśayati- ānaṃda iti* ı TV 1.17**

***indriye sthūla ālambane cittasyābhoge hlādaḥ ānaṃdḥ* ı TV 1.17**

After getting the realization of the subtle reality, in the same support when the mind climbs above the step connected with the svicāra, due to an increase in the quality of satva, there is a direct perception of a special pleasure known as hlādaḥ. Hlādaḥ means ‘possessing happiness’ that belongs to the class of the senses. Thus, because of taking on the form of the senses, the direct perception of the sense organs of the mind is ‘ānanda’. It is called ānanda because it has ānanda as its object.

The object or the center of concentration is a particular feeling of sātṛvika happiness felt all over the mind and the senses due to a particular state of calmness. Consequently, that sense of happiness is like a natural feeling of tranquility or sātṛvika calmness of the whole body.

This is also related to the development of consciousness too. At the lower level of consciousness, the functions of consciousness are always dual- either pleasure or pain alternated. This pleasure and pain are due to the consciousness functioning as Citta (BASU, 1924, p. I).

As Patañjali uttered-

***Vṛttisārupyāmitratra* | PYS 1.4**

When an individual is not in their form (Swaroop) he works as his mental tendencies (Vṛtti).

4.4.2 Ānanda and Karma Doctrine of Yoga Sutra

As per the law of karma, the result of every action has to be enjoyed by the doer (*karmasu cāmṛtaṃ* | MuU1.1.) this verse claims that the fruits of any action follow the doer until they are enjoyed by him (Bh.V. Nageshwar, 2000, p. 16). Karma is the essentiality of life. An individual cannot be without karma even for a moment (*na hi kaścitkṣaṇamāpi jātu tiṣṭhatyakarmakṛtī* BG 3.5.). Hence the denial of karma by being afraid of the result is not recommended in the scriptures, rather than the urge to perform those karmas which are prescribed in the Vedas.

Maharshi Patañjali firmly believes in karma theory and divides the karmas into four types based upon the mixture of pāpa and Punya in the fourth pāda. Everything that happens in the external world in the form of action (bāhya karma), as well as Patañjali, includes internal actions too. The vṛtti are termed as mānasa karma. These four types of karma are as follows- (1) kṛṣṇa (2) śukla (3) śuklakṛṣṇa and (4) aśuklakṛṣṇa.

Kṛṣṇa karma is committed by the wicked. These types of actions are categorized under *adharma*. Further, it will also divide into two parts, viz. Bāhya and mānasa. This includes speaking negatively about others, stealing other's property, etc.

Śukla karma is the meritorious or virtuous deeds. These are the superior actions performs in the higher mental state. These are śraddhā, vīrya, samādhi, smṛti, and prajñā. It includes mainly study and meditation. (Dasgupta, A Study of Patañjali, 2001, p. 89)

The śuklakṛṣṇa karma is the mixed karma that performed in this world, however good (śukla) they might be, cannot altogether be devoid of wickedness (kṛṣṇa), because all the external actions consist some harm to the other living organism.

The aśuklakṛṣṇa karma is fruitless actions performed by those who have renounced everything; whose attachments have been destroyed and whose present body is the last one they will have. Patañjali claims that these types of actions are always performed by the yogis.

According to Patañjali, the consequence of karma is experienced in the form of Sukha and Duḥkha (Yoga Sutra 2.14) According to the commentator Hariharānanda Aranya, “The vipāka (Maturation) of the karmas resultant in the sukha and duḥkha only”. The most important aspect is that the division of the four types of karma in the patañjali yoga sutra is based upon the concept of sukha and duḥkha. If the inhibition of sukha and duḥkha will possible, then the karma becomes fruitless and this leads towards liberation, also known as Kaivalya in the technical terms of the yoga sutra.

Patañjali defines Sukha as follows-

yā bhogeṣv indriyāṇāṃ tṛpter upaśāntis tat sukham | VB 2.15

Sukha is a peace that occurs after the consumption of the subject by the senses.

Here the sukha is not the Bhoga of the senses rather than it is the dilution of the desires. As already mentioned, the Bhoga cannot satisfy the need for Ānanda.

Ādiparva (75.50), The Mahābhārata Epic Segment mentioned, "Pleasure objects can never completely saturate human desires; rather they become stronger as fire sparked by fuel". The same idea is repeated in the same words in the Manu Smṛti too (MS 2.94).

na jātu kāmāḥ kāmānāmupabhogena śāmyati |

haviṣā kṛṣṇavartmeva bhūya evābhivardhate | | (MB, Ādiparva, 75.50)

One's desires are never satisfied with enjoyments, on the other hand, with indulgence they flame up like the sacrificial fire with ghee poured into it. (Dutta, 1895, p. 113)

The desires are the root of Duḥkha. Removal of desire is the source of Ānanda. Hence, the satisfaction of sādḥaka plays an important role. Traditional Indian thoughts emphasize that desires are the root cause of the duḥkha. Even modern psychology accepts that the low level of wellbeing is linked with the frustration related to the intensity of the desires (Cofer, 1964).

The yoga philosophy suggests that the root causes of desires are the incorrect sense of self. It occurs due to the identification of themselves with the things around them. This is the resultant of the likes and dislikes & attractions and repulsions. These are termed kleshas. Whenever the wants (desire) arise, it destroys the peace of mind. The peace of the mind is strongly correlated with the attainment of ānanda. As lord Krishna utters- *aśāntasya kuta: sukham* | BG 2.66

This is a feeling of incompleteness hence those who attain self-knowledge cannot desire anything. It is the production of the mistaken identification of the being. R. Krishnaswami Aiyar (1959) claims that “Desires can arise only in a person who feels incomplete for want of the object desired.” (Aiyar, 1978 Reprint, p. 98).

To control the desires are the essential requirement for attaining the ānanda, but it requires a considerable amount of self-control to get self-realization. This can be done through various mediums. The jnana marga implements the vairagya by exposing the faults present in the desired thing while in karma marga individual wean away from the object desired by tempting us with higher objects of desires (Aiyar, 1978 Reprint, p. 98).

In Indian philosophical ideas, the Atman or real self is treated differently than the intellect and physical structure. These two structures are rooted in the phenomenal world while the atman is identified as the one universal self ‘Brahman’. When the feeling of ‘I-ness’ occurs, then the transcendental, universal self, who is infinite becomes limited and bound in the form of body and mind. This occurs due to ignorance or Avidya. This mistaken identity is the seed of the birth cycle.

The suffering and realization are linked with the important theme of the birth cycle. All the performed actions throughout the life of an individual are accumulated in the form of credit in karmashaya (A sac where karma stores). As per the intention and nature of karma, positive and negative both types of credits are awarded. Once these become credited then it is inevitable to bear the result. This account of actions is also carrying forward to the next life. Both negative, as well as positive karma, is an obstacle in the salvation of the ultimate ānanda. Even positive karma leads an individual to rebirth. Hence the freedom from the duḥkha is not to attain heaven by performing the good actions, but to liberate from the birth cycle by attaining the knowledge of supreme self-i.e., Brahman.

The concept of detachment includes an individual who perceives pleasures and misery with an equanimous mind state. A basic part of the practice of detachment is not getting too much involved or not being too worried about preventing pain. Detachment is the high quality that evokes health harm. In other words, it is the base for emotional wellbeing, a highly regarded consistency in the modern science of mental health (Srivastava A. K., p. 105).

To get rid out of the attachment or the desires the practice of Niṣkāma karma (the philosophy of excellence in work) is suggested by the seers. In yogic terms, the methodologies to perform the detached karma is known as Karma Yoga. It is involved in selfless actions as the manava seva (the service of the man) is Ishwar Aradhana (worship of God). As mentioned,

paropakāra puṇyāya pāpāya parapīḍanama | (Ahmad, 2008)

4.4.3 Ānanda and Trigūṇa Theory

Guṇa refers to the quality or Strand of any substance. It is of three types that constitute the principles of Prakriti. The Sāṃkhya philosophy describes the idea of equilibrium of the three guṇa is elaborated in the Prakriti. As the whole universe is created by the three guṇa or qualities termed as sattva (Responsible for illumination & pleasure), rajas (Responsible for activities, which may cause painful experiences), and tamas (produce ignorance, confusion, and dwell) (Singh M. , 1977, p. 119).

The texts also discuss tri guṇa and their qualities as follows-1. Sattva: 'Quiescent,' rarefied, transparent, all-pervasive, representing the Pure Consciousness's light. 2. Rajas: Passion, energy, motion, movement, emotion, life. 3. Tamas: Darkness, inertia, density, contraction strength, resistance, and disintegration.

The evolution of an individual towards the ānanda can be measured through the guṇa. This guṇa helps to characterize the level of ānanda (Singh M. , 1977, p. 119). Some studies have shown that the guṇa principle goes further than the need-hierarchy theory of Maslow (Daftuar & Sharma, 1997, pp. 1-8) and that even in an organization, the disposition of the guṇa has functional importance (Sinha & Kaur, 1992). The yogic practices aim at transforming the tamasic and rajasic nature to generate one's sattvic nature. These guṇa composed all the combinations in nature.

For the common people, the phenomenological sukha is the only sukha, but for the yoga practitioners, every sukha is just a shadow of the sukha. Patanjali also claims the same. This cycle of sukha and duḥkha is depending upon the three guṇa- satva, rajas, and tamas. These three guṇa are interdependent as well as contradictory. In the Citta, only one guṇa can be dominant over the other two. This creates the instability of Citta, the same as the five vṛtti have occurred. This state is changing constantly, hence if the sukha occurs, then it is adjacent to the duḥkha too. Then the various types of duḥkha occurred. These are categorized into three divisions (Aatreya, 1965, p. 175).

Ānanda deeply correlates with the personality type of an individual as it plays a major role in attitude formation. Personality is a vast topic with infinite dimensions, including physical, mental, and social aspects. The aspects of personality are very stable as well as dynamically too. This is the individual difference, which discriminates one from another. Indian philosophy believes that personality exists even after death too, as the great persons motivate and taught at present. As it conceptualized that, an individual consists of the three bodies- sthūla, sūkṣma, and kāraṇa. Here death is the demolition of the sthūla body only. The dynamics of personality are based upon the tri guṇa that can be redirected and changed through the practice of yoga.

Geeta conceptualized that the personality of any person can be judged upon the basis of the guṇa through their level of Śraddhā and their diet. The characteristics of these types of personalities are given below-

Sātvika- Sattva-guṇa is an intellectual substance that is defined, unlike the other two, by a kind of brightness and cognition and acts as lighting factors (P. Jain, 2018). These are faithful and devoted to God. They have fond of the sātvika diet, which increases their age, pleasure, strength, health, and ultimately provides ānanda. This type of diet makes the mind stable and aware.

This type of person can be recognized through the other method too. This is the spirit to perform the action and sacrifice. A Sātvika person acts according to the śāstra and becomes desire less through it.

Rajsika- Rajo-guṇa is a source of energy that is an activity element.

Tamsika- Tamo-guṇa is a kind of mass material acting as a factor of restricting or blocking action (inertia) and clarification (opaqueness).

A specific quality of the food provides a special quality for the individual who takes it. In the Gītā, sātvika-food should be taken, but not rājasika, etc. because it affects a man's life, resources, power, joy, etc. Rājasika-food can cause only pain and sorrow, not being able to produce joy, etc. Likewise, the Tāmasika are loved by the ignorant persons as far as they can create inertia in them, but the individual who enjoys the Sātvika food has mental efficiency and stability (Ghosh).

4.5 Notion of Duḥkha

As described that yoga is closely linked with the other important school of the Indian philosophy named Sāṃkhya. It conceptualized that the duḥkha is a cycle that emerges the Purusha with the Prakriti. These are of three types.

yenābhihatāḥ prāñīnaḥ tadapaghātāya prayatante tadduḥkham ṽ YB 1.31

pratikūlavedanīyam duḥkham ṽ TV 1.31

The Pain is of three kinds adhyātmika (Arising from the body and mind), ādibhautika (Arising from a living creature), and ādidaivika (through a natural calamity or inflicted by the supernatural power). Pain is that by which living beings are forced to face unfavorable conditions. This pain is the outcome of the Rajas aspect of nature.

The specific manifestation of the duḥkha such as family duḥkha or body duḥkha is quite insignificant in the Indian thoughts; they are merely indications of the single cause which evolves in the various forms of duḥkha. Hence, instead of manifestation yoga tries to resolve the causes that raise the duḥkha.

This suffering is seen as an essential condition of human existence (Salagame, 2015) and is therefore accepted as a lifelong process and the emphasis is on long-term approaches such as meditation and evolving a worldview (Lam & Palsane, 1997).

The concern of Indian philosophy is to eliminate all three types of suffering, but with the elimination of the attachment and development of a special attitude characterized by a dispassionate attitude towards worldly pleasures.

***ādhidaivikaṃ grahapīḍāḍijanitam* 1TV 1.31**

***devānādhikṛtya jāyata ityādhidaivikaṃ śītoṣṇāghutthamityarthaḥ* 1 YV 1.31**

Pain that pertains to divine beings is ādhidaivam and that which arises from that is ādhidaivika. Ādhidaivika pain is caused by cold, heat, storm, rain, thunder, and the rest belonging supernatural powers.

***ādibhautikaṃ vyāghrāḍijanitam* 1 TV 1.31**

Pain that pertains to a living being is ādibhautikam and that which arises from that is ādibhautika. Ādibhautika pain is caused by man, beasts, deer, birds, reptiles, tigers, trees, and plants, etc.

***ādhyātmikaṃ śārīraṃ vyādhivaśānmānsaṃ ca kāmādivaśāt* 1 TV 1.31**

***ātmānaṃ svasaṃghātamadhikṛtya varttata ityādhyātmikam* 1 tacca dvividhaṃ**

***śārīraṃ mānasaṃ ca 1 śārīraṃ vyādhyaḍijanitam mānasaṃ kāmāḍijam* 11 YV 1.31**

Pain that pertains to the self is adhyātmana and that which arises from that is adhyātmika. That pain can be further divided into bodily and mental. Bodily pain is due to the imbalance in the humor. Mental pain is caused by the unfulfillment of desires, Anger, Attachment, and Jealousy. Yoga sutra contains the proper analogy of the sins and their cause. It describes the causes and their resolutions too.

4.5.1 Types of Duḥkha

A. Pariṇāma Duḥkha

Patañjali describes the four types of Duḥkha that happen when the person wants to get ānanda from the senses. This is an inferior medium to obtain ānanda, where the result will form the Duḥkha only. By interacting with the subjects, the senses get pleasure, but it is temporary. They are not satisfied with the Bhoga. The desire to get Bhoga becomes high to higher. Manu smṛti stated the same in the following words-

na jātu kāmāḥ kāmānāmupabhogena śāmyati

haviṣā kṛṣṇavartmeva bhūya evābhivardhate || MS 2.94

Never appeased desire by the enjoyment of desires; it only waxes stronger, like fire by clarified butter. (Jha, 1999, p. 358)

When sensual objects are enjoyed, they only tend to produce stronger desires. Hence, as described-

yat pṛthivyām vrīhiyavaṃ hiraṇyāṃ paśavaḥ striyaḥ |

na duhyanti manaḥprītiṃ puṃsaḥ kāmahatasya te || SBP 9.19.13

‘Whatever corns and grains, gold, cattle and women there are on the earth are not enough to satisfy a single person; pondering over this, one should take himself to tranquil restraint.’

In Bhāgavad Gītā lord Krishna says, although the combination of senses and their subjects create sukha firstly, finally, they create bondage for the individual. So, these types of rājasika Bhoga should be avoided. These types of ānanda are the projection of ānanda.

viśayendriya-saṃyogād yat tad agre ’mṛtopamam |

pariṇāme viṣam iva tat sukhaṃ rājasam smṛtam || BG 18.38

‘That happiness which arises from the contact of the sense-object with the sense organs, and which is at first like nectar, but at the end is like poison, that happiness is declared to be rajsik’.

The kind of pleasure comes from encounters between the senses and their subjects and appears first like nectar, but poison is said to be the essence of passion in the final analysis. Vyāsa also wrote that if a person gets pleasure through the senses whatever the medium. The people become attached to this medium. As this attachment (rāga) is also a kleśa, so the result should be Duḥkha.

pariṇāmatāpasamskāraduḥkhair guṇavṛttivirodhāc ca duḥkham eva sarvaṃ vivekinaḥ ||

PYS 2.15

The kleśa spring forth various bhavas such as krodha (anger), kama (desires), (Greed), and (Attachment). All these types of karmas accumulate in the special space known as karmāśaya. Not merely of the present life, it also conserves the resultant karma of previous lives. That's why even if the Purusha attains true knowledge and become liberated, but shall be required to suffer from the fruits of actions.

*sarvasyāyaṃ rāgānuviddhaś cetanācetasasāadhanādhīnaḥ sukhānubhava iti
tatrāsti rāgajaḥ karmāśayaḥ* VB 2.15

Not merely the rājasika karmāśaya create the Duḥkha. Likewise, the dveṣa karmāśaya also create the Duḥkha. If this medium of sukha becomes obstructed then one more kleśa known as dveṣa occurs. This initiated the krodha (anger), finally, Pāpa occurs. This also produces moha as are fixed methodology of the triguṇātmaka prakṛti.

When the desires of an individual stimulate by stimulating factors such as the wealth of the neighbor, hereafter the individual tries to manage the resources of the sukha to get sukha. Nevertheless, as a changeable nature of the prakṛti the Bhoga resources decayed, this creates the moha (Attachment) for the resources.

Vyāsa described that the three types of karmāśaya are responsible for the pariṇāma Duḥkha including A) rāgaja B) dveṣaja and C) mohaja.

B. Tāpa Duḥkha

tatrāsti dveṣajaḥ karmāśayaḥ VB 2.15

This is the more complex situation where the resultant is duḥkha all the time. While an individual gets, temporary sukha in pariṇāma duḥkha. Here an individual gets duḥkha during Bhoga and as a result both the time.

C. Saṃskāra Duḥkha

This occurs due to the latent impressions that reside in *citta* through karma. The process of saṃskara collection leads to habitualisation. This further creates duḥkha or pain when adverse circumstances are confronted (Karambelkar, 2017, p. 201).

D. Guṇa Vṛtti Virodha Duḥkha

The guṇa are not predominant every time, it is changeable continuously. It occurs mostly when the *citta* (Nature) of the individual differs from the dominant mental complexion (vṛtti) (Karambelkar, 2017, p. 202).

4.5.2 Intercorrelation of Kleśa and Duḥkha

Yoga philosophy conceptualized that kleśa is the root cause of sukha. These kleśa are of five types enrooted in the ignorance (Avidyā). The Avidyā plays an important role in the formation of duḥkha because it provides a platform for all the other four kleśa.

This Avidyā is all the basic cause behind the unity of Purusha and Prakriti; hence the practice of yoga shattered the ignorance within the human and helps to get rid of the duḥkha present in their life.

‘kleśāḥ’ avidyādayaḥ pañca | MP 1.24

Avidyā (misinterpreting of the true existence of things), asmitā (Egoism), rāga (Attachment), dveṣa (Aversion), abhiniveśa (Fear of Death) are the five kleśa. Faulty cognition, a cause of pain, is the common feature behind every affliction. If the kleśa prevails, guṇa remains deeply ingrained as the true nature.

In Yoga Darshan, kleśa are not the synonym of Duḥkha. Instead of this, it is the cause of Duḥkha (Yoga Sutra 2.12) These kleśa are based upon the karmāśaya (the collection of all the karmas stored). This is the resident of Bhoga and Bhoga is the reason behind Duḥkha.

The yoga philosophy believes that the common human situations are in a sea of suffering and liberation consists of swimming to the shore of ānanda. Patañjali describes in 2.15 {those who know, all are suffering (For them)} however, suffering is not absolute, unchangeable situation. It can be fixed by removing the covering of avidyā and the realization of consciousness.

According to Patañjali, good and bad karma gives their results in the form of the experience of Sukha and Duḥkha (PYS 2.14). Pāpa or the bad karmas are resultant as a duḥkha. Vyāsa proves this with the example that due to the bad karma the nahuṣa, who was current Indra, get the curse of Muni Agastya and change into the snake from the divine body. These karmas give results when they become mature stated by the term Vipāka. The time of this gestation period varies according to the nature of karma and state during performing karma. If this Vipāka can Possible in this birth otherwise this will give fruits in the next birth.

Patañjali mentioned that whatever the karma, the result will be either sukha or Duḥkha. This also decides the birth of the various species, including the body of Devatā (Divine Body),

Human, Animal, or Plants. This all will do with the body, as a medium to get the sukha and Duḥkha. Not merely the man, but also the devatā is also bounded to the karmas. This karmāśaya is responsible as a cause of three things- jāti, āyu, and Bhoga (PYS 2.13). Hence, karmāśaya is the primary cause of sukha and Duḥkha. Although obtaining sukha is the aim of the worldly persons, but this is also sinful for the yogis. The reason behind that is they also give the result as sukha as well as Duḥkha (PYS 2. 14)

4.6 Tabulation of the Factors Influencing Ānanda in Patañjali Yoga Sutra

4.6.1 Generating factors of Ānanda

Sr. No.	Factors	English Translation	Source
1.	Nirvicāra Avasthā	Thoughtless State	Patañjali Yoga Sutra 1.47
2.	Īśvara Praṇidhāna	Devotion to God	Patañjali Yoga Sutra 1.29
3.	Maitrī	Friendliness	Patañjali Yoga Sutra 1.33
4.	Muditā	Joy	Patañjali Yoga Sutra 1.33
5.	Karuṇā	Compassion	Patañjali Yoga Sutra 1.33
6.	Upekṣā	Negation	Patañjali Yoga Sutra 1.33
7.	Eka Tatva Abhyāsa	Practice Upon One Element	Patañjali Yoga Sutra 1.32
8.	Prajñā	Wisdom	Patañjali Yoga Sutra 1.48
9.	Dr̥ṣṭā Bhāva	Witness Notion	Patañjali Yoga Sutra 1.3
10.	Ahiṃsā	Non-Violence	Patañjali Yoga Sutra 2.30
11.	Satya	Truth	Patañjali Yoga Sutra 2.30
12.	Aparigraha	Abstinence from avariciousness	Patañjali Yoga Sutra 2.30
13.	Brahmacarya	Continence	Patañjali Yoga Sutra 2.30
14.	Samtoṣa	Satisfaction	Patañjali Yoga Sutra 2.32
15.	Tapa	Austerity	Patañjali Yoga Sutra 2.32
18.	Svādhyāya	Self- Study	Patañjali Yoga Sutra 2.32

Table 4.2: Generating Factors of Ānanda In Yoga.

1. Nirvicāra Avasthā

nirvicāravaiśāradye'dhyātmapasādaḥ | PYS 1.47

On gaining proficiency in nirvicāra (trance denting thinking), a state of blissful serenity of spirituality arises.

The state of thoughtlessness conserves and concentrates the energy of the inner instruments which purify cognition. This purified cognition leads towards ānanda. Whenever the impurities shade down the luminance of buddhi was removed then it becomes transparent; allowing a flow of quiescence {free from tamas (dullness) and rajas (activity)}. The mind then acquires the ability to know things at once, i.e. In all its facets and without any time. (Araṇya, 2000, p. 104).

The experience of self is very delightful in the sabīja samādhī where Citta enter as perfection over nirvicāra samāpatti. This feeling of blissfulness is also indicated by the other word ānanda and this may be called as sānanda part of sabīja samādhī. (Karambelkar, 2017, p. 160)

2. Īśvara praṇidhāna

Swami Vivekananda observed, “Whatever the position of the philosophy, Whatever the position of metaphysics. As long as there is such a thing as death in the world, so long as there is such a thing as weakness in the human heart, so long as there is a cry going out of the heart of man in his very weakness, there shall be faith in God” (Bh.V. Nageshwar, 2000, p. 3).

īśvarapraṇidhānaṃ tasmin paramagurau sarvakarmārpaṇam | YB 2.32

Devotion to īśvara means to surrender all one action to God, i.e., Giving up desires for one's actions fruits. Rendering all actions to God means continually acknowledging Him, which leads to disinterest in and as an outcome of all other actions.

This is being dealt with hereafter. This is also represented in the Gītā 6.27 that all the performed actions should be a sacrifice to the god and perform meditation on the supreme with full concentration. This type of devotion to God leads towards the Samādhī. There is the perfection of Samādhī in that yogi dedicated entire being in the lotus feet of God (Dinanath, 1993, p. 53).

3. Maitrī

*maitrīkaruṇāmuditopekṣaṇāmsukhaduḥkhaḥpunyāpunyaviṣayāṇām
bhāvanātaścittaprasādanam ॥ PYS 1.33*

In yoga philosophy, maharishi Patañjali describes various types of methods for the purification of the mind. In this series, the four main things are maitrī, muditā, karuṇā and upekṣā.

In simple words, maitrī refers to friendliness. It is a warm, prosocial, and nonjealous attitude towards the other. This is an attitude, which should be cultivated by the practitioner who was wishing for their mind purification.

tatra sarvaprāṇīṣu sukhasambhogāpanneṣu maitrīm bhāvayet ॥ YB 1.33
maitrīm sauhārdram ॥ YV 1.33

Yogabhāṣya defines maitrī as cultivated friendliness towards all the beings who have attained happiness. In other words, maitrī can be defined as a feeling towards friends; rejoicing in happiness at seeing happy people without having the emotion of jealousy. While Vijñānabhikṣu defines it as a feeling of the same heartedness.

4. Muditā

According to Sanskrit grammar, muditā means to please, to have a sense of gladness, or to be delighted. This is a quality to take delight in others, good fortune, or good deeds. This is an empathic approach to rejoicing in the happiness of others.

punyatmakeṣu muditām ॥ YB 1.33

According to the Vyāsabhāṣya, it should be cultivated towards those who are following the Dharma. Another commentator such as Vācaspati Miśra and Nārāyaṇatīrtha clear this phrase of Yogabhāṣya in the following form-

By practicing muditā towards one starts abstaining from criticizing others and in this way muditā purifies internal organs. While the Vijñānabhikṣu, Bhāvagaṇeśa, Nāgajībhāṭṭa defines that muditā refers to the feeling of affection.

muditām prītim ॥ YV 1.33

It can be defined as, “Muditā is the sympathetic joy that arises from delighting in other people’s well-being” (K.T.S., 2017)

5. Karuṇā

karuṇāṃ nirupādhiparaduḥkhaprahāṇecchām | YV 1.33

duḥkhiteṣu karuṇām | YB 1.33

According to Vyāsa, one should cultivate compassion toward those who are in pain. Various other scholars like Vācaspati Miśra accept karuṇā as the process of terminating one’s inner inclination to hurt the other beings. While Vijñānabhikṣu claims that it is the desire to remove the other’s pain without any restrictions. This should be practiced towards all those who are distressed, irrespective of whether they are friendlier and foes. This is also the practice of cittaprasādana (Purification of the mind).

maitrīkaruṇāmuditopekṣaṇāṃsukhaduḥkhapuṇyāpuṇyaviṣayāṇāṃ

bhāvanātaścittaprasādanam || PYS1.33

Compassion is a dense, multi-layered idea, which overlaps with other qualities such as loving-kindness, empathy, care, and pro-social behavior. It also involves the aspiration of helping others and provides help to others who are suffering from depravities. Hence, it is an important dimension of humanity, which involves thinking of others before self.

6. Upekṣā (Negation)

upekṣāmaudāsīnyam | YB 1.33

apuṇyaśīleṣupekṣām | YB 1.33

This is the main component of cittaprasādana (Purification of the mind). According to Vyāsa, one should cultivate indifferences towards those engaged in evil deeds (adharma). According to Hariharānanda Aranya, “overlook the actions of the sinful person, by neither condemning nor approving them” (Hariharānanda, 2000). This is to stabilize the mind, even face the unholy actions of the evil person.

One more important aspect is that only the sinful action is to be overlooked and not the person. The person deserves pity if the practitioner bears it in mind that he has to suffer the

consequences of his evil actions. The Cultivation of such a type of feeling resultant from the generation of śukla karma in the yogis.

In Pali literature, it is termed as ‘Upekkha’ which is a higher state of mindfulness, where an individual becomes the master of every situation; no matter it is worse. This can be possible only when the practitioner lives unconditionally (Sambhaji, 2016).

7. Eka Tatva Abhyāsa

tatpratiṣedhārtham ekatattvābhyāsaḥ || PYS 1.32

In yoga philosophy, practice or meditation with constant pace and regularity produces great results. Maharishi Patañjali has described that method of cleansing the mind, which is the cause of one-pointedness. This helps the mind to become clear, free from the distracting elements, and at last, the mind becomes one-pointed and tranquil. The one-pointedness of mind also attains serenity.

The practice is the primary effort for the achievement of steadiness. These further develop into the continuity of mind devoid of all distractions. According to the guṇa theory, it is possible due to the restrain of the rājasika and tāmasika vṛtti and constant flow of sātвика vṛtti.

This practice helps to achieve the state where all the fluctuations absent and undisturbed calmness of mind occurs. It helps to conquer the habit cycle and the practitioner overcomes their bad habit pattern quickly.

8. Prajñā

śraddhāvīryasmṛtisamādhiprajñāpūrvaka itareṣāṃ || PYS 1.20

ṛtaṃbharā tatra prajñā || PYS 1.48

śrutānumānaprajñābhyāṃ anyaviśayā viśeṣārthatvāt || PYS 1.49

Prajñā the discriminating wisdom is the ultimate source for the realization of the absolute truth. This occurs when the inner instruments of knowledge become purified, discriminating wisdom occurs in the engrossed mind. The knowledge obtains when the buddhi

becomes enlightened in the state of Samādhi then this knowledge is an error and doubts free. This transparent knowledge relies upon the underlying cosmic that governs manifestation.

The traditional texts explain that a yogi can accomplish this wisdom through three means-the scriptures, the inference and the pleasure arising out of the practice of meditation helps to attain this higher state of yoga. This knowledge that yogi attains is not only perfectly true but also not be misused as opposite to the knowledge acquired through an intellectual process.

9. Dr̥ṣṭā Bhāva

tadā draṣṭusvarūpe'vasthānāma | PYS 1.3

When the mind is in such a state, i.e., when buddhi does not perceive any object, then the nature of buddhi is the knower of buddhi (I). At this time consciousness is pure and the buddhi becomes impartial observers of the events. This is the cessation of the fluctuation which further transforms into Kaivalya.

A nice metaphor in the Mahabharata, which explains this state properly. “As the man on the hilltop sees the man on the plains, so one having ascended the place of knowledge and becoming from sorrow sees others who are suffering.”

10. Ahimsā

It typically refers to the significance – non-injury or non- hurtfulness. It is not causing physical, mental, or emotional damage to others. It's Yamas' first and most significant. It is a yoga accessory that is abstaining, even in one's thought, from causing harm to all living beings including plants and animals. The rest of Yama and Niyama are all based on ahimsā.

ahimsā sarvathā sarvadā sarvabhūtānāmanabhidroha | YB 2.30

Ahimsā is to abstain from injuring any being, at any time and in any manner. sarvathā- by all means –by the body, by the mind, and by one`s speech sarvadā- at all times, for example, even when one's own life is at stake.

In broad measures, ahinsā is more than just avoiding physical violence. It is the development of a virtue that will hinder one from harm, in any way, in any being. When the yogi becomes established in non-violence, all creatures, including humans and all animals

coming near him stop being hostile. The steadiness in this practice of non-injury, in the achievement of the absence of contrary thoughts (to non-injury) there arises in the presence of the non-violent person, absence of enmity even amongst perpetual (sworn) enemies such as cobra or a mongoose, etc.

11. Satya

satyaṃ parahitārtham yathārthakathanam । MP 2.30

Satya (truthfulness) is the correspondence of speech and mind to the fact, i.e., saying and thinking of what has been seen, heard, or inferred. Words spoken in expressing one's thoughts to another are true if they do not seem to the listener to be deceptive, delusive, and meaningless.

The words should be spoken not for hurting creatures, because they do not generate piety, but the one sin if it harms others. Manu smṛti also identified the same, as follows-

satyaṃ brūyāt priyam brūyānna brūyāt satyamapriyaṃ ।

priyañca nānṛtam brūyādeṣa dharmah sanātana ॥ MS 4.138 / MB 2.30

satyapraṭiṣṭhāyāṃ kriyāphalāśrayatvaṃ ॥ PYS 2.36

Patañjali describes that when truthfulness is established, the words of the sādḥaka become fruitful. The word of one who is established in truth becomes infallible; whatever the sādḥaka says it became true.

12. Asteya

It refers to taking things unlawfully which belong to others. It even in one's mind is abstaining from such tendencies. Desisting merely from actual stealing is not asteya. To give up the urge to take something which is not rightfully one's (to cleanse the mind thoroughly from the least trace of such urge) is the distinctive nature of asteya. This is the unique quality whose establishment attracts all types of wealth present themselves. Wealth from all directions comes to him.

13. Aparigraha (Abstinence from Avariciousness)

viṣayāṇāmarjanarakṣaṇakṣayasamgahimsādoṣadarśanādasvīkaraṇamaparīgraha iti ।

YB 2.30

Aparigraha is ‘not accepting the things’ due to the knowledge of various faults associated with their acquisition, protection, decay (Inevitable), attachment (Being Attached due to constant interaction), and malice (In harming them).

Hence, through the knowledge of the scriptures and experience of the pious persons that one should not accept anything more than the bare necessities of life. Mahabharata advised appropriately that ‘Accept only what is needed for the subsistence’ (Swami, 2015, p. 50).

14. Brahmacharya

It is an important concept of the Indian religious tradition that literary refers to the "conduct consistent with Brahma". (James, 2002, p. 120)

brahmacharyam guptendriyasyopasthasya samyamah । YB 2.30

Continence is the control over the sense organs, especially the genitals. Brahmacharya is first guarding carefully the other organs like the eyes (through restraint) and after having done so to abstain from talking or thinking about sex and finally to surpass the sexual organs.

Therefore, concerning the restraint of the genitals, this may lead to incontinence. Thus, it is mentioned in the dakṣa saṁhitā- Brahmacharya is to be protected always from sexual indulgence that is eight kinds; thinking about, talking about, joking, looking, secret talk, decision, attempt, and completion are eight types of sexual indulgence.

The establishment of continence magnificent transformation occurs in the yogi.

brahmacharyapratishṭhāyām vīryalābhaḥ ॥ PYS 2.38

When the perfection of continence occurs vīrya, (special power) is acquired. This gaining of vīrya helps the yogi in various ways, including gaining knowledge and power without obstruction. This creates the foundation and makes a yogi capable to acquire the knowledge of the truth of ultimate reality.

15. Saṁtoṣa (Contentment)

This refers to the satisfaction of the sādḥaka during the practice period. Traditionally it is conceptualized as the broad construct of subjective wellbeing and happiness (Swami, 2015, p. 273). Patañjali defines contentment in the following words as a part of niyama.

śaucasaṁtoṣatapaḥsvādhyāyeśvarapraṇidhānāni niyamāḥ ||PYS 2.32

saṁtoṣa sannihita sādhanādhikasyānupāditsā | YB 2.32

saṁtoṣastuṣṭiḥ | BV 2.32

Contentment is the minimized desire state to possess anything more important in life, which occurs due to the satisfaction with the things that the individual has already. This is the result of a perspective that supports that life should be live with the essential things only. It also supports that all the resources are merely for the maintenance of life's journey. This is a positive experience, which increases life fulfillment.

Various texts regard Saṁtoṣa as a key to a cheerful life. Patañjali also articulated the same.

saṁtoṣādanuttamaḥ sukhālābhaḥ || PYS 2.42

Establishment in the Saṁtoṣa sādḥaka gets unsurpassed happiness is gained. The achievement of this type of pleasure is which is beyond all types of pleasures. Saṁtoṣa is a weakening of greed. Greed is a big obstacle in the path of yoga, due to the Saṁtoṣa when greed dilutes satva guṇa become dominant naturally. As per Sāṁkhya philosophy, the satva guṇa is responsible for unsurpassable sukha. Sukha, which evolves with the Saṁtoṣa, is not dependent upon external objects: this is due to the ultimate peace of mind (Swami, 2015, p. 275). Vyasa describes the importance in the following words-

yacca kāmasukhaṁ loke, yaccaiḥikam | yacca divyaṁ mahatsukham | devādisambandhi |

trṣṇākṣayasukhāsyaita nāhartāḥ ṣoḍaśīm kalām || YB 2.42

“Whatever pleasure is derived from the desired object in this world and whatever is the supreme heavenly pleasure they are not equal to sixteen parts of the pleasure derived by the cessation of desire.”

16. Tapa

***tapo dvandvasahanam* | YB 2.32**

Austerity is the capacity to bear the Dualities (hunger-thirst, cold-heat, standing-sitting). It also includes various types of fasts. This also includes hard and rigorous practice *kāṣṭhamaunam* means not indicating one's ideas even through gestures. It provides amazing results.

***kāyendriyasiddhiraśuddhikṣayāttapasaḥ* ||PYS 2.43**

Through austerity, the destruction of impurities will possible. In addition, the practice of austerities brings about perfection in the body as the impurities of the body are belong to *tamas* become destroyed.

Austerities, while being practiced, destroyed the dirt of the veil of impurity. Then due to the removal of the veil of dirt, there is perfection in the body, such as atomization of the body (*aṇimā*). This also gradually develops into perfection in the sense organs such as distance hearing and distance vision etc.

17. Svādhyāya

Maharṣi patañjali describes *svādhyāya* as an important practice for both low and medium level as *aṣṭāṅgayoga* and *kriyā yoga* both. In *kriyā yoga*, it is added with the *tapa* and *īśvara praṇidhāna*. As described-

***tapasvādhyāyeśvarapraṇidhānāni kriyāyogaḥ* || PYS 2.1**

Hereafter this is also described in the *niyama* chapter of the *aṣṭāṅga yoga*.

***śaucasaṁtoṣatapaḥsvādhyāyeśvarapraṇidhānāni niyamāḥ* || PYS 2.32**

According to Vyāsa, *svādhyāya* contains two things mainly- the reading of *śāstra upaniṣad* about liberation or the recitation of the *praṇava* (om).

4.6.2 Decreasing factors of Ānanda

Sr. No.	Factors	English Translation	Source
1.	Vyādhi	Physical Diseases	Patañjali Yoga Sutra 1.30
2.	Stayāna	Debility	Patañjali Yoga Sutra 1.30
3.	Samśaya	Confusion	Patañjali Yoga Sutra 1.30
4.	Pramāda	Carelessness	Patañjali Yoga Sutra 1.30
5.	Avirati	Sensuality	Patañjali Yoga Sutra 1.30
6.	Daurmanasya	Dejection	Patañjali Yoga Sutra 1.31
7.	Aṁgamejaytva	Uncontrolled Organs	Patañjali Yoga Sutra 1.30
8.	Asmitā	Ego-Consciousness	Patañjali Yoga Sutra 2.6
9.	Avidyā	Misapprehension	Patañjali Yoga Sutra 2.5
10.	Rāga	Attachment	Patañjali Yoga Sutra 2.7
11.	Dveṣa	Aversion	Patañjali Yoga Sutra 2.8
12.	Abhiniveśa	Instinctive Fear (of Death)	Patañjali Yoga Sutra 2.9

Table 4.3: Decreasing Factors of Ānanda In Yoga.

1. Vyādhi (Physical Diseases)

Physical diseases (vyādhi) are the common phenomena of human life. Patañjali describes it as the most prominent obstacle to yoga. As stated in the Yoga Sutra

*vyādhistyānaśaṁsayapramādālasyāvratibhrāntidarśanālabdhabhūmikatvānavasthitatvān
icittavikṣepās. te'ntarāyāḥ॥ PYS 1.30*

All these distractions of yoga bring the mind to a lower level and are responsible for the different above-described nine forms. Due to this, the mind cannot easily become one-pointed or ekāgra.

Vyāsa describes this in Ayurveda terminology as the inequality of humor (dhātu), the constituent fluid (rasa), and the karaṇa an (Intellect + I- Principle + mind + 5 senses +5 motor organs). Hence, the physical illness can be understood from the three perspectives according to the yoga philosophy- physical, mental, and spiritual.

The humors are responsible for the maintenance of the physical body and immunity, while humor refers to hormones, neurotransmitters, and other fluids which are responsible for mental health and wellbeing. Imbalance or scarcity of humor creates minor mental imbalance and severe mental disorders. The karaṇa are cumulatively responsible for the spiritual elevation of the practitioner.

2. Stayāna (Debility)

Stayāna is also an obstacle as per patañjali. This can be understood as a state of chronic mental fatigue that results from inattentiveness, unresponsiveness, and the inability to constantly engage in prolonged efforts. Vyāsa describes it as a debility of the inertness of the Citta (mind). In other words, akarmaṇyatā is the incapacity of the mind caused by restlessness.

3. Saṁśaya (Confusion)

Saṁśaya is that state where the mind dwells between the two contradictory propositions and is unable to decide to agree with either of them. Vācaspati Mishra describes this dwelling state as

saṁśayaubhayakoṭīsprgvijñānamḥ TV 1.30

Saṁśaya is a state of erroneous knowledge possessing two or more than two contradicting properties at a time. It is the knowledge touching both ends, whether it may be thus, or may not be thus. It can also characterize both deliberate questioning of uncertainties and an emotional state of indecision.

4. Pramāda (Carelessness)

pramāda: samādhisādhanañānāmbhāvanam YB 1.30

Pramāda (carelessness) is a lack of devotion to the means to Samādhi; lack of dedication for yogābhyāsa. This is also a part of the obstacles, which besets the path of many aspirants for the yogic life. It affects adversely by relaxing the mind and thus undermines its concentration. Carelessness is a weakness, which prevents a practitioner from achieving their objectives. In simple words, it is the tendency of oneself to not apply earnestly and carefully to adopting a wholesome attitude. This trait is an antagonist of self-discipline and carefulness.

5. Avirati (Sensuality)

aviratiścittasyaviṣayasanyogātmā gardha: YB 1.30

gardhastrṣṇā TV 1.30

Avirati is the greediness of the mind from sense-enjoyments. In other words, avirati is the nature of the mind's affection to the object of the senses. It also includes the greediness or craving triggered by the contact of the senses with the objects.

Hence, this worldly-mindedness makes practitioners slow in the path of yoga by becoming an obstacle. This is the deep-seated tendency to get enjoyment through the five senses governed by the 'Pleasure Principle'.

6. Daurmanasya (Dejection)

"Mental pain, dejection, sorrow, melancholy, and despair." This is a part of sub-obstacles that are supportive of the obstacle of yoga.

kṣobha: = cāncalyam YV 1.31

This can be characterized by some related emotions such as disappointment and dissatisfaction appearance. Principally, it is the agitation of the mind due to the non-fulfillment of the desires. According to Patañjali it also cooperates with the distractions (cittavikṣepa).

7. Angamejaytva (Unsteadiness of the Body)

yadaṃdgāñyejayatikampayatitadaṃgameñjayatvam YB 1.3

Angamejaytva is that which makes the body unsteady and makes it tremble. It is one of the symptoms that exist with distractions.

8. Asmitā (Ego Consciousness)

This is one of the kleśa which responsible for the sins in human life. Patañjali explains this as a union of the puruṣa and prakṛti or in other words dṛṣṭā and dṛśya conversion. They explain as-

dṛgdarśanaśaktyorekātmatevāsmitā PYS 2.6

Asmitā is the feeling of identity between the seer (the one who sees) and the intelligence (the special power by which one sees). Thus, this appearance is known as Asmitā or the sense of I-sense.

Dṛk śakti is the seer who is consciousness itself. He can manifest himself without any external revealer. The consciousness of the seer affects the faculty of seeing buddhi, which also appears as self-luminous. The expression 'I am the seer' has two components- pure consciousness which is the knower and the knowable ego in the word 'I'. Incorrect identification of the two is Asmitā.

Asmitā leads to false apprehension like 'I am Happy', 'I am distressed'. This will lead to the Bhoga, the experience of pleasure and pain. Hence, the experiences of real identity satisfied the individuals and this state opposes the craving for sensual pleasure. Asmitā is the technical term of the yoga philosophy. That senses the same as ego (ahaṃkāra).

9. Avidyā (Misapprehension)

This is the root problem of the various Indian philosophical traditions, especially yoga and Vedanta. It refers to Spiritual "ignorance" or lack of correct knowledge. Patanjali recognizes it as wrong cognition (PYS 2.5) in which one sees purity in impure things, permanency in temporary things, and self in the non-self.

Avidyā (Misapprehension) is responsible for all the other four kleśa (asmitā, rāga, dveṣa, abhiniveśa) presence as well as their development. It provides the perfect environment and encouragement for their development. Cumulatively, these kleśa produce all the miseries in human life.

10. Rāga

Yoga considers raga as a basic drive of pleasure-seeking. Rāga is identical to the pleasure principle of psychology on the basic tendency of pleasure-seeking and pain avoidance. Rāga can be defined as

sukhānuśayīrāga | PYS 2.7

Rāga or attachment is one of the five kleśa. According to Vyāsa, “The desire or thirst for pleasure is called rāga.” (Swami, 2015, p. 235).

Yoga philosophy believes that the experience of sensual pleasure leaves its unconscious imprint in the form of vāsanā. When vāsanā rekindles the theory of pleasure in the mind and makes it keen, tuned as it were, to receive similar sensations-that is the state of attachment. This attachment can be further divided into the gardha- tṛṣṇā and lobha. *Gardha* is desire. *Tṛṣṇā* is desired for an object whose want is felt continuously. *Lobha* is greed. Raga is also defined as mahāmoha (extreme delusion) in the transitional texts of India. This is attached with the pañca bhūta and pañca tanmātrā; hence, becomes tenfold.

11. Dveṣa

duḥkhānuśayīdvēṣaḥ | PYS 2.8

Dveṣa is a form of kleśa. This is the modification, which follows the experience of pain. Aversion is the feeling of hurt and anger towards misery or recollected experience of misery. It occurs as pratigha, jighānsā, krodha, and manyu.

Dveṣa is basically the opposite of rāga, it occurs toward those things and experiences which produce unpleasantness. Along with the raga, dveṣa is also a basic human nature of pain avoidance and pleasure gaining.

12. Abhiniveśa {Instinctive Fear (of Death)}

svarasavāhīviduṣo'pīthāhārūḍho'bhiniveśaḥ|| PYS 2.9

Abhiniveśa means the desire for continuity (of life), a mode of clinging-to-life, or an instinctive fear of death. These demonstrate the experience of previous birth. It is found in all creatures, even in those who are considered good scholars.

According to Vijñānabhikṣu, this desire is not possible in one who has not experienced the excessive pain of death; only in one, who knows the pain arising out of loss of wealth, etc.

It has been seen that kind of desire in wealth, etc. such as ‘my wealth should not be lost, it should always be (there)’ (Swami, 2015, p. 56). The psychologist investigated that this desire for self-preservation “is somewhat similar to the Darwinian notion of the instinct of survival.” (Paranjape, 1984, p. 76)

4.7 Conclusion

Yoga is an ancient discipline containing various psycho-spiritual practices for the refinement and elevation of the human consciousness. In this way of self-realization i.e., attainment of ānanda yoga sutra describes it in a detailed way and suggests the factors that impact it a lot. It also analyzes the various techniques and methods of attainment for the practitioner.

Yoga is considered as a self-regulation practice that aware an individual about the self. The literary discussion shows that the yoga sutra understands human nature in a deeper sense and enlightens one about the suffering its causes and its remedy in the form of practice. In conclusion, yoga does not only talk about the misery of life in a detailed way but it also offers solutions for the Sādhak.

6.1 Results

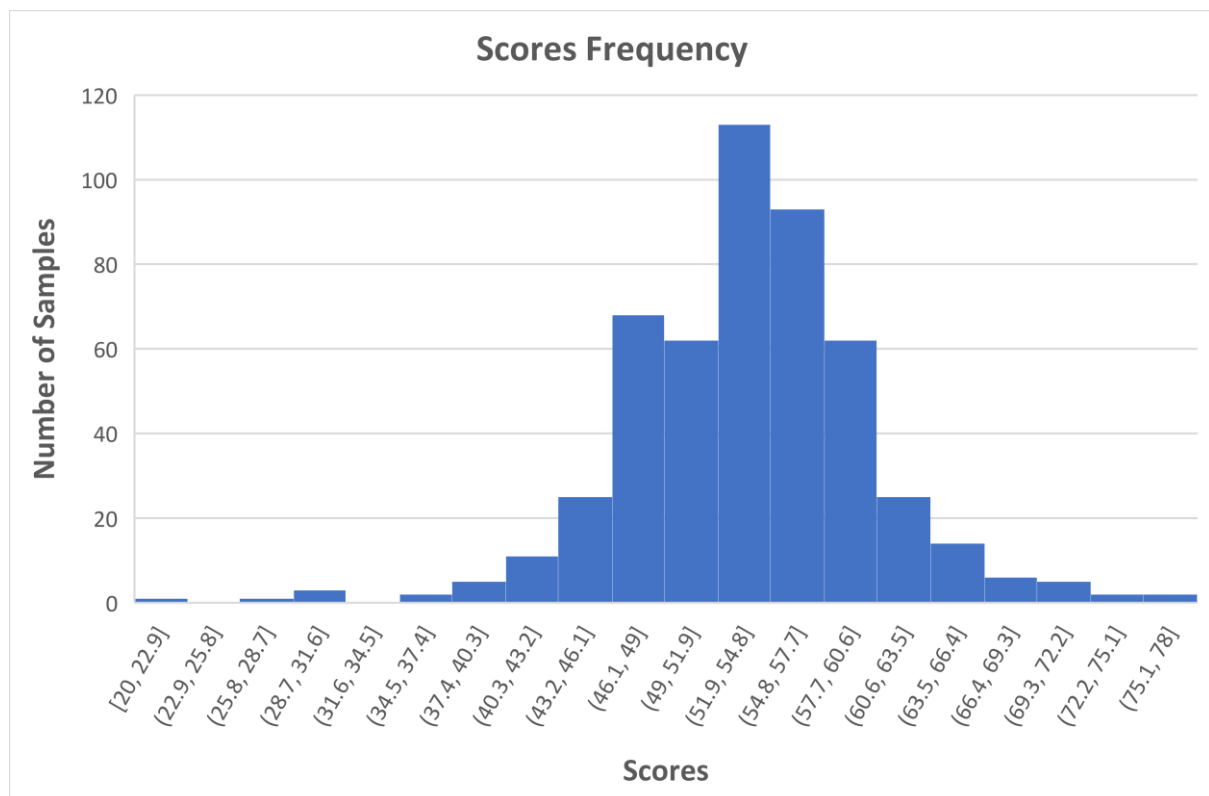
The result and discussion play the role of a guide for the representation of the research outcome in graphical form. In this present chapter obtained data were statistically analyzed to conclude the collected data. The analysis of the obtained data is a key aspect of any research. This analysis can be done through various statistical procedures, including a t-test for significance, correlation coefficient and measures of central tendency, etc.

A. Sample Characteristics

As per the objective, sample collection was done within the rural and urban areas of Bhopal and Raisen district of Madhya Pradesh. The stratification and other characteristics based upon various factors are as follows-

B. Scoring Pattern

The descriptive statistics mean and standard deviation (S.D.). This value and scoring pattern are also represented diagrammatically with the help of histogram in graph 6.1



Graph 6.1: Stratification of the scores among Samples

Graph 6.1 follows a normal probability curve where most of the scores are attracted towards the middle range. Here the scores are lean towards the average range.

To investigate the significance and the interrelationship between the factors inter-item correlation matrix was prepared with the help of SPSS Software. The product-moment correlation was computed that ranging from -1 to +1. The -/+ shows the nature of the relationship as negative and positive. The higher the value the stronger relationship exists. Based upon the observation of this chart, items were deducted from the pre-final scale to form the final form of the scale.

6.2 Psychometric Properties of scale

The procedure of scale construction is already mentioned in the previous titles. Now it is essential to check the psychometric properties of the scale for standardization.

6.2.1 Reliability

Any measure must give the same results at different times. This quality is known as 'reliability' in technical terms. Here, the same test administered to the same samples should give the same results. Reliability is the primary qualification on any scale.

According to Kerlinger, "Reliability is the accuracy or precision of a measuring instrument" (KERLINGER, 1964, p. 430). Reliability concerns the extent to which measurements are consistent and repeatable. Thus, a highly reliable measure does not fluctuate greatly because of random error (ZELLER, 1980, p. 17) (Hammersley, 1987).

Despite the rising use of FC response forms, there has been very little empirical research concerning their reliability. Instead, the majority of the research until now has been on the reliability of the scores. The estimation of reliability is to evaluate how consistent a measure's scores are and to distinguish between causes of variation that can be categorized as errors. One or two administrations of the test are possible strategies for the estimation of reliability.

For estimating reliability, the most common strategy is to evaluate estimates of internal consistency using data from a single instance and a single form. This technique describes dependability based on the extent of intercorrelation among the items in the measure using estimations such as coefficient alpha (Cronbach, Coefficient alpha and the internal structure of tests, 1951). After finalizing the items, the reliability of the scale was calculated through the following methods-

A. Cronbach alpha

It is a mathematical quotient of all possible half of any measure (Parmar P. I., 2014). It is calculated with the help of SPSS software.

B. Guttman Split Half

This is one of the popular methods to assess the reliability of the scale. Split half reliability based upon the odd and even items using spearman-brown correlation. It resulted in a reliability coefficient. It is estimated by dividing the scale into two parts and correlation was calculated. A split-half correlation of $+0.80$ or greater is generally considered good internal consistency. It is the best way to measure reliability as it does not require the same variance between the two equal forms (Parmar P. I., 2014).

Sr. No.	Method of Reliability	Samples	Items	Reliability
1	Cronbach alpha	500	20	.741
2	Guttman Split Half	500	20	.747

Table 6.1: Reliability of Ānanda Scale.

It is the consistency of people's responses across the items on a multiple-item measure. Inter-item correlations (through the Product Moment Method) were calculated by establishing a correlation with the other items. The inter-item correlation matrix is attached as Appendix D.

Correlation indicates the nature of the relationship of one variable with another one. Positive correlation shows that they are measuring the same dimension of ānanda hence negative items should be correlated positively with other negative items or vice versa in the ideal situation.

From the observation of the inter-correlation matrix, it is very clear that the removal of positive items no. 3, 5, and 12 increases the Cronbach alpha above .70 that makes a scale more reliable. As these items are positive but negatively correlated with the other positive items, these items are decreasing the validity of the scale, while items no. 7, 8 & 19 also negatively correlated with the negative items, thus these items are also decreasing the reliability of the ānanda scale, as a result, they are removed.

Removal of the items is an essential procedure as it enhances the psychometric characteristics of scale as well as shortens the length of the scale. As a result, it increases the quality of scale and makes it able to administer in a short time. After the removal of the six items named 3,5,7,8,12 & 19 as they are producing adverse results as well as least correlated with the total the reliability increases to .798.

The Cronbach alpha value above 0.70 is generally considered as good while above this is accepted as a preferred score. The higher the score, it's better (Cortina, 1993). The finalized scale contains 14 items including 7 positive and 7 negative items. Hereafter the removal intercorrelation matrix is mentioned in App. E.

The results of these statistics indicate that the scale is highly reliable with the Cronbach alpha score of .798. It is an essential characteristic of any psychological scale recognized by giving the same result when it applies in the same certain circumstances.

6.2.2 Validity

It is the measurement of the degree to which the scale measures what it claims to measure. It is helpful to conclude and meaning decisions based upon the scale or the scores. It is an essential requirement for the reliable test for consideration as a measure. It is the measurement of accuracy to measure a certain trait or dimension of human behavior.

Validity can be defined as the truthfulness of the scale. In standard terms, it defines as, "Validity in behavioral measures refers to how well the instrument measures the construct it says it is measuring" (KERLINGER, 1964). Here the validity of the scale is assessed in the following ways.

A. Content Validity

This type of validity shows how the item's content was drawn based upon the situations or explanations. The items of the present scale were constructed upon the literature's description of ānanda mentioned in the Patanjali yoga sutra and the principal Upanishads. This theoretical foundation is ageless wisdom and an extract of the sage's experiences. It is established by the items approved by the experts of yoga, philosophy, and psychology. With the help of the experts and supervisors, the items were created and refined as per their suggestions. Thus, Concerning the theoretical foundation of the items, it can be concluded that **content validity is inherent** in this scale.

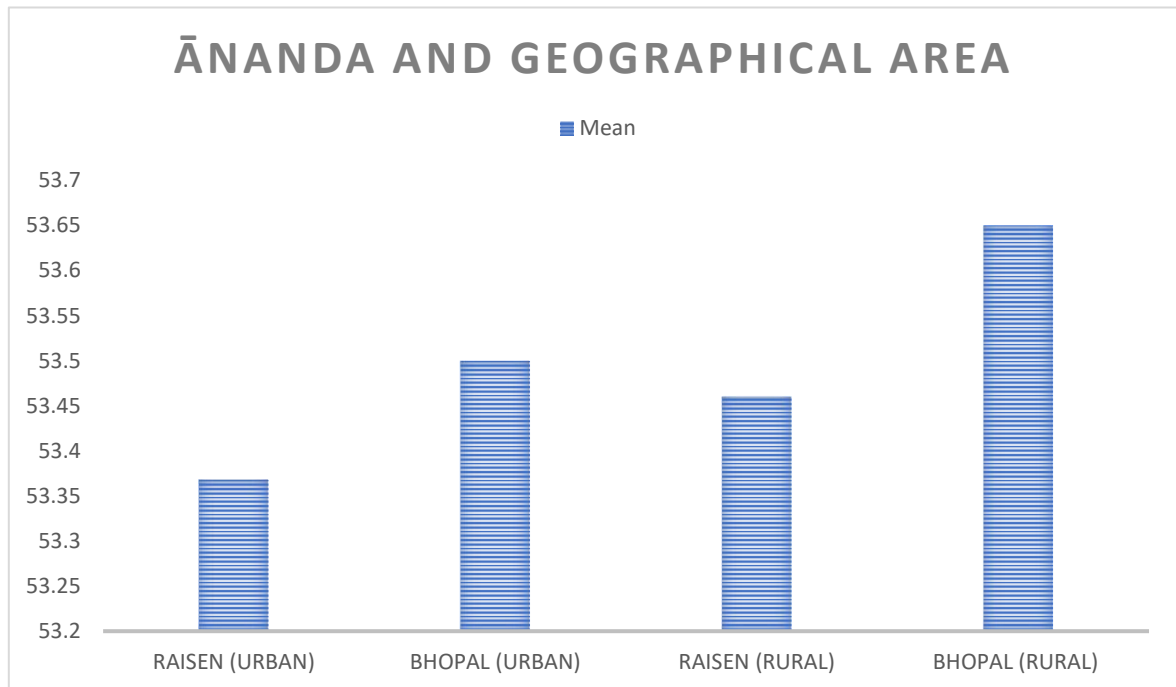
B. Face validity

It is based upon the appearance of the test. If the scale 'looks like' to measure certain traits. It is certainly at best but based mostly upon the intuition of the responder (Price & Chiang, p. 101).

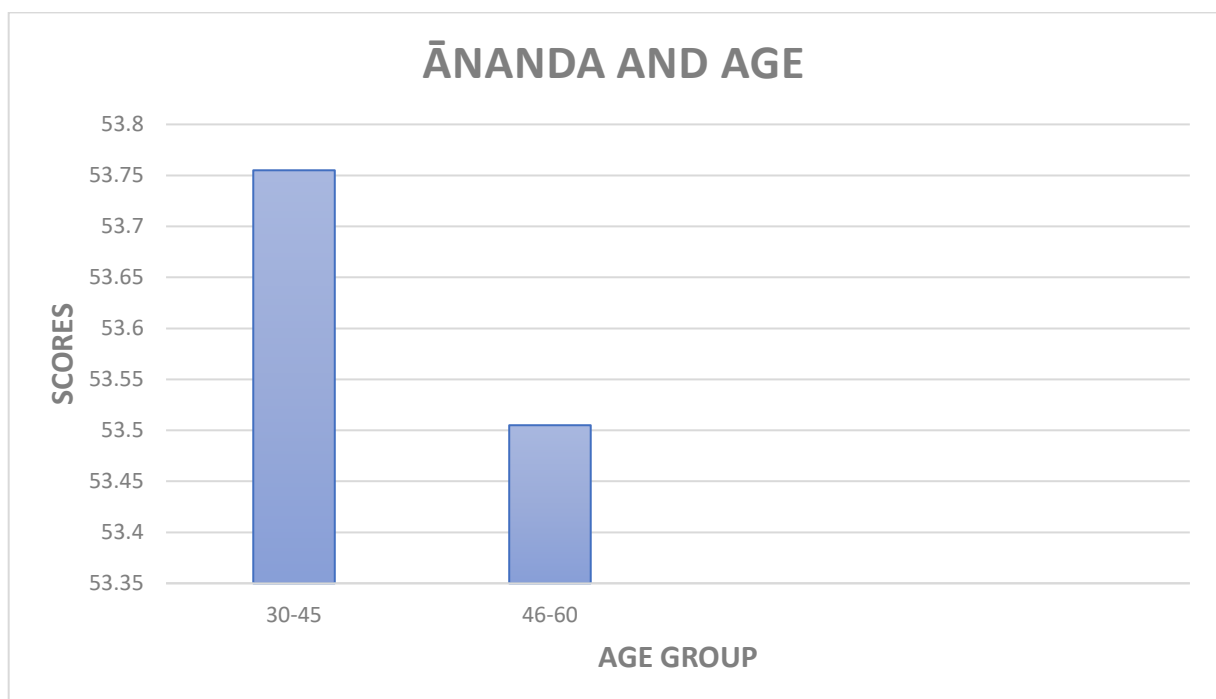
For the face validity of the scale, the items of the scale were sent to the subject experts and incorporate the improvements suggested by them. It has been confirmed by the experts related to philosophy, psychology, and the yoga field that this scale contains face validity.

The researcher was unable to establish any other type of validity as there are no tools available regarding ānanda. Therefore, it was not compared with other scales to establish other types of validities.

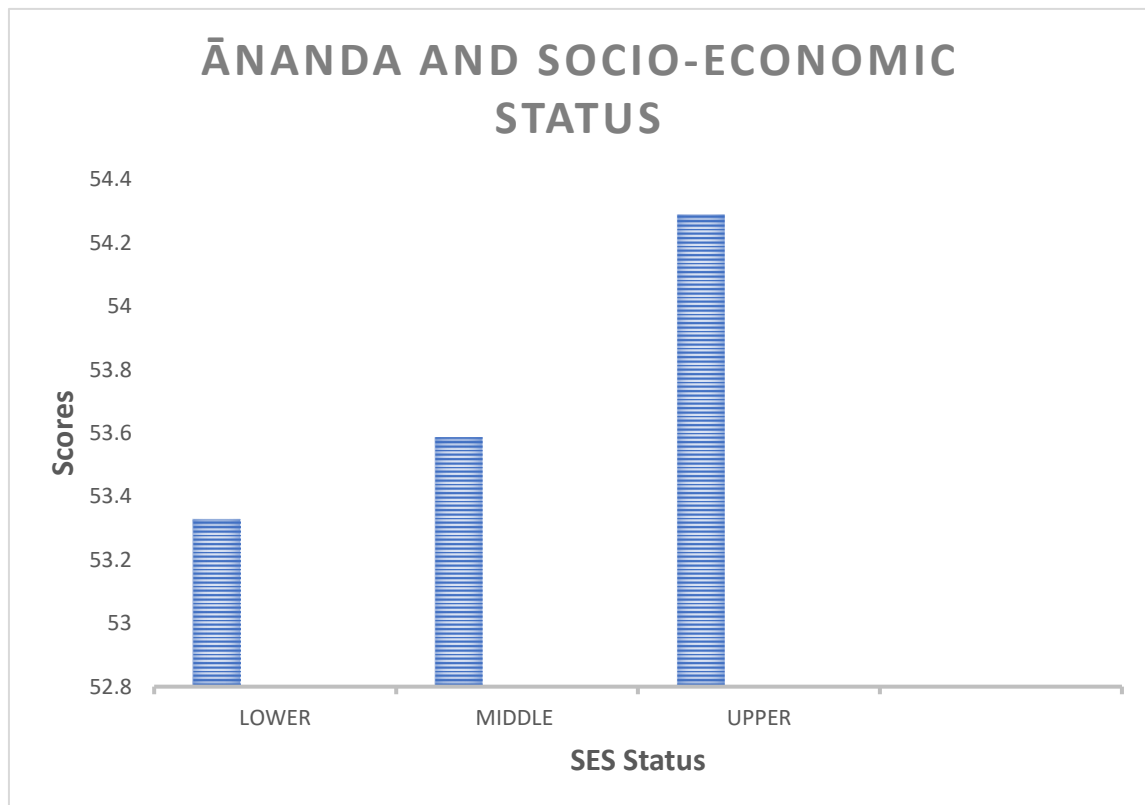
6.3 Ānanda Index



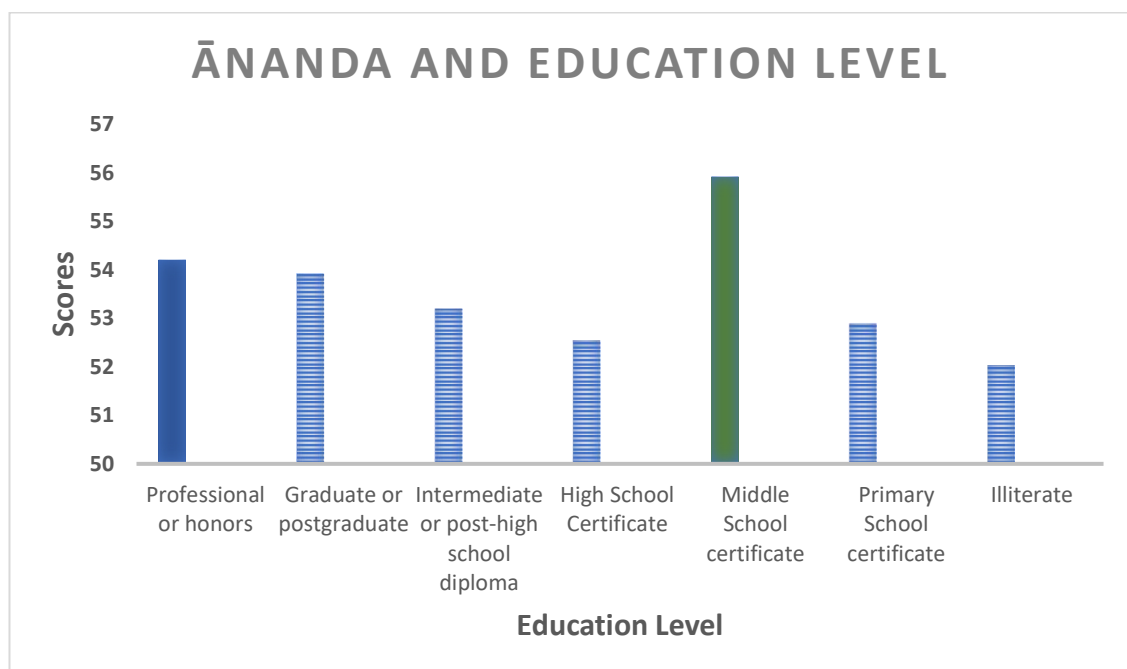
Graph 6.2: Scores on ānanda index as per the geographical area



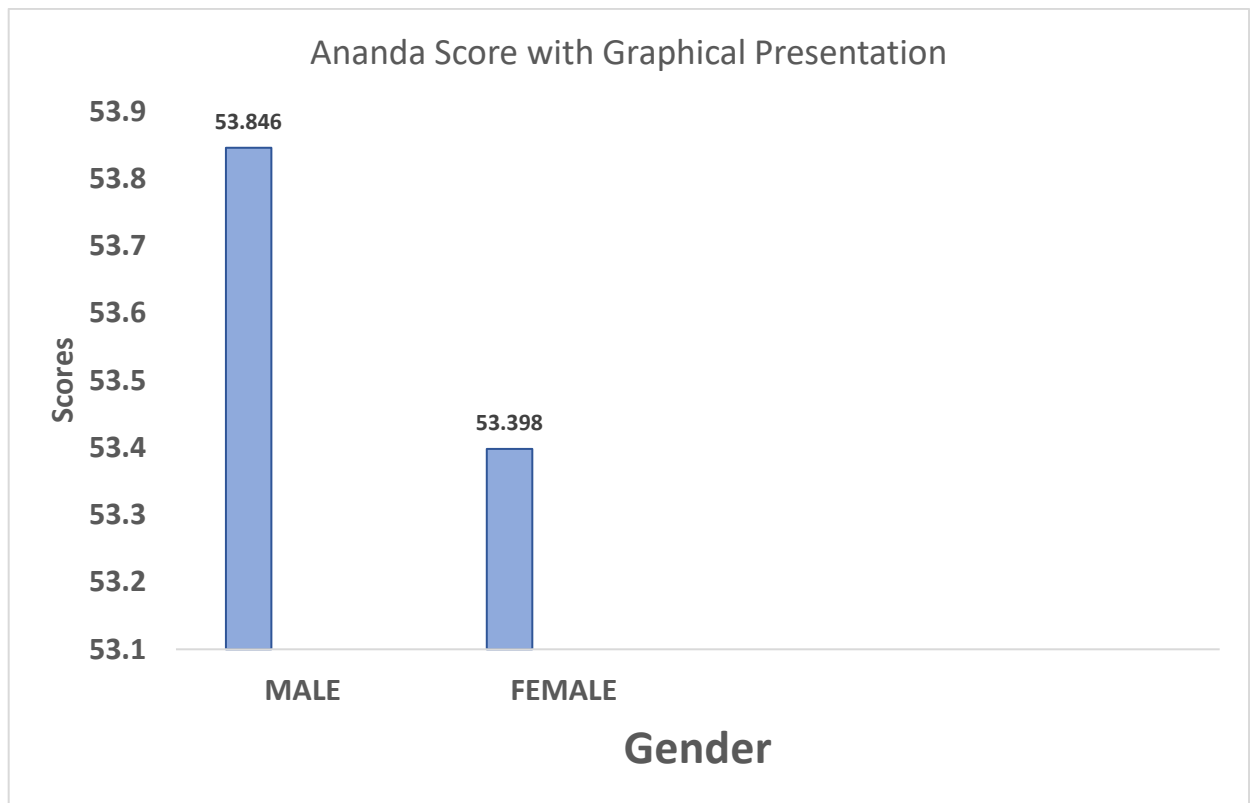
Graph 6.3: Scores on ānanda index as per Age



Graph 6.4: Scores on ānanda index as per SES status



Graph 6.5: Scores on ānanda index as per education level



Graph 6.6: Scores on ānanda index as per Gender

6.4 Discussion

The previous chapters deal with the statistical analysis and representation of the data in the graphical form, while this chapter discusses the results and associated factors as well as their correlation with the other dimensions.

Yoga is fundamentally psychology indeed. It describes every minute detail of the inner environment of an individual. It also suggests the methods and techniques understand the nature and the interrelation among mental elements. This refers to sadhana in the traditional texts for the development and refinement of the human consciousness. The ultimate purpose of all yoga practices and Vedantic knowledge is to attain ānanda.

Patañjali's Yoga-Sutra considers the yogin's journey as one from knowing to being. This knowing or attainment of ānanda is the ultimate aim of an individual. As Mahabharata states,

“Whether the person is wise or ignorant, brave or coward or the poet, weak or consequential, or with a lot of brothers, everyone worships the Sukha.” (MB 12.168.22)

Bliss is another name of freedom. The more an individual is free, and the more ānanda can be attained. In the words of J. Krishna murti, "the only way to attain the greatest happiness- by gaining in the liberty of thoughts, in emotions, and all things physical. It is the only way to live in the kingdom of happiness" (Krishnamurti, 1928).

***sarvaṃ paravaśaṃ duḥkhaṃ sarvaṃ ātmavaśaṃ sukhaṃ |
etadvidyātsamāśena lakṣaṇaṃ sukhaduḥkhaḥ ||MS 4.160***

All the dependency is Duhkha, while the independence is Sukha. In short, these are the characteristics of the Dukha and Sukha.

Vedānta describes ānanda state can be experienced only through the realization of none other than the one, undivided reality, then the individual experience the infinite, carefree freedom that is devoid of any obstacle or any other (Abhayananda, 2006, p. 175). The holistic approach of the Upanishads is significant even in the present circumstances, too, as various research studies show that the economic level, whether they are poor or rich countries, there seems to be little difference in terms of life satisfaction (Biswas-Diener, 2002).

The principal objective of the study was to philosophically analyze ānanda and create a measurement from which to evaluate the ānanda of an individual. The first objective describes and analyzes the concepts, definitions, affecting factors, and others dimensions.

The seers and sages of India give a comprehensive view of the life that the man is free from the dualities like birth and death, pleasure and pain, etc. This is the actual state of ānanda. It's a condition in which an individual is free from all pain and suffering. The attainment of ānanda is highly subjective, as it is not dependent upon any external condition. Even the western researchers are now claiming that the worldly things have limitations and cannot able to give ānanda to the human, but yoga sutra and Upanishads explore the factors that directly associate with the state of ānanda.

After the philosophical analysis and extraction of the factors from Upanishads and yoga sutra ānanda scale constructed backed by a pilot study. Here the whole scale was divided into the positive and negative items as positive items are those which impact positively on ānanda, while the negative one is those who decrease ānanda as per the textual description in Upanishads and Patanjali yoga sutra. It was also observed that the scores for age, habitat, or socio-economic levels are no significantly different.

Firstly, this forced choice rating scale was introduced to solve the problems that occur during the evaluation of the army officers. It was developed to control or eliminate deliberately faking responses of the subjects (Bernardin, 1987).

Likert scale is beneficial to measure the traits across peoples, but Fc is a rank ordering of the traits within the individual. Cattell called this type of measurement as ipsative measurement. This type of scale provides more information and meaning to the rater and thereby increases reliability (Kothari, 2004, p. 79). The forced-choice rating scale is mainly used to measure certain traits. FC items require that a person analyze two or more statements and choose one of the most similar options or rank the responses. Efforts to fix constructs such as personality have included the application of FC methods (Seybert & Becker, 2019).

After the ānanda scale was administrated in the pilot study, scale statistics were obtained from the statistical analysis. Here the mean score of the ānanda is 40.15 for 500 samples while the standard deviation (SD) is 6.26 and while the range of the scores was 35-75.

Mean	Variance	S.D.	No. of Items
40.15	39.186	6.260	20

Table 6.2: Ānanda Scale Statistics.

After the construction of the theoretical framework, this scale is reliably correlated with several other factors. As per the intercorrelation matrix (App. E), the positive items are strongly positively with the other positive items while they negatively correlated with the other negative items. This ensures good internal consistency of the scale and increases the reliability of the measure.

In assessing the evaluated performance, reliability indices indicate the consistency of the test. The amount of measuring error in scores generated by a test can also be seen. Cronbach's alpha is one of the most used tests to assess the internal consistency or reliability of any scale. Statistically, it is computed in two steps- 1. Calculation of the correlation of an individual item with the total scores. 2. Then, a comparison of the variance of all individual items. The selection of the Cronbach alpha is very reliable when the scale contains twenty or fewer items. Its value ranges from 0 to 1, where 0 denotes no correlation, while 1 represents excellent internal consistency. Generally, the value of alpha between the item ranging from 0.7-0.9 indicates that a strong correlation exists between the items (Nunnally 1978).

Cronbach's Alpha	No. of Items
.798	14

Table 6.3: Cronbach's Alpha-Reliability Test.

Cronbach (1951) also suggests that the high value of alpha is desirable when the scale is assigned to score an individual (Cronbach, Coefficient alpha and the internal structure of tests, 1951). Bretz and McClary concluded that the value of alpha above the threshold of .70 is acceptable reliability (Bretz & McClary, 2014).

The result of the pilot study reveals that there is no significant effect of age, education, gender, or habitat on the level of ānanda from the comparison of the mean score among these variables. This ānanda is free from all the external circumstances as elaborated in the Upanishads.

In a review, Myers and Diener (1995) note that we can all identify chronically happy people, even in the face of adversity, or consistently unhappy people, despite the best of circumstances. They concluded that the knowledge of the sex, income, race, or age of a person, although it has certain characteristics, gives little indication of his happiness (Myers & Diener, 1995).

The socioeconomic status that impacts the level of ānanda is correlated as the level of ānanda increases with the enhancement in the socioeconomic status. The reason for the elevation behind the phenomenon is the lack of nonessential struggle for basic human needs. The lower economic status individual has struggled a lot, even for the basic needs of life, which impact negatively on the health and other factors such as Bhūmā.

This research study depends upon the various other dimensions of the life of the subjects as the level of ānanda is impacted due to multiple causes such as emotional status, significant events in life, current mental status, social desirability. The finding of the present study is supported by various other research works and books too. Kammann et. al. claims more clearly that there is a negligible role of the objective circumstances to play in the theory of happiness (Kammann, Farry, & Herbison, 1984).

This research has some other limitations, as it is implemented on the 500 samples only, which is quite low in the ratio of the population, hence the mass-directed study is essential. Furthermore, various studies can be conducted based upon the allied dimensions such as economical level and ānanda level correlation.

Additional to this, force choice rating scale data cannot be used to establish the norms as it is not very helpful for the comparison among the population. Although there are various models developed that can convert the scores for the comparison through the response model that needs further future research.

The rational consideration of the sample's background is also an essential part of the scale construction. The statements of the scale are quite descriptive as the samples are not aware of the concept of ānanda. There is a possibility that samples can misunderstand the elements as it is complex, as well as no former background for them.

This scale will generate insight to adopt better behavior option that helps an individual to attain ānanda in life. It also provides an orientation towards the factors that closely associates with ānanda. It helps the policymakers and economists to develop a meaningful concept of ānanda instead of limited happiness or wellbeing.

At last, the conclusion is that it is not uniformly favorable for the criteria, although there are noted correlations between the socioeconomic status and the level of ānanda. According to Indian thought, all suffering or duḥkha suggested that we gain the right knowledge of self as a solution.

This section analyses the data that occur after the survey has been completed. Hereafter, data were arranged orderly in the spreadsheet, then the SPSS software was used for the analysis, and the result has arrived as follows.

Nandy concludes that western psychology can able to provide only a fragmented and superficial account of human feelings, behavior, and the dynamics of action of an isolated individual (Nandy, 1988). Developing instruments based upon the Indian concept rather than mindlessly copying the western concepts are not suitable for the social problems existing in the non-western world. This type of limitation can be eliminated only through the indigenous concept and measures (DALAL & MISRA, 2010).

6.5 Implication of The Scale

The possible area of implementation is very vast as it is a fundamental study to understand ānanda in the light of Indian literature and measurement through the scale. Further, it can be used as follows:

1. It may be a good measure to evaluate the righteous progress of any state or nation.
2. It is helpful for an individual for the assessment of the ānanda level and helps to plan appropriately to accomplish ānanda.
3. It can be beneficial to categorize the individual based upon their traits and requirements.
4. It can be a useful tool to define development with its holistic aspects, including mental and spiritual dimensions, too, rather than merely physical materialistic growth.

6.6 Future Directions

Research is a continuous process that never ends. Research is an ongoing, continuous, cyclical process. A single study cannot cover the whole dimensions of any research problem. There is always a possibility of another research to explore new horizons of knowledge. This research study is fundamental research that leads further to the new researches in related dimensions. The important examples are as follows:

- ❖ The concept of ānanda is also elaborated profoundly and extensively in other Indian philosophical schools as well as western schools too. This concept can be studied individually in a detailed manner as well as from a comparative perspective too.
- ❖ Although the present study elaborates on the concept of ānanda of Taittirīya Upanishad straightforwardly, there is a gray area of correlation between the spiritual and physical aspects. Hence, future studies can be possible to examine and describe this aspect of ānanda. Future studies are also needed to develop a more refined scale that covers all the elements of ānanda.
- ❖ The present study defines factors in a limited form only while further studies can be done with the multiple aspects of the factors related to the ānanda. While it should be applied in more districts for the generalized measurement of ānanda in Madhya Pradesh.

6.7 Conclusion

The present study fills a significant gap in the indigenous concept of ānanda. First, this is based upon the ancient wisdom of the Upanishads and the yoga sutra.

The current study includes various strengths as it is based upon the ancient wisdom of the Indian sages. The most notable strength of this study is a philosophical analysis along with the identification of the factors affecting ānanda as generating, positive and negative factors. This study also creates measures based upon these factors in the form of the ānanda scale. Additional to this, it was also administered to the 500 samples at Raisen and Bhopal district of Madhya Pradesh state. After the analysis, the results show this scale contains good psychometric properties as offers internal consistency and reliability.

The ancient wisdom of the Taittirīya Upanishad discussed *varuni* or *ānanda vidya* in detail as described. The attainment of *ānanda* is the core concept of the Upanishads. At last, it can be concluded that the Indian literary wisdom can be applied in the present circumstances too, in addition to this, it also helps to solve the current problems created by the ignorance of mankind.

Yoga emphasizes virtue cultivation, which cannot be ignored for a long duration as it is the need of the hour. The teaching of yoga and Upanishads create insight among the humans to adopt the path of *ānanda*; the way of eternal bliss.

At last, the present study is an attempt to extract the scattered concept of *ānanda* resides in the yoga sutra and Upanishadic literature. Further, it also provides measures of *ānanda* based upon the factors. This research is also useful for further research in this research area. It is also helpful to be utilized as a development assessment measure for the government and social organizations.

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Appendixes List

A	List of Consulted Experts
B	Primary Form of Ānanda Scale (20 Items)
C	Final Form of Ānanda Scale (14 Items)
D	Inter-item Correlations Matrix
E	Removal of Items and Assessment of reliability
F	Split half reliability
G	Ānanda Scale Manual
H	List of Publications

APPENDIX A- List of Consulted Experts

Sr. No.	Name	Subject Expert	Designation	Institute
1	Pro. (Dr.) O.P.Mishra	Psychology	Former Dean	DSVV, Haridwar
2	Dr. R. Nagarathna	Yoga	Director, Arogyadhama	SVYASA, Bangalore
3	Pro. R.S.Bhagal	Psychology	Research Director	Kaiwalyadhama, Lonavala
4	Dr. Yatendra Dutt Amoli	Philosophy	Asst. Pro.	DSVV, Haridwar
5	Dr. Santosh Vishwakarma	Psychology	Asso. Pro.	DSVV, Haridwar
6	Dr. Lata Gairola	Psychology	Former HOD, Dept. of Psychology	HNBGU, Sri Nagar
7	Dr. Nandlal Mishra	Psychology	Pro. (Psychology)	MGCGV Chitrakoot
8	Pro. (Dr.) Suresh Lal Barnwal	Yoga	Pro.	DSVV, Haridwar
9	Dr. Sunil Kumar	Yoga	Asst. Pro.	DSVV, Haridwar

आनंद मापनी

कृपया अपने व्यक्तिगत अनुभव के आधार पर बिना संकोच के जवाब दें। निश्चित रहिये की आपके द्वारा दिए गये सभी जवाब गोपनीय रखे जायेंगे। इसका उपयोग मात्र शोध कार्य हेतु आनंद के विभिन्न कारकों के मापन के लिए किया जायेगा।

व्यक्तिगत जानकारी			
नाम		पिता / पति का नाम	
मोबाइल न. व ई मेल		व्यवसाय	☐ पेशेवर ☐ अर्ध पेशेवर ☐ लिपिक, दुकान मालिक, किसान ☐ कुशल श्रमिक ☐ अर्ध-कुशल श्रमिक ☐ अकुशल श्रमिक ☐ बेरोजगार
लिंग	☐ स्त्री ☐ पुरुष	सम्पूर्ण परिवार की मासिक आय (₹ में) ☐ ₹ 42876 से ज्यादा ☐ ₹ 21438- ₹ 42875 ☐ ₹16078-₹ 21437 ☐ ₹10719-₹16077 ☐ ₹6431-₹10718 ☐ ₹ 2164- ₹ 6430 ☐ ₹ 2164 से कम	
आयु	☐ 30-45 के मध्य ☐ 46-60 के मध्य		
शिक्षा	☐ परास्नातक एवं उच्च कक्षा ☐ स्नातक कक्षा ☐ बाहरवीं कक्षा ☐ दसवीं कक्षा ☐ आठवीं कक्षा ☐ पांचवी कक्षा ☐ असाक्षर		
पता-			

नोट – 1. प्रस्तुत मापनी में प्रत्येक आनंद को प्रभावित करने वाले 20 कारकों से संबंधित पांच तथ्य दिए गये हैं, अपने लिए उपयुक्त

तथ्य का चुनाव करने के लिए उस पर सही () का निशान लगायें।

2. कृपया एक कारक के लिए एक ही तथ्य पर निशान लगायें।

कारक क्रमांक- 1

- ☐ मेरा शरीर सदैव ही रोग ग्रसित रहता है अथवा मुझे असाध्य रोग जैसे दमा, मधुमेह इत्यादि हैं।
- ☐ मुझे कोई असाध्य रोग तो नहीं है परन्तु बदन दर्द, सर दर्द, थकान जैसी स्वास्थ्य संबंधित समस्याएं अक्सर रहती है।
- ☐ सामान्यता मेरा शरीर स्वस्थ रहता है परन्तु मौसम, स्थान इत्यादि के बदलने पर सर्दी-जुकाम इत्यादि तुरंत हो जाता है।
- ☐ मौसम, स्थान इत्यादि के बदलने पर मुझे कोई रोग तो नहीं होता है परन्तु कुछ अस्वस्थता के लक्षण यथा भूख में कमी, मितली (उलटी) आदि होता है, जो एक- दो दिन में समाप्त हो जाता हूँ।
- ☐ किसी भी विपरीत परिस्थिति में, प्रतिकूल वातावरण में भी मेरा शरीर आसानी से समायोजित हो जाता है एवं मैं स्वस्थ रहता/ती हूँ।

कारक क्रमांक- 2

- ☐ मुझे निरंतर कार्य के परिणाम के बारे में ही चिंता लगी रहती है और इसके लिए किसी भी उचित-अनुचित प्रकार से उसे प्राप्त करना चाहता/ती हूँ। यदि वांछित परिणाम नहीं मिलता है तो अत्यधिक दुःख होता है।
- ☐ यदि सहजता से अनुचित मार्ग के सहारे सफलता मिल रही हो तो मैं सहारा ले लेता/ती हूँ तथा परिणाम नहीं मिलने पर मुझे दुःख होता है।
- ☐ मैं अपना कर्तव्य निभा कर ही उचित परिणाम की उम्मीद करता/ती हूँ परन्तु विपरीत परिणाम आने पर दुःख भी होता है।
- ☐ मैं कर्तव्य पालन पर अधिक ध्यान देता/ती हूँ और सावधानीपूर्वक कार्य करता/ती हूँ। फिर भी आशा के अनुरूप परिणाम नहीं मिलने पर दोबारा प्रयास करता/ती हूँ।
- ☐ मात्र अपने कर्तव्य पालन पर ध्यान देता/ती हूँ और अपने कर्म को करने में ही अच्छा अनुभव करता/ती हूँ और विपरीत परिणाम आने पर भी उसे सहर्ष स्वीकार कर लेता/ती हूँ।

कारक क्रमांक- 3

- ☐ किसी भी परिचित व्यक्ति के हतोत्साह भरे कथनों से मैं निराश हो जाता/ती हूँ और विपरीत हालात होने पर मैं कुछ भी निर्णय नहीं ले पाता/ती हूँ।
- ☐ परिस्थितियों के विपरीत होने पर मैं घबरा जाता/ती हूँ एवं उससे दूर भागने का विचार करता/ती हूँ।
- ☐ परिस्थितियों से घबराकर भागने की बजाय मैं सामना करने की सोचता/ती हूँ परन्तु ऐसा करने में डर बहुत लगता है।

ऐसे में परिस्थितियों से सामना अधिकांशतः दबाव के कारण करता/ती हूँ।

- ☐ मैं स्वयं के सही पथ पर होने के विश्वास के साथ, बिना घबराए हुए कठिन हालातों का सामना करता/ती हूँ।
- ☐ अपने आदर्शों/कर्तव्यों में आने वाली कष्ट-कठिनाइयों को हँसकर स्वीकार करता/ती हूँ।

कारक क्रमांक- 4

- ☐ मैं स्वयं को अधिकांशतः अकेला और उपेक्षित महसूस करता/ती हूँ एवं अपने द्वारा दूसरों को दी गयी वस्तु के लिए प्रति-दान की अपेक्षा करता/ती हूँ।
- ☐ मैं स्वयं को उपेक्षित तो नहीं समझता/ती, न ही उस व्यक्ति की उपेक्षा करता/ती हूँ जिससे निकट भविष्य में कुछ लाभ होगा। यदि कोई लाभ नहीं मिलेगा तो मैं उसकी सहायता नहीं करूँगा/गी।
- ☐ मैं बिना किसी बड़ी अपेक्षा के निम्न लाभ के भी काम में सहायता करने को तैयार रहता/ती हूँ।
- ☐ मुझे ऐसा लगता है कि आसपास का समाज दयालु, सुख में सहयोगी और अच्छी भावना से युक्त है।
- ☐ मुझे समस्त संसार सहयोगी और आत्मीय अनुभव होता है और दूसरों के सुख-दुःख में अपना सुख-दुःख अनुभव करता/ती हूँ।

कारक क्रमांक- 5

- ☐ मेरे दैनिक जीवन में ध्यान के किसी भी प्रकार के अभ्यास का समावेश नहीं है और ना ही मुझे इसके बारे में कुछ जानकारी है।
- ☐ मैं ध्यान के बारे में सूचनात्मक जानकारी रखता/ती हूँ एवं कभी-कभी इसका अभ्यास भी करता/ती हूँ।
- ☐ मैं नियमित रूप से ध्यान का अभ्यास करने का प्रयास करता/ती हूँ, परन्तु ध्यान के समय विचारों का प्रवाह अत्यंत तीव्र होता/ती है।
- ☐ मैं नियमित रूप से ध्यान का अभ्यास करता/ती हूँ एवं ध्यान के समय मन को थोड़ा एकाग्र कर पाने में सफल भी होता/ती हूँ।
- ☐ नियमित ध्यान अभ्यास के समय मैं गहन एकाग्रता की अवस्था पा लेते लेता/ती हूँ साथ ही सामान्य समय में भी स्वयं को परिस्थितियों से तटस्थ अनुभव करता/ती हूँ।

कारक क्रमांक- 6

- ☐ मैं आज व्याप्त समस्त समस्याओं के लिए संप्रदाय विशेष अथवा जाति, देश आदि को गुनहगार मानता/ती हूँ और किसी भी प्रकार से उसे जड़ से मिटा देना चाहता/ती हूँ।
- ☐ किसी अपराधी के द्वारा किये गए अपराध का दंड उससे जुड़े समुदाय के अन्य लोगों को भी देना चाहिए, इस तथ्य से मैं सहमत है।
- ☐ जो भी मेरी विचारधारा से सहमत नहीं है, उसे मैं दंड देने अथवा नीचा दिखाने की योजना बनाता/ती हूँ।
- ☐ मैं अपने से विपरीत विचारों वाले लोगों या समुदाय को दंड देने या प्रताड़ित करने वाले कामों में प्रत्यक्ष रूप से शामिल ना होकर ऐसा करने वाले लोगों और संस्थाओं की मदद करता/ती हूँ।
- ☐ मुझे सब लोग अपने समान ही महसूस होता/ती हूँ और किसी के व्यक्तिगत दोषों को उसके पूरे समुदाय पर आरोपित नहीं करता/ती हूँ।

कारक क्रमांक- 7

- ☐ मैं अपनी साधारण से अपमान पर अत्यधिक क्रोधित हो जाता/ती हूँ एवं लम्बे समय तक क्रोधित बना रहता/ रहती हूँ।
- ☐ मैं अपने अपमान पर तत्काल क्रोधित हो जाता/ती हूँ और अपमान कर्ता को सबक सिखाने का विचार करता/ती हूँ।
- ☐ मैं अपने अपमान पर क्रोधित तो हो जाता/ती हूँ परन्तु जल्द ही शांत होकर सबक सिखाने की बजाय परिस्थितियों को समझने का प्रयास करता/ती हूँ।
- ☐ मैं अपने साधारण से अपमान को सह तो लेता/ती हूँ, परन्तु मानसिक रूप से मैं अत्यंत प्रभावित हो जाता/ती हूँ।
- ☐ मैं किसी भी अपमान करने वाली परिस्थिति में शांत और संतुलित बना रहता/ती हूँ।

कारक क्रमांक- 8

- ☐ मैं जब भी अनजान वस्तुओं अथवा व्यक्तियों को देखता/ती हूँ तो मेरा मन अनेक प्रकार की आशंकाओं, कुकल्पनाओं से घिर जाता है। मुझ को उनसे बिना किसी विशेष कारण के खतरा महसूस होता है।
- ☐ भय पैदा करने वाली स्थितियों के सामने आते ही मैं जड़ हो जाता/ती हूँ और मुझ को ये नहीं सुझ पड़ता कि क्या करूँ? और क्या ना करूँ?
- ☐ मैं सामाजिक व्यवहार करते समय थोड़ा डर जाता/ती हूँ तथा आंखें मिलाकर बात करना आदि नहीं कर पाता/ती हूँ।

- ☐ अधिकांश समय मैं शांत और तनाव रहित अवस्था में ही रहता/ती/ रहती हूँ।
- ☐ मैं सदैव निश्चिंत और निर्भीक रहता/ती/ रहती हूँ और आने वाली हर विकट हालातों का सामना करने को तैयार रहता/ती हूँ।

कारक क्रमांक- 9

- ☐ मैं बिना किसी विशेष कारण के भी साधारणतया बैचेनी महसूस करता/ती हूँ एवं किसी भी कार्य को तत्काल बिना परिणाम सोचे करने को तैयार हो जाता/ती हूँ।
- ☐ मैं जल्द ही अपना धीरज खो देता/ती हूँ और मैं आपात कालीन स्थिति समझकर तत्काल प्रतिक्रिया व्यक्त कर देता/ती हूँ।
- ☐ मैं छोटे-छोटे मामलों पर अत्यधिक खुश, दुखी या उदास हो जाता/ती हूँ।
- ☐ मैं जीवन को बिना अधिक चिंतन और विश्लेषण के उसे उसके स्वभाव में ही जीना पसंद करता/ती हूँ।
- ☐ मैं जीवन में आने वाली प्रत्येक अच्छी या बुरी स्थिति को धैर्यपूर्वक समझने की कोशिश करता/ती हूँ और शांतिपूर्वक निर्णय लेता/ती हूँ।

कारक क्रमांक- 10

- ☐ मैं प्रत्येक अच्छी वस्तु अथवा व्यक्ति को देखकर मोहित हो जाता/ती हूँ और उसको पाने के प्रयास में अपनी सुध-बुध खो बैठता/ती हूँ।
- ☐ मैं निरंतर नित-नई वस्तुओं को पाने की कल्पना करते रहता/ती हूँ, जो अभी मेरे लिए आवश्यक नहीं है।
- ☐ मैं वे सारी सुविधाएँ और संसाधन पाना चाहता/ती हूँ, जो मेरे पड़ोसी/रिश्तेदारों के पास है।
- ☐ मैं अपने जीवन को सुविधाजनक बनाने के लिए जरूरी वस्तुओं की ही इच्छा करता/ती हूँ।
- ☐ मैं निरंतर वस्तुओं के पीछे भागने की जगह अपनी योग्यता का विकास करने और शांतिपूर्ण जीवन जीने में विश्वास करता/ती हूँ।

कारक क्रमांक- 11

- ☐ जब मैं किसी मुसीबत या परेशानी में होता/ती हूँ तो चाहता/ती हूँ कि मेरे साथ के अन्य व्यक्तियों को भी वो परेशानी आये, ताकि मैं बेहतर महसूस कर सकूँ।
- ☐ जब कोई मेरे सामने आकर रोता है या सहायता की याचना करता है, तब मुझ को इसमें कुछ विशेष महसूस नहीं होता है और मैं उन्हें सुनना पसंद नहीं करता/ती हूँ।
- ☐ किसी व्यक्ति के दुःख अथवा मुसीबत की अवस्था में उसे ढाढस बंधाता/ती हूँ और स्वयं को उससे जुड़ा हुआ महसूस करता/ती हूँ तथा धैर्य पूर्वक उसकी पूरी बात सुनता/ती हूँ।
- ☐ किसी परेशानी आने पर मैं स्वयं उसका सामना करता/ती हूँ साथ ही यह प्रार्थना करता/ती हूँ कि किसी अन्य व्यक्ति को इस प्रकार की परिस्थितियों का सामना न करना पड़े।
- ☐ मैं स्वयं विपरीत परिस्थितियों में होने पर भी अन्य को मुसीबत में देखकर न सिर्फ प्रार्थना करता/ती हूँ अपितु बिना याचना के भी यथा संभव सहयोग भी प्रदान करता/ती हूँ।

कारक क्रमांक- 12

- ☐ मैं अपने वातावरण के प्रति अत्यंत संवेदनशील हूँ और अपने सारे निर्णय और कार्य लोगों के सलाहों एवं विचारों के अनुसार ही करता/ती हूँ।
- ☐ मुझ पर साथियों अथवा सहयोगियों के अपमान और नकारात्मक बातों का गहरा असर पड़ता है और इससे मैं लम्बे समय तक परेशान रहता/ती हूँ।
- ☐ मैं कभी-कभी ही समाज या निकट के लोगों की बात का ख्याल करता/ती हूँ, चाहे वो मेरे विचारों से भिन्न हो।
- ☐ मैं अपनी ही मस्ती में जीवन जीता/ती हूँ जिसमें कभी-कभी मर्यादा भी लांघ जाता/ती हूँ।
- ☐ मैं अपने सही होने को सुनिश्चित कर लेने के बाद वही करता/ती हूँ जो तार्किक होता है, फिर चाहे अन्य लोग उसे सही या गलत किसी भी दृष्टि से देखें।

कारक क्रमांक- 13

- ☐ मैं विचार या व्यवहार करते समय कुछ नहीं समझ पाता/ती हूँ और न ही उसके आने वाले परिणाम के बारे में मेरा ध्यान जाता है।
- ☐ मेरे साथ बुरा व्यवहार होने पर मैं तत्काल प्रतिक्रिया करता/ती हूँ और व्यवहार करते हुए मैं स्वयं पर अक्सर नियंत्रण खो देता/ती हूँ।
- ☐ मैं अपने विचारों और व्यवहार के बारे में कभी-कभी ही सजग हो पाता/ती हूँ की मैं क्या सोच या कर रहे है।

- ☐ मैं अचानक से मेरे प्रति अपमान-जनक व्यवहार होने पर भी, मैं सजगता पूर्वक उसकी मानसिक स्थिति को समझकर क्षमा कर देता/ती हूँ।
- ☐ मैं स्वयं को किसी के भी मान अपमान से, अच्छे-बुरे हालातों से ऊपर अनुभव करता/ती हूँ, इसी कारण से मुझ पर कोई प्रभाव नहीं पड़ता है।

कारक क्रमांक- 14

- ☐ मुझ को लगता है मैं अभी महत्वपूर्ण वस्तुओं, पद आदि से रहित हूँ।
- ☐ यदि मेरे मित्र, पड़ोसी आदि की उन्नति होती है तो मैं स्वयं को छोटा समझने लगता/ती हूँ।
- ☐ मुझे अपने पद, सम्पत्ति और संतानों को अन्य लोगों जैसे पड़ोसियों इत्यादि से तुलना करने की आदत है।
- ☐ किसी अन्य से अपनी तुलना की जगह मैं यह महसूस करता/ती हूँ कि मेरे जीवन में सब ठीक है।
- ☐ मेरे पास जो कुछ भी धन, पद व ऐश्वर्य आदि को लेकर मेरी जो स्थिति है; उसके लिए आभारी हूँ।

कारक क्रमांक- 15

- ☐ मेरे अनुसार अध्ययन जीवन में उपयोगी नहीं होने से समय की बरबादी भर है।
- ☐ मेरे अपने दैनिक जीवन में अध्ययन और आत्म-विश्लेषण का समावेश नहीं है।
- ☐ मैं अनियमित रूप से सही परन्तु दैनिक जीवन में अध्ययन और आत्म-विश्लेषण करता/ती हूँ।
- ☐ मैं अपनी कमियों और क्षमताओं को अच्छे तरीके से समझता/ती हूँ तथा उसे दूर करने का प्रयास करता/ती हूँ।
- ☐ मैं निरंतर अध्ययन करके अपने व्यवहार को ग्रंथों की कसौटी पर कसकर जीवन में उसे शामिल करता/ती हूँ।

कारक क्रमांक- 16

- ☐ मैं अच्छे विचारों के बारे में जानकारी तो रखता/ती हूँ परन्तु उनको जीवन में लागू कर पाने में अक्षम अनुभव करता/ती हूँ।
- ☐ मैं अच्छे विचारों को लेकर केवल चिंतन ही किया करता/ती हूँ और कभी-कभी योजनायें भी बना लेता/ती हूँ परन्तु उनका पालन नहीं कर पाता/ती हूँ।
- ☐ मैं विचारों के पालन के लिए योजनायें भी बना लेता/ती हूँ और पालन भी करता/ती हूँ, परन्तु थोड़े ही दिनों के बाद उसे छोड़ देता/ती हूँ।

- ☐ अच्छे विचारों के पालन को लेकर बनाई गयी योजना का पालन अनुकूल परिस्थितियों के रहने तक ही करता/ती हूँ एवं थोड़ी विपरीत स्थिति के आते ही उसे त्याग देता/ती हूँ।
- ☐ चाहे कैसी ही विपरीत परिस्थितियाँ आयें मैं अपनी योजनाओं पर अडिग रहता/ती/ रहती हूँ और उनका पालन करता/ती हूँ।

कारक क्रमांक- 17

- ☐ कोई भी भारी अथवा चुनौती पूर्ण काम आने पर कुछ करने से पूर्व ही मेरा मन शंका से घिर जाता है और लगता है की मैं नहीं कर पाऊँगा/गी।
- ☐ किसी भी अप्रिय घटना यथा दुर्घटना, अपना सामान खो जाने की स्थिति में लिये गये निर्णय सही होंगे अथवा नहीं? इत्यादि की आशंका मुझे निरन्तर सताती रहती है।
- ☐ मुझे इस प्रकार की आशंकायें निरन्तर तो नहीं सताती है परन्तु कठिन हालातों में अवश्य परेशान करती हैं।
- ☐ मैं अपने पर विश्वास करता/ती हूँ और सफल होने का संकल्प भी करता/ती हूँ, परन्तु यह थोड़े ही समय में डगमगा जाता है।
- ☐ मैं अपनी क्षमताओं को अच्छे से समझता/ती हूँ और विश्वास करता/ती हूँ कि हर परिस्थिति मे जीत जाऊँगा/गी।

कारक क्रमांक- 18

- ☐ जो चीजें मुझे खुशी देती है चाहे फिर वो दूरगामी रूप में नुकसान करती हो जैसे नशा करना। तो मुझे लगता है की ऐसी ऐब का होना जरूरी है इसलिये इन्हे हटाने की कोई जरूरत नहीं है।
- ☐ मैं अपनी इस प्रकार की आदतों के नुकसान को जानकर अब इनको दूर करना चाहता/ती हूँ परन्तु नहीं कर पाते।
- ☐ मैं अपने आदतों पर अंकुश, अपने से तो नहीं परन्तु बाहरी हालातों और साधनों की सहायता से लगा लेता/ती हूँ।
- ☐ मैं अपनी इन्द्रियों पर नियंत्रण रखने का प्रयास करता/ती हूँ और निरन्तर इसका अभ्यास करता/ती हूँ। अधिकांश समय सफल रहता/ती हूँ।
- ☐ मैं का स्वयं पर नियंत्रण रख सकने में खुद को सक्षम मानता/ती हूँ अंतः ऐसा कोई भी कार्य जिसका परिणाम हितकारी न हो वैसे कार्य सुखदायक होने पर भी नहीं करता/ती हूँ।

कारक क्रमांक- 19

- ☐ लोग सदैव मेरे बारे में अच्छा ही बोले एवं खुशामद करें तो मुझे अच्छा लगता है एवं मैं प्रयास करता/ती हूँ की वो अपना आत्मसम्मान गिरवी रखकर भी मेरे सामने झुकें।
- ☐ मैं प्रत्येक छोटे-छोटी महत्वहीन बातों को भी अक्सर व्यक्तिगत रूप से ले लेता/ती हूँ।
- ☐ मैं अपने किये किसी भी कार्य की असफलता के लिए अन्य व्यक्तियों, भाग्य एवं परिस्थितियों को जिम्मेदार मानता/ती हूँ।
- ☐ मैं आवश्यकता पड़ने पर छोटे-छोटे काम जैसे कचरा साफ़ करना, कपड़े धोना आदि बिना झिझक के कर देता/ती हूँ।
- ☐ मैं किसी भी छोटी सी गलती के लिए भी किसी से भी क्षमा मांग लेता/ती हूँ।

कारक क्रमांक- 20

- ☐ मैं निरन्तर अपने बीते हुए कल को स्मरण करते रहता/ती हूँ एवं उस समय के सुख,सुविधाओं का निरन्तर चिंतन करके पुनः वैसा ही पाने का प्रयास करता/ती हूँ।
- ☐ मुझे लगता है कि मेरे परिवार वाले और मेरे अधीन लोग निरन्तर मेरी ही बात मानते और सुनते रहें। मेरे निर्णय के प्रति उनके तनिक सी असहमति पर भी मैं क्रोधित हो जाती है।
- ☐ मैं अत्यंत चिड़चिड़े हो जाता/ती हूँ, जब भी मुझे कोई काम पड़ता हो और मेरे घर के लोग अथवा काम करने वाले अनुपलब्ध हो।
- ☐ सामान्यता मैं घर वालों या अन्यो को स्वतंत्र रखता/ती हूँ, परन्तु कार्य का दबाव आते ही मैं अधिकार जताने लगता/ती हूँ।
- ☐ मैं परिवार एवं अपने पद को बस कर्तव्य भर मानता/ती हूँ, उनसे कुछ विशेष सेवा आदि की चाहत नहीं रखता/ती हूँ।

आनंद मापनी

कृपया अपने व्यक्तिगत अनुभव के आधार पर बिना संकोच के जवाब दें। निश्चित रहिये की आपके द्वारा दिए गये सभी जवाब गोपनीय रखे जायेंगे।

इसका उपयोग मात्र शोध कार्य हेतु आनंद के विभिन्न कारकों के मापन के लिए किया जायेगा।

व्यक्तिगत जानकारी			
नाम		पिता / पति का नाम	
मोबाइल न. व ई मेल		व्यवसाय	☐ पेशेवर ☐ अर्ध पेशेवर ☐ लिपिक, दुकान मालिक, किसान ☐ कुशल श्रमिक ☐ अर्ध-कुशल श्रमिक ☐ अकुशल श्रमिक ☐ बेरोजगार
लिंग	☐ स्त्री ☐ पुरुष		
आयु	☐ 30-45 के मध्य ☐ 46-60 के मध्य	सम्पूर्ण परिवार की मासिक आय (₹ में)	☐ ₹ 42876 से ज्यादा ☐ ₹ 21438- ₹ 42875 ☐ ₹16078-₹ 21437 ☐ ₹10719-₹16077 ☐ ₹6431-₹10718 ☐ ₹ 2164- ₹ 6430 ☐ ₹ 2164 से कम
शिक्षा	☐ परास्नातक एवं उच्च कक्षा ☐ स्नातक कक्षा ☐ बाहरवीं कक्षा ☐ दसवीं कक्षा ☐ आठवीं कक्षा ☐ पांचवी कक्षा ☐ असाक्षर		
पता-			
.....			

नोट – 1. प्रस्तुत मापनी में प्रत्येक आनंद को प्रभावित करने वाले 20 कारकों से संबंधित पांच तथ्य दिए गये हैं, अपने लिए उपयुक्त तथ्य का चुनाव करने के लिए उस पर सही () का निशान लगायें।

2. कृपया एक कारक के लिए एक ही तथ्य पर निशान लगायें।

कारक क्रमांक- 1

- ☐ मेरा शरीर सदैव ही रोग ग्रसित रहता है अथवा मुझे असाध्य रोग जैसे दमा, मधुमेह इत्यादि हैं।
- ☐ मुझे कोई असाध्य रोग तो नहीं है परन्तु बदन दर्द, सर दर्द, थकान जैसी स्वास्थ्य संबंधित समस्याएं अक्सर रहती है।
- ☐ सामान्यता मेरा शरीर स्वस्थ रहता है परन्तु मौसम, स्थान इत्यादि के बदलने पर सर्दी-जुकाम इत्यादि तुरंत हो जाता है।
- ☐ मौसम, स्थान इत्यादि के बदलने पर मुझे कोई रोग तो नहीं होता है परन्तु कुछ अस्वस्थता के लक्षण यथा भूख में कमी, मितली (उलटी) आदि होता हैं, जो एक- दो दिन में समाप्त हो जाता हूँ।
- ☐ किसी भी विपरीत परिस्थिति में, प्रतिकूल वातावरण में भी मेरा शरीर आसानी से समायोजित हो जाता है एवं मैं स्वस्थ रहता/ती हूँ।

कारक क्रमांक-2

- ☐ मुझे निरंतर कार्य के परिणाम के बारे में ही चिंता लगी रहती है और इसके लिए किसी भी उचित-अनुचित प्रकार से उसे प्राप्त करना चाहता/ती हूँ। यदि वांछित परिणाम नहीं मिलता है तो अत्यधिक दुःख होता है।
- ☐ यदि सहजता से अनुचित मार्ग के सहारे सफलता मिल रही हो तो मैं सहारा ले लेता/ती हूँ तथा परिणाम नहीं मिलने पर मुझे दुःख होता है।
- ☐ मैं अपना कर्तव्य निभा कर ही उचित परिणाम की उम्मीद करता/ती हूँ परन्तु विपरीत परिणाम आने पर दुःख भी होता है।
- ☐ मैं कर्तव्य पालन पर अधिक ध्यान देता/ती हूँ और सावधानीपूर्वक कार्य करता/ती हूँ। फिर भी आशा के अनुरूप परिणाम नहीं मिलने पर दोबारा प्रयास करता/ती हूँ।
- ☐ मात्र अपने कर्तव्य पालन पर ध्यान देता/ती हूँ और अपने कर्म को करने में ही अच्छा अनुभव करता/ती हूँ और विपरीत परिणाम आने पर भी उसे सहर्ष स्वीकार कर लेता/ती हूँ।

कारक क्रमांक-3

- ☐ मैं स्वयं को अधिकांशतः अकेला और उपेक्षित महसूस करता/ती हूँ एवं अपने द्वारा दूसरों को दी गयी वस्तु के लिए प्रति-दान की अपेक्षा करता/ती हूँ।
- ☐ मैं स्वयं को उपेक्षित तो नहीं समझता/ती, न ही उस व्यक्ति की उपेक्षा करता/ती हूँ जिससे निकट भविष्य में कुछ लाभ होगा। यदि कोई लाभ नहीं मिलेगा तो मैं उसकी सहायता नहीं करूँगा/गी।

- ☐ मैं बिना किसी बड़ी अपेक्षा के निम्न लाभ के भी काम में सहायता करने को तैयार रहता/ती हूँ।
- ☐ मुझे ऐसा लगता है कि आसपास का समाज दयालु, सुख में सहयोगी और अच्छी भावना से युक्त है।
- ☐ मुझे समस्त संसार सहयोगी और आत्मीय अनुभव होता है और दूसरों के सुख-दुःख में अपना सुख-दुःख अनुभव करता/ती हूँ।

कारक क्रमांक- 4

- ☐ मैं आज व्याप्त समस्त समस्याओं के लिए संप्रदाय विशेष अथवा जाति, देश आदि को गुनहगार मानता/ती हूँ और किसी भी प्रकार से उसे जड़ से मिटा देना चाहता/ती हूँ।
- ☐ किसी अपराधी के द्वारा किये गए अपराध का दंड उससे जुड़े समुदाय के अन्य लोगों को भी देना चाहिए, इस तथ्य से मैं सहमत है।
- ☐ जो भी मेरी विचारधारा से सहमत नहीं है, उसे मैं दंड देने अथवा नीचा दिखाने की योजना बनाता/ती हूँ।
- ☐ मैं अपने से विपरीत विचारों वाले लोगों या समुदाय को दंड देने या प्रताड़ित करने वाले कामों में प्रत्यक्ष रूप से शामिल ना होकर ऐसा करने वाले लोगों और संस्थाओं की मदद करता/ती हूँ।
- ☐ मुझे सब लोग अपने समान ही महसूस होता/ती हूँ और किसी के व्यक्तिगत दोषों को उसके पूरे समुदाय पर आरोपित नहीं करता/ती हूँ।

कारक क्रमांक-5

- ☐ मैं बिना किसी विशेष कारण के भी साधारणतया बैचेनी महसूस करता/ती हूँ एवं किसी भी कार्य को तत्काल बिना परिणाम सोचे करने को तैयार हो जाता/ती हूँ।
- ☐ मैं जल्द ही अपना धीरज खो देता/ती हूँ और मैं आपात कालीन स्थिति समझकर तत्काल प्रतिक्रिया व्यक्त कर देता/ती हूँ।
- ☐ मैं छोटे-छोटे मामलों पर अत्यधिक खुश, दुखी या उदास हो जाता/ती हूँ।
- ☐ मैं जीवन को बिना अधिक चिंतन और विश्लेषण के उसे उसके स्वभाव में ही जीना पसंद करता/ती हूँ।
- ☐ मैं जीवन में आने वाली प्रत्येक अच्छी या बुरी स्थिति को धैर्यपूर्वक समझने की कोशिश करता/ती हूँ और शांतिपूर्वक निर्णय लेता/ती हूँ।

कारक क्रमांक-6

- ☐ मैं निरंतर वस्तुओं के पीछे भागने की जगह अपनी योग्यता का विकास करने और शांतिपूर्ण जीवन जीने में विश्वास करता/ती हूँ।
- ☐ मैं अपने जीवन को सुविधाजनक बनाने के लिए जरूरी वस्तुओं की ही इच्छा करता/ती हूँ।
- ☐ मैं वे सारी सुविधाएँ और संसाधन पाना चाहता/ती हूँ जो मेरे पड़ोसी/रिश्तेदारों के पास है।
- ☐ मैं निरंतर नित-नई वस्तुओं को पाने की कल्पना करते रहता/ती हूँ जो अभी मेरे लिए आवश्यक नहीं है।
- ☐ मैं प्रत्येक अच्छी वस्तु अथवा व्यक्ति को देखकर मोहित हो जाता/ती हूँ और उसको पाने के प्रयास में अपनी सुध-बुध खो बैठता/ती हूँ।

कारक क्रमांक-7

- ☐ जब मैं किसी मुसीबत या परेशानी में होता/ती हूँ तो चाहता/ती हूँ कि मेरे साथ के अन्य व्यक्तियों को भी वो परेशानी आये, ताकि मैं बेहतर महसूस कर सकूँ।
- ☐ जब कोई मेरे सामने आकर रोता है या सहायता की याचना करता है, तब मुझ को इसमें कुछ विशेष महसूस नहीं होता है और मैं उन्हें सुनना पसंद नहीं करता/ती हूँ।
- ☐ किसी व्यक्ति के दुःख अथवा मुसीबत की अवस्था में उसे ढाढस बंधाता/ती हूँ और स्वयं को उससे जुड़ा हुआ महसूस करता/ती हूँ तथा धैर्य पूर्वक उसकी पूरी बात सुनता/ती हूँ।
- ☐ किसी परेशानी आने पर मैं स्वयं उसका सामना करता/ती हूँ साथ ही यह प्रार्थना करता/ती हूँ की किसी अन्य व्यक्ति को इस प्रकार की परिस्थितियों का सामना न करना पड़े।
- ☐ मैं स्वयं विपरीत परिस्थितियों में होने पर भी अन्य को मुसीबत में देखकर न सिर्फ प्रार्थना करता/ती हूँ अपितु बिना याचना के भी यथा संभव सहयोग भी प्रदान करता/ती हूँ।

कारक क्रमांक-8

- ☐ मैं विचार या व्यवहार करते समय कुछ नहीं समझ पाता/ती हूँ और न ही उसके आने वाले परिणाम के बारे में मेरा ध्यान जाता है।
- ☐ मेरे साथ बुरा व्यवहार होने पर मैं तत्काल प्रतिक्रिया करता/ती हूँ और व्यवहार करते हुए मैं स्वयं पर अक्सर नियंत्रण खो देता/ती हूँ।

- ☐ मैं अपने विचारों और व्यवहार के बारे में कभी-कभी ही सजग हो पाता/ती हूँ की मैं क्या सोच या कर रहे है।
- ☐ मैं अचानक से मेरे प्रति अपमान-जनक व्यवहार होने पर भी, मैं सजगतापूर्वक उसकी मानसिक स्थिति को समझकर क्षमा कर देता/ती हूँ।
- ☐ मैं स्वयं को किसी के भी मान अपमान से, अच्छे-बुरे हालातों से ऊपर अनुभव करता/ती हूँ, इसी कारण से मुझ पर कोई प्रभाव नहीं पड़ता है।

कारक क्रमांक-9

- ☐ मेरे पास जो कुछ भी धन, पद व ऐश्वर्य आदि को लेकर मेरी जो स्थिति है; उसके लिए आभारी हूँ।
- ☐ किसी अन्य से अपनी तुलना की जगह मैं यह महसूस करता/ती हूँ कि मेरे जीवन में सब ठीक है।
- ☐ मुझे अपने पद, सम्पत्ति और संतानों को अन्य लोगों जैसे पड़ोसियों इत्यादि से तुलना करने की आदत है।
- ☐ यदि मेरे मित्र, पड़ोसी आदि की उन्नति होती है तो मैं स्वयं को छोटा समझने लगता/ती हूँ।
- ☐ मुझको लगता है मैं अभी महत्वपूर्ण वस्तुओं, पद आदि से रहित हूँ।

कारक क्रमांक- 10

- ☐ मेरे अनुसार अध्ययन जीवन में उपयोगी नहीं होने से समय की बरबादी भर है।
- ☐ मेरे अपने दैनिक जीवन में अध्ययन और आत्म-विश्लेषण का समावेश नहीं है।
- ☐ मैं अनियमित रूप से सही परन्तु दैनिक जीवन में अध्ययन और आत्म-विश्लेषण करता/ती हूँ।
- ☐ मैं अपनी कमियों और क्षमताओं को अच्छे तरीके से समझता/ती हूँ तथा उसे दूर करने का प्रयास करता/ती हूँ।
- ☐ मैं निरंतर अध्ययन करके अपने व्यवहार को ग्रंथों की कसौटी पर कसकर जीवन में उसे शामिल करता/ती हूँ।

कारक क्रमांक-11

- ☐ मैं अच्छे विचारों के बारे में जानकारी तो रखता/ती हूँ परन्तु उनको जीवन में लागू कर पाने में अक्षम अनुभव करता/ती हूँ।
- ☐ मैं अच्छे विचारों को लेकर केवल चिंतन ही किया करता/ती हूँ और कभी-कभी योजनायें भी बना लेता/ती हूँ परन्तु उनका पालन नहीं कर पाता/ती हूँ।
- ☐ मैं विचारों के पालन के लिए योजनायें भी बना लेता/ती हूँ और पालन भी करता/ती हूँ, परन्तु थोड़े ही दिनों के बाद उसे छोड़ देता/ती हूँ।
- ☐ अच्छे विचारों के पालन को लेकर बनाई गयी योजना का पालन अनुकूल परिस्थितियों के रहने तक ही करता/ती हूँ एवं थोड़ी विपरीत स्थिति के आते ही उसे त्याग देता/ती हूँ।
- ☐ चाहे कैसी ही विपरीत परिस्थितियाँ आयें मैं अपनी योजनाओं पर अडिग रहता/ती/ रहती हूँ और उनका पालन करता/ती हूँ।

कारक क्रमांक-12

- ☐ कोई भी भारी अथवा चुनौती पूर्ण काम आने पर कुछ करने से पूर्व ही मेरा मन शंका से घिर जाता है और लगता है की मैं नहीं कर पाऊँगा/गी।
- ☐ किसी भी अप्रिय घटना यथा दुर्घटना, अपना सामान खो जाने की स्थिति में लिये गये निर्णय सही होंगे अथवा नहीं? इत्यादि की आशंका मुझे निरन्तर सताती रहती है।
- ☐ मुझे इस प्रकार की आशंकायें निरन्तर तो नहीं सताती है परन्तु कठिन हालातों में अवश्य परेशान करती हैं।
- ☐ मैं अपने पर विश्वास करता/ती हूँ और सफल होने का संकल्प भी करता/ती हूँ, परन्तु यह थोड़े ही समय में डगमगा जाता है।
- ☐ मैं अपनी क्षमताओं को अच्छे से समझता/ती हूँ और विश्वास करता/ती हूँ कि हर परिस्थिति में जीत जाऊँगा/गी।

कारक क्रमांक-13

- ☐ जो चीजें मुझे खुशी देती है चाहे फिर वो दूरगामी रूप में नुकसान करती हो जैसे नशा करना। तो मुझे लगता है की ऐसी ऐब का होना जरूरी है इसलिये इन्हे हटाने की कोई जरूरत नहीं है।
- ☐ मैं अपनी इस प्रकार की आदतों के नुकसान को जानकर अब इनको दूर करना चाहता/ती हूँ परन्तु नहीं कर पाते।
- ☐ मैं अपने आदतों पर अंकुश, अपने से तो नहीं परन्तु बाहरी हालातों और साधनों की सहायता से लगा लेता/ती हूँ।
- ☐ मैं अपनी इन्द्रियों पर नियंत्रण रखने का प्रयास करता/ती हूँ और निरन्तर इसका अभ्यास करता/ती हूँ। अधिकांश समय सफल रहता/ती हूँ।
- ☐ मैं का स्वयं पर नियंत्रण रख सकने में खुद को सक्षम मानता/ती हूँ अंतः ऐसा कोई भी कार्य जिसका परिणाम हितकारी न हो वैसे कार्य सुखदायक होने पर भी नहीं करता/ती हूँ।

कारक क्रमांक- 14

- ☐ मैं निरन्तर अपने बीते हुए कल को स्मरण करते रहता/ती हूँ एवं उस समय के सुख, सुविधाओं का निरन्तर चिंतन करके पुनः वैसा ही पाने का प्रयास करता/ती हूँ।
- ☐ मुझे लगता है कि मेरे परिवार वाले और मेरे अधीन लोग निरन्तर मेरी ही बात मानते और सुनते रहें। मेरे निर्णय के प्रति उनके तनिक सी असहमति पर भी मैं क्रोधित हो जाती है।
- ☐ मैं अत्यंत चिडचिडे हो जाता/ती हूँ, जब भी मुझे कोई काम पड़ता हो और मेरे घर के लोग अथवा काम करने वाले अनुपलब्ध हो।
- ☐ सामान्यता मैं घर वालों या अन्यो को स्वतंत्र रखता/ती हूँ, परन्तु कार्य का दबाव आते ही मैं अधिकार जताने लगता/ती हूँ।
- ☐ मैं परिवार एवं अपने पद को बस कर्तव्य भर मानता/ती हूँ, उनसे कुछ विशेष सेवा आदि की चाहत नहीं रखता/ती हूँ।

APPENDIX D- Inter-item Correlations Matrix

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.707	.741	20

Inter item correlation

[illegible]

APPENDIX D- Inter-item Correlations Matrix

Item-Total Statistics					
	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item- Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
Item1	53.58	48.705	.366	.810	.688
Item2	53.25	50.300	.257	.518	.698
Item3	53.52	50.907	.182	.129	.705
Item4	53.40	51.226	.237	.527	.700
Item5	53.97	52.478	.034	.077	.723
Item6	53.59	45.436	.513	.779	.670
Item7	53.71	51.279	.133	.144	.711
Item8	53.68	51.305	.098	.061	.717
Item9	53.62	48.139	.478	.526	.680
Item10	53.52	48.302	.482	.551	.680
Item11	53.60	50.280	.312	.302	.694
Item12	53.77	52.134	.037	.079	.726
Item13	53.78	49.713	.318	.621	.693
Item14	53.74	49.409	.384	.556	.688
Item15	53.57	49.848	.339	.493	.692
Item16	53.60	48.313	.455	.408	.681
Item17	53.40	50.132	.338	.267	.692
Item18	53.52	48.939	.417	.464	.685
Item19	53.55	51.463	.095	.080	.717
Item20	53.42	48.280	.477	.458	.680

Scale Statistics			
Mean	Variance	Std. Deviation	N of Items
56.41	54.375	7.374	20

Appendix E- Removal of Items and Assessment of Reliability

Removal of item 12

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.726	.752	19

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item- Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
Item1	50.94	46.465	.374	.810	.708
Item2	50.61	48.099	.260	.516	.718
Item3	50.88	48.882	.170	.124	.727
Item4	50.76	48.886	.251	.524	.719
Item5	51.33	50.471	.020	.070	.745
Item6	50.95	43.078	.535	.778	.689
Item7	51.07	48.965	.141	.144	.731
Item8	51.04	49.049	.101	.061	.738
Item9	50.98	45.956	.485	.524	.700
Item10	50.88	46.049	.495	.551	.700
Item11	50.96	48.229	.301	.295	.715
Item13	51.13	47.527	.321	.621	.713
Item14	51.09	47.119	.398	.555	.708
Item15	50.93	47.446	.362	.487	.710
Item16	50.96	46.165	.457	.406	.702
Item17	50.76	48.053	.330	.263	.713
Item18	50.88	46.555	.440	.461	.704
Item19	50.91	49.504	.080	.073	.739
Item20	50.78	46.062	.487	.458	.700

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
53.77	52.134	7.220	19

Appendix E- Removal of Items and Assessment of Reliability

Removal of item 5

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.745	.764	18

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
Item1	48.50	44.603	.398	.808	.727
Item2	48.17	46.399	.267	.516	.739
Item3	48.44	47.297	.166	.122	.748
Item4	48.32	47.188	.259	.524	.739
Item6	48.51	41.669	.526	.778	.713
Item7	48.64	47.310	.143	.143	.752
Item8	48.60	47.242	.112	.059	.758
Item9	48.54	44.257	.497	.516	.720
Item10	48.44	44.580	.485	.551	.722
Item11	48.53	46.562	.307	.293	.736
Item13	48.70	45.738	.338	.620	.733
Item14	48.66	45.440	.407	.551	.728
Item15	48.50	45.665	.380	.487	.730
Item16	48.52	44.767	.441	.400	.725
Item17	48.32	46.451	.329	.263	.734
Item18	48.44	45.017	.436	.461	.726
Item19	48.47	47.680	.091	.068	.759
Item20	48.34	44.610	.475	.455	.723

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
51.33	50.471	7.104	18

Appendix E- Removal of Items and Assessment of Reliability

Removal of item 19

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.759	.772	17

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
Item1	45.64	41.773	.415	.806	.742
Item2	45.31	43.713	.267	.515	.754
Item3	45.58	44.806	.148	.111	.765
Item4	45.46	44.481	.259	.524	.754
Item6	45.65	38.993	.536	.778	.728
Item7	45.77	44.588	.143	.142	.767
Item8	45.74	44.755	.096	.050	.776
Item9	45.68	41.556	.504	.516	.735
Item10	45.58	41.952	.485	.548	.737
Item11	45.66	43.871	.307	.289	.751
Item13	45.84	42.991	.344	.619	.748
Item14	45.80	42.744	.410	.550	.743
Item15	45.63	42.826	.397	.486	.744
Item16	45.66	41.936	.459	.396	.739
Item17	45.46	43.696	.336	.263	.749
Item18	45.58	42.160	.457	.457	.739
Item20	45.48	41.977	.475	.453	.738

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
48.47	47.680	6.905	17

Appendix E- Removal of Items and Assessment of Reliability

Removal of item 8

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.776	.781	16

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
Item1	42.91	38.747	.439	.806	.758
Item2	42.58	40.830	.272	.515	.772
Item3	42.85	41.930	.149	.111	.784
Item4	42.73	41.614	.262	.523	.772
Item6	42.92	36.314	.537	.778	.748
Item7	43.04	42.076	.116	.123	.789
Item9	42.95	38.857	.500	.515	.754
Item10	42.85	39.109	.494	.548	.755
Item11	42.93	40.909	.321	.289	.768
Item13	43.10	39.973	.366	.619	.765
Item14	43.06	39.852	.422	.549	.761
Item15	42.90	39.916	.409	.485	.761
Item16	42.93	39.125	.464	.396	.757
Item17	42.73	40.917	.332	.261	.767
Item18	42.85	39.350	.462	.456	.757
Item20	42.75	39.252	.472	.453	.757

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
45.74	44.755	6.690	16

Appendix E- Removal of Items and Assessment of Reliability

Removal of item 7

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.789	.790	15

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
Item1	40.21	35.944	.467	.803	.771
Item2	39.88	38.060	.290	.515	.785
Item3	40.15	39.186	.160	.110	.798
Item4	40.03	38.851	.280	.523	.785
Item6	40.22	34.110	.517	.778	.765
Item9	40.25	36.406	.494	.514	.769
Item10	40.15	36.597	.493	.545	.769
Item11	40.24	38.161	.340	.288	.781
Item13	40.41	37.268	.381	.617	.778
Item14	40.37	37.223	.431	.542	.774
Item15	40.21	37.186	.429	.485	.774
Item16	40.23	36.804	.444	.388	.773
Item17	40.03	38.274	.340	.257	.781
Item18	40.15	37.109	.431	.439	.774
Item20	40.05	36.921	.451	.446	.773

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
43.04	42.076	6.487	15

Appendix E- Removal of Items and Assessment of Reliability

Removal of item 3

Final Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.798	.796	14

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
Item1	37.32	33.249	.467	.803	.781
Item2	36.99	35.561	.264	.514	.798
Item4	37.14	36.328	.249	.513	.798
Item6	37.33	31.156	.546	.772	.773
Item9	37.36	33.578	.508	.514	.778
Item10	37.26	33.815	.502	.539	.779
Item11	37.34	35.392	.340	.287	.791
Item13	37.52	34.487	.386	.617	.788
Item14	37.48	34.579	.421	.539	.785
Item15	37.31	34.460	.429	.485	.785
Item16	37.34	33.996	.454	.386	.782
Item17	37.14	35.438	.347	.257	.791
Item18	37.26	34.226	.448	.438	.783
Item20	37.16	34.125	.459	.442	.782

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
40.15	39.186	6.260	14

Appendix E- Removal of Items and Assessment of Reliability

Item Statistics after removal of items

	Item Statistics		
	Mean	Std. Deviation	N
Item1	2.83	.938	500
Item2	3.16	.897	500
Item4	3.01	.760	500
Item6	2.82	1.113	500
Item9	2.79	.835	500
Item10	2.89	.808	500
Item11	2.81	.786	500
Item13	2.63	.870	500
Item14	2.67	.801	500
Item15	2.84	.809	500
Item16	2.81	.846	500
Item17	3.01	.765	500
Item18	2.89	.818	500
Item20	2.99	.818	500

Appendix E- Removal of Items and Assessment of Reliability

Item-Total Statistics

Sr. No.		Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
1	Item1	37.32	33.249	.467	.803	.781
2	Item2	36.99	35.561	.264	.514	.798
3	Item4	37.14	36.328	.249	.513	.798
4	Item6	37.33	31.156	.546	.772	.773
5	Item9	37.36	33.578	.508	.514	.778
6	Item10	37.26	33.815	.502	.539	.779
7	Item11	37.34	35.392	.340	.287	.791
8	Item13	37.52	34.487	.386	.617	.788
9	Item14	37.48	34.579	.421	.539	.785
10	Item15	37.31	34.460	.429	.485	.785
11	Item16	37.34	33.996	.454	.386	.782
12	Item17	37.14	35.438	.347	.257	.791
13	Item18	37.26	34.226	.448	.438	.783
14	Item20	37.16	34.125	.459	.442	.782

Correlation of Positive and Negative Items

Items	6	7	8	9	10	16	17	18	19	20
1	-.036	-.063	-.045	.020	.002	.037	.020	.019	-.018	.019
2	.013	-.048	.020	.021	.074	.048	.047	.030	.050	.056
3	-.029	-.032	.022	.038	.069	.051	.037	.005	.133**	.059
4	.022	-.053	.032	.032	.025	.013	-.017	-.004	.048	-.022
5	.099*	.004	-.052	-.018	.104*	.137**	.035	.067	-.060	.112*
11	.026	-.043	-.019	.069	.055	.101*	.091*	.072	.054	.079
12	-.042	-.028	-.005	.027	-.007	.043	.084	-.070	.097*	.011
13	-.021	-.015	-.045	.031	.006	.039	.022	-.018	.021	.004
14	.005	.030	.018	.058	.060	.030	.033	.033	.051	.054
15	.042	-.031	.008	.073	.074	.063	.032	.063	-.026	.068

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

APPENDIX F- Split Half Reliability

Reliability Statistics

Cronbach's Alpha	Part 1	Value	.500
		N of Items	10 ^a
	Part 2	Value	.560
		N of Items	10 ^b
	Total N of Items		20
Correlation Between Forms			.596
Spearman-Brown Coefficient	Equal Length		.747
	Unequal Length		.747
Guttman Split-Half Coefficient			.747

a. The items are: Item1 , Item2, Item3, Item4, Item5, Item6, Item7, Item8, Item9, Item10.

b. The items are: Item11, Item12, Item13, Item14, Item15, Item16, Item17, Item18, Item19, Item20.

Item Statistics

	Mean	Std. Deviation	N
Item1	2.83	.938	500
Item2	3.16	.897	500
Item3	2.89	.973	500
Item4	3.01	.760	500
Item5	2.44	1.153	500
Item6	2.82	1.113	500
Item7	2.70	1.048	500
Item8	2.73	1.186	500
Item9	2.79	.835	500
Item10	2.89	.808	500
Item11	2.81	.786	500
Item12	2.64	1.254	500
Item13	2.63	.870	500
Item14	2.67	.801	500
Item15	2.84	.809	500
Item16	2.81	.846	500
Item17	3.01	.765	500
Item18	2.89	.818	500
Item19	2.86	1.155	500
Item20	2.99	.818	500

APPENDIX F- Split Half Reliability

Scale Statistics				
	Mean	Variance	Std. Deviation	N of Items
Part 1	28.25	17.500	4.183	10 ^a
Part 2	28.16	16.577	4.071	10 ^b
Both Parts	56.41	54.375	7.374	20

a. The items are: Item1 , Item2, Item3, Item4, Item5, Item6, Item7, Item8, Item9, Item10.

b. The items are: Item11, Item12, Item13, Item14, Item15, Item16, Item17, Item18, Item19, Item20.

Ānanda Scale Manual

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1.0 Introduction

sukhaṃ mā bhūyād duḥkham mā bhūḥ ।

I will get sukha and keep away from the duḥkha.

Obtaining ānanda is the ultimate desire hidden within every action of any organism. This desire, springing from the innermost recesses of every living being, is the motivating power behind all their actions (Bh.V. Nageshwar, 2000, p. 1). It is studied from the century's despite of their culture, language, location and education. This thirst of individual is understood by different perspectives. The first one is materialistic point of view where phenomenological things are considered as source of ānanda while second one emphasis more on the spiritual aspect where mental control and refinement is more important than accumulation of the things.

The purpose of this research is studying the philosophical foundation given in the Indian wisdom heritage of Yoga Sutra and Upanishads and construct a measure based upon it through the operationalize the theoretical foundation. S.K. Kumar mentioned, "spiritual aspect also important that approach the terms of consciousness" (Kumar S. K., 2006). These extracted factors of generating and decreasing ānanda were changed into behavioristic qualities.

It is a force choice rating scale. This type of scale provides more information and meaning to the rater and thereby increase reliability (Kothari, 2004, p. 79).

2.0 Description of Ānanda Scale and Construct Definitions

This is a unique scale based upon the factors extracted from the knowledge treasure of Indian philosophy; Vedanta and Yoga- the two most prominent philosophies. Here in this scale the five generating and five decreasing factors were selected from the table of the factors responsible for generation, positive and negative impact on ānanda.

Again, this single factor is measured in a practical way with the help of 0-4 five-point scale. Here zero shows the minimum value of the factor while the 4 shows the maximum value. This will calculate in the same way according to the numbers.

This will randomize with the recommendation of the subject expert for the clear and easy scoring. The language of the scale is Hindi, as it will apply on the population whose mother tongue is Hindi.

2.1 Factors of ānanda scale and Operational Definitions

Item No.	Factor Name	Influence on ānanda	Adopted From
1	Healthy Body	Positive	Vedanta
2	Detached Karma	Positive	Vedanta
3	Bhuma	Positive	Vedanta
4	Hate	Negative	Vedanta
5	Restlessness	Negative	Vedanta
6	Desires	Negative	Vedanta
7	Compassion	Positive	Yoga
8	Witness notion	Positive	Yoga
9	Satisfaction	Positive	Yoga
10	Self-Study	Positive	Yoga
11	Inactiveness	Negative	Yoga
12	Confusion	Negative	Yoga
13	Avirati	Negative	Yoga
14	Attachment	Negative	Yoga

Table 1: Factors considered for ānanda scale

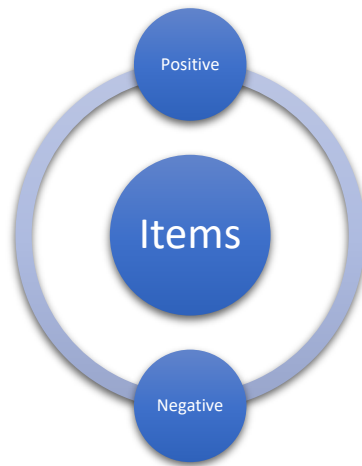


Figure 1: Classifications of the items

2.2 Operational Definitions:

Ānanda: A state of human being, which surpassed by the Sukha. It consists of absence of boredom and attachment; Mainly evolves through the mental attitude rather than sensual stimulation.

Sukha: It is the experience of satisfaction after the sensual pleasure, which mainly depends upon the sensual ability and their health. Its prolonged experience can cause sensual capacity damage, boredom and disinterest. This is strongly bound with the attachment. It also followed by an alternative; undesirable state known as Duḥkha.

Duḥkha: It is the opposite state of sukha. In which an individual is craving to get rid out from it. This is experienced in the various forms, even in the suffering in the birth cycle.

Factors

1. Svastha Śarīra: It refers to the balance of humors in the body. Mainly it consists two characteristics- A) strong muscular body with firm, balanced mind. B) Full up with the motivation. This can be considered as ‘Immunity’ in short.

2. Niṣkāma Karma: It involves those actions without being attached with the result of every action. This is a tendency to maintain neutrality by accepting the outcome whether it is in favors or not without any repulsion and attraction.

3. Bhuma: It is a state of meditation on the Brahman as the absolute in the form of infinite bliss. Behaviorally, it is a spirit of connectedness with the external phenomenological things.

4. Jugupsā: Disgust or hate considered as the feeling which gives rise to the Bībhatsa (Loathsome) sentiment. It includes two dimensions- 1) Censure, reproach. And 2) Dislike, aversion, disgust, abhorrence.

5. Udvignatā: It is the distressed state of an individual in which burning in the heart happens due to the unfulfillment of the desires. It represents lassitude and anxiety.

6. Kāmanā: It is the wishful or desirous state of an individual that occurs due to the ignorance of the self. It represents the attachment to objects or individuals.

7. Karuṇā: It is the compassion towards the miserable persons who are in pain. It is the desires to remove the others pain even they are enemy.

8. Dṛṣṭā Bhāva: This is the state which contains impartial observation of the external environment as well as inner environment too without involving in them.

9. Saṃtoṣa: This is greedless state where desires become minimized and the satisfaction on that which are already available.

10. Svādhyāya: This tendency to accumulate the knowledge and chanting of the mantra to refine the intellect which pertaining toward liberation.

11. Stayāna: This is a state of inactiveness, unresponsiveness and inability to constantly engage in the prolonged efforts due to the mental fatigue occurs due to restlessness.

12. Saṃśaya: This is indecisive state where mind dwells between the two contradictory proportions. Its deliberative state characterized by uncertainty and decision.

13. Avirati: This is a deep-seated tendency of greediness or craving for sensual pleasures. As a resultant this craving cannot be diluted to this sensual attachment.

14. Rāga: It is the desire or thirst to experience the same as already experienced the same. This craving leads to the duḥkha by dwelling in the past.

3.0 Administration and scoring

The administration of the scale should be done in the following way:

3.1 Instructions

- ❖ Please answer all the statements without hesitation based upon personal experiences.
Be assured that all your responses will be kept confidential. These responses will use only to measure the various factors of ānanda.
- ❖ This measure presents five statements related to each factor of ānanda. Please choose the best option by tick mark in the box.
- ❖ Please mark only one for each factor.

3.2 Administration Guidelines

The administrator has to give proper and clear instruction to the respondent before administering the scale. Ensure that the respondent go through each and every statement and tick only one most suitable in the single factor. There is no limitation of time and there is no correct or incorrect response. At last, reassure the respondent about the confidentiality of the data and it will be used only for the research purpose.

3.3 Scoring

Sr. No.	Factor Numbers	Type of scoring	Scores Serial
1	1,2,4,5,7,8,10,12,13	Positive	0,1,2,3,4
2	3,6,9,11,14	Negative	4,3,2,1,0

4.0 Scale Development and Its Psychometric Properties

4.1 Reliability

Any measure must give the same results at different times. This quality is known as 'reliability' in technical terms. Here, the same test administered to the same samples should give the same results. Reliability is the primary qualification on any scale.

According to Kerlinger, "Reliability is the accuracy or precision of a measuring instrument" (KERLINGER, 1964, p. 430). Reliability concerns the extent to which measurements are consistent and repeatable. Thus, a highly reliable measure is one that does not fluctuate greatly because of random error (ZELLER, 1980, p. 17) (Hammersley, 1987).

For estimating reliability, the most common strategy is to evaluate estimates of internal consistency using data from a single instance and a single form. This technique describes dependability based on the extent of intercorrelation among the items in the measure using estimations such as coefficient alpha (Cronbach, Coefficient alpha and the internal structure of tests, 1951). After finalizing the items, the reliability of the scale was calculated through the following methods-

A. Cronbach alpha

It is a mathematical quotient of all possible half of any measure (Parmar P. I., 2014). It is calculated with the help of SPSS software.

B. Guttman Split Half

This is one of the popular methods to assess the reliability of the scale. Split half reliability based upon the odd and even items using spearman-brown correlation. It resulted in a reliability coefficient. It is estimated by dividing the scale into two parts and correlation was calculated. A split-half correlation of $+0.80$ or greater is generally considered good internal consistency. It is the best way to measure reliability as it does not require the same variance between the two equal forms (Parmar P. I., 2014).

Sr. No.	Method of Reliability Test	Samples	Reliability
1	Cronbach alpha	500	.741
2	Guttman Split Half	500	.747

4.2 Validity

It is the measurement of the degree which the scale measure what it claims to measure. It is helpful to drawing conclusions and meaning decision based upon the scale or the scores. It is essential requirement for the reliable test for consideration as a measure.

A. Content Validity

This type of validity shows how the items content were drawn based upon the situations or explanations. The items of the present scale were constructed upon the literature description of ānanda mentioned in the Patanjali yoga sutra and the principal Upanishads. This theoretical foundation is ageless wisdom and extract of the sage's experiences. It is established by the items approved by the experts of yoga, philosophy and psychology. With the help of the experts and supervisor the items were created and refined as per their suggestions. Thus, Concerning the theoretical foundation of the items it can be conclude that content validity is inherent in this scale.

B. Face Validity

It based upon the appearance of the test. If the scale 'looks like' to measure the certain traits. It is certainly at best but based mostly upon the intuition of the responder (Price & Chiang, p. 101). For the face validity of the scale, the items of the scale were sent to the subject experts and incorporate the improvements suggested by them. It has been confirmed by the experts related to the philosophy, psychology and yoga field that this scale contains face validity.

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A STUDY ON THE ANALYSIS OF ĀNANDA IN VEDANTA

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Abstract

Ānanda is the crave of every creature as it is the only motivating force behind the actions performed in this entire universe. Indian philosophy believes that the universe is created merely for the ānanda of supreme reality. The analysis of ānanda was done by various Scholars, philosophers, psychologists, sociologists, and economists for thousands of years. The search of ānanda is externally oriented in the west, while in India, emphasis more upon the internal orientation. One of the most prominent philosophical schools of Indian philosophy is Vedanta, which conceptualizes that ānanda is the real existence of an individual (Saccidānanda); hence it can quickly attend through the self-realization. It also claims that ānanda is not an object that exists in the external world, rather than it is the one's real nature, that is why it will be elementary for an individual to become ānandit (attainment of ānanda) through the precise concept and accurate knowledge of ānanda along with the practices as described in the Upanishads. This research paper aims to study the true nature of ānanda as defined within the principal Upanishads, Brahm Sutra, and Srimad Bhagwat Geeta. It also investigates the various unexplored dimensions of ānanda, such as its correlation with other factors, factorizations, and levels.

Keywords: ānanda, Vedanta, analysis of ānanda, Upanishads, Happiness, Indian philosophy.

Introduction

Yoga and Vedanta are the two major philosophies of the Indian tradition. Both belong to the astika schools of Indian philosophy (Shivananda, 2017). Vedanta is the end or final part of the Vedas. It is the essence of Vedic sages' wisdom. Swami Vivekananda defined it as the culmination of the knowledge portion of the Vedas (Complete Works of Swami Vivekananda, 1964, p. 119). It is indeed divinely inspired, and the sum of all the true knowledge (Brandon, 1955). Vedanta teaches everyone to know oneself, to understand what they are? (Isherwood, 1952, p. ix)

The Indian mind is mystical in search of ultimate truth, the ultimate source of ānanda. Vedantic literature recognized that ānanda as an ultimate aim of human life. Every action is propelled to obtain ānanda. Not even humans, but every organism try to avoid suffering and get ānanda. Nowadays, humans live a worldly life and think that all the pleasure can be bought through wealth, so laypeople concentrate his whole life on achieving wealth, even by neglecting health, family & nation, etc. However, the eternal inspiration to find out the true self is although repressed, it cannot be destroyed. When a person got a favorable condition, every individual analyzes life and wishes to grasp the meaning of life. Here this searching of the importance of life opens the path towards ānanda.

The main topic of discussion in Vedanta is searching for immortal, Ātma, the ultimate source of ānanda. Sages call the realization of it with the various names such as amrita, moksha, or shashwatsukha. Seers describe human life as a great opportunity as the animals live their life with sukha and duḥkha because their life is full of sensual pleasure. They lacked enough wisdom, which is essential for spiritual elevation, so its moral duty of humans is to evolve spirit because humans have insight.

Concept of Ānanda

The individual is motivated only by the attainment of ānanda, as it is the primary motivational force behind every action. Although the man strives for happiness and perform actions but occurred, satisfaction is for the short span only. The sensual pleasure is limited and depends upon

individual factors such as the condition of the sense organ, intensity of the stimulant, etc. Nevertheless, the understanding of the Vedanta about the ānanda is differing from the conventional notions of pleasure and happiness (Fort, 1988).

Vedanta analyzes ānanda in a more profound sense as it correlates the fifth sheath of existence, ānandamaya kosha is associated with the attainment of ānanda. In Vedanta, the word 'sheath' indicates an envelopment which has no essential connection with the nature of Atman. One sheath is interior to the other represents the former being subtler than the latter. However, even bliss or ānandamaya is an envelopment or a sheath, and the self or Atman is beyond this sheath. It is the adjacent layer of existence, although it is different from the self As Shankaracharya said in his nirvāṇāṣṭakam (navāsaptadhātunavāpamcakoṣaḥ). Ānandamaya Kośa, or the sheath of bliss, is recognized because of the suspension of all strains and stress of the cause and effect relationship. The gradual development of the consciousness and break-down of the narrow definitions ensure the attainment of ānanda. At last, in the ānandamaya kosha, one Experience that "I am bliss." It is unoccupied awareness (Ramabrahmam, 2005).

Definition of ānanda

Ānanda is the common term which is used abundantly in the religious, philosophical and Spiritual texts of India. Etymologically it is used to denote pleasure related to drinking, dancing, and music in the Vedic literature (Olivelle, 1997). Ananda is described with the phenomenon of gradual intensification of the sukha or a feeling of pleasure. The elaboration of these terms is firstly found in the Taittirīya Aranyaka. Priya, Moda, and Pramod are the basic terms that lead to the proper understanding of the ānanda. Taittirīya Upanishad 2. 5 states that the self-consisting of bliss superior to the self-consisting of consciousness (Vijñānamaya). The form of a person (puruṣa) with joy (Priya) as the head (Moda, Pramoda) as sides, bliss as self (i.e., body), and basis. It also describes that "From bliss, indeed, all creatures come into being; in bliss, they live; and unto bliss, they return. Hence bliss is Brahman."

viśayadarśanajanyāharṣaḥ | prakṛṣṭaviśayalābhajanyaharṣaḥ | viśayopabhogajanitah
sukhaviśeṣaḥ | (TB 2.4.6.5.). (Krishna Yajurvediy Taitereya Brahmanam Part 2, 2015)

Priya is the desired thing. Moda is that pleasure derived from seeing an object. Pramoda is that pleasure derived from obtaining an excellent item, and the third one, ānanda, is pleasure arises from enjoying the object.

As per the Shabda Kalpdruma, the word ānanda is the derivation of the Sanskrit root word √nandati with the prefix 'an' and the suffix 'ghanch.' The root word nandati refers to bliss or glad, while the alphabet ā indicates that the ānanda is the independent and self-producing state (Olivelle, 1997). Ānanda is not the achievement or add on something. It is a path of renunciation, shattering of ignorance. Swami Sivananda appropriately wrote, 'the state of misery happens through the seven links- (1) Misery, (2) Embodiment, (3) Karma, (4) Raga (attachment), (5) Dvesha (repulsion), (6) Aviveka (non-discrimination), and (7) Ajnana.' It shows that the individual's demerits become an obstacle in the attainment of ānanda (Shivananda, 2017).

The Source of Ānanda

Upanishad recognizes the god itself as ānanda (Rasovaisaḥ | Taittirīya upaniṣad 2.8.). This phenomenological world is not created for the suffering, but it is the place to attain ānanda as the creator of the universe is full up of the bliss. Muṇḍaka Upanishad describes that this universe is the creation of undecayed Brahman; likewise, the spider produces and shallows the threads. Taittirīya Upanishad says that the Brahman is full up of bliss. This blissful Brahman's creation is also blissful as it. As Shankaracharya declared in his commentary on Taittirīya upaniṣad 2.7 that "For he alone causes bliss (eṣahyeva para ātmā ānandayāti)." (Sivananda, BRAHMA SUTRAS, 2008, p. 33) ṛṣi Bādarāyaṇa devoted eight sutras Anandamayadhikaranam (Sutras 1.12-19) to explain the Brahman or Ātman as ānanda in his work 'Brahm Sutra' (Olivelle, 1997). The Shankaracharya used the compound word Saccidānanda (existence– consciousness– bliss) to denote ānanda. It is

unchanging, luminous amid this changeful world of inert matter. The Upanishad says that one has to recognize It (Sarvapriyananda, 2014).

The word 'Ananda' or bliss is used frequently in the Shrutis only regarding Brahman (Sivananda, 2008, p. 33). Ānandamaya does not refer merely to the negation of pain or sorrow rather than it is a positive attribute of Brahman. Ānandamaya means 'He whose essential nature or Svarupa is 'Ananda or Bliss.' Bṛhadāraṇyaka Upanishad 3.9.27 describes that "Knowledge and Bliss are Brahman" (Sivananda, 2008, p. 31). The ānanda is inherent in Brahman, so everyone who gets the actual knowledge of Brahman gets limitless ānanda as Muṇḍaka Upaniṣad (3. 1. 2. 3) utters 'Those who know the Brahman becomes Brahman itself (brahmavedabrahmaivabhavati).'

The Chāndogya Upaniṣad (7.24.1) states that before the creation of the world, there was the Infinite. Wherever there is the non-existence of empirical distinctions, there the non-dual self-alone remains (MAHADEVAN, 1957, p. 11). Further, it asserts in verse (7.23.1) that which is excellent is bliss and that there is no happiness in the finite. The reality, thus, is bliss because of its infinitude experience of the Brahman.

When an individual free from the Ego, and due to the shattering of ignorance, one can enter the state of the eternal bliss through the knowledge of the universal. It is the only way to attain Everlast ānanda. There is no use to search the Brahman in the outside world (Devi, 1993, p. 15). Further shwetashwatar Upanishad describes the same spirit in verse 1.6 as follows:

"When this person with the right knowledge can realize his own identity with God, he enjoys the bliss of immortality (even) in his (mortal) life" (Devi, 1993, p. 88).

Discussion

The Vedanta claims that man is divine. Bliss is a birthright, real nature of every individual.

Hinduism can attract the attention of many contemporary thinkers and scholars from diverse backgrounds, and from the whole world due to the rich and wisdom full philosophical tradition of the Upanishads mainly.

The worldly things are not the source of ānanda, but they are the medium by which an individual can get ānanda. Sri Shankaracharya recognized that the meaning of the Upanishads refers to those which lead to the ever last, permanent bliss as he describes the shatter of the ignorance and the knowledge of the self. Both the meanings indicate towards the attainment of ānanda.

The ānandamaya is the causal body which determines the functions of the other sheaths. The individual enters into the ānandamaya sheath during deep sleep and enjoys bliss; that why this sheath is known as ānandamaya (bliss-filled). If ānandamaya had been Brahman itself, the individual in a deep sleep would be united with Brahman in that condition. However, this does not happen since one who goes to sleep returns to ordinary waking experience. Hence the ānandamaya is not Brahman.

Now it can be concluded that after thousands of years of investing in the search, the sages find the conclusion that human life aims to attain self-knowledge (ātmagyan) rather than worldly pleasure (Sivananda, 1998, p. 80). The thinkers found that sensual pleasure is limited and decaying while the ānanda is an ultimate and permanent one. It is a fundamental notion that develops the tradition to control the desires and senses as their uncontrolled nature destroy an individual and makes an individual fall in the painful cycle of the samsara.

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Upaniṣadic Thoughts on *Ānanda*

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Abstract

The *ānanda* is the basic motivating force behind every activity of the organism. The pleasure-seeking tendency of humans motivates the individual for survival in this world as well as accumulation of the wealth. The thirst to get *ānanda* is as old as humans, even this found in every creature equally. This mystery is solved by every enlightened and thoughtful person in its unique way surpassed the limitations of the culture and the geographical boundaries. In this series, *Upaniṣads* held an important place, as they are the conversation of the consciousness development of the human being to realize the ultimate truth. This realization of the truth or achievement of self-knowledge is the key to the attainment of *ānanda*. Although *ānanda mīmāṃsā* is one of the key subject matter of the Vedānta philosophy, this part is neglected due to the over emphasis upon the other doctrines such as *Brahma* and *Māyā*. This research paper tries to fill the gray area, which is remained unfulfilled elaboration of the *ānanda* and its various dimensions addition to this it also communicates with the factors that generate *ānanda*.

Key Words

Ānanda, *Upaniṣad*, *Ānanda Mīmāṃsā*, Vedānta Philosophy, Philosophy of *Ānanda*.

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Introduction

The most ancient scripture of the world i.e. *Vedas* is the foundation of the Indian culture. As stated in the *Manusmṛti- Veda akhilo dharma mūlaṃ*. (*Manusmṛti* 2.6) The seeds of deep philosophical thoughts and attempt to solve the practical problems can be found here. Whether the seers are curious about the creation of the universe in the *nāsadīya sūkta* or the sages try to realize their existence in the ninth *mandala* of *Rigveda*.¹ These *Vedas* enrich the Indian tradition with wisdom. These are known as *karmakāṇḍa* as they believe more upon the sacrifice *yajna* procedure. Likewise, the part that deals with philosophy and knowledge are known as *jñānakāṇḍa*. These are also known as *Upaniṣads*.²

The *Upaniṣads* are aptly described by Shri Aurobindo as "the supreme work of the Indian mind".³ These texts are also known as *Vedānta*. '*Vedanāmantoyasmin*' means the last part of the *Vedas* or where the *Vedas* end. These *Upaniṣads* are the essence of *Vedas*.

Tileṣu telavā veda vedānta: supraṭiṣṭhita.⁴

Although the numbers of *Upaniṣads* are more than 200 in the numbers. *Muktika Upaniṣad* counts it as 108, But the Śaṅkarācārya selected only 10 *Upaniṣads* for their commentary based upon the cultural, philosophical and historical importance. These traditions are further followed by the other Acharyas such as Rāmānuja, Madhva too. These 10 *Upaniṣads* are termed as 'Principal Upaniṣads'. The name and series of these is popularized in the form of verse, that is as follows:

Īśa-kena-kāṭha-praśna-muṇḍa-māṇḍūkya-tittiri

Aitareyaṃ ca chāṇḍogyambrhadāranyakamṭathā.⁵

Īśā, Kena, Kāṭha, Praśna, Muṇḍaka, Māṇḍūkya, Taittirīya, Aitareya, Chāṇḍogya, and Brhadāranyaka. This is the series of principal Upaniṣads.

In reference to the concept of *ānanda*, the *upaniṣad* sages are unique as they correlates it with the sensual pleasure to the highest spiritual attainment of the self-knowledge.

Semantic History and Etymology of *Ānanda*

Ānanda is one of the most used terms in the Indian literature, but this is seldomly used in the *Vedas*. This is used only two times in the *Rigveda* in the praise of lord 'soma'. However, this is always related to the sensual pleasure or the entertainment of the individual in the early *Vedic* literature.⁶

The feeling of happiness, bliss, or cheerfulness is also denoting with other words such as *saṃtoṣa*, *śāṃti*, *sukha*, *ālhāda*, etc. After the *Vedas* firstly the famous annotator *sāyaṇa* also explains the analogy of *ānanda* in *Taittirīyabrahma*.⁷ It explains the primarily but ambiguous concept of *ānanda*. These are defining with the three related terms-the three adjutant terms serially *Moda*, *Pramod* and *ānanda* in *Taittirīyabrahma*. (TB 2.4.6.5.). These terms serially refer to the first as the pleasure derived from seeing

an object, the second as the pleasure derived from obtaining an excellent object, and the third as the pleasure derived from enjoying the object. These explanations of the ānanda didn't clear too much about the concept but it concludes that there are stages of human pleasure and ānanda is topmost of it.⁸

According to *Shabda Kalpdrum*, the Word *ānanda* derived from the Root Word *√nanda* with prefix 'āñ' and the suffix 'ghañ'. Here the word *√nanda* refers – to gladden, to bless.⁹ The term *ānanda* is derived from the Sanskrit root word 'nanda' with the prefix 'ā'. Here the prefix 'ā' denotes the meaning of self-centered point of view as in the word 'ārām' (Rest). It shows that *ānanda* is a matter of internal state. It's not dependent upon the external situation, although they are helpful to experience *ānanda*.¹⁰

The Source of Ānanda- Saccidānanda

Ānanda is the craving of every organism. The adversities and sins of this world make an individual thirstier for the *ānanda*, then there are only two options left for the attainment of *ānanda*. The first is *viṣaya rasa* and the second one is *brahma rasa*. *Upaniṣads* are the search for as the subject matter of them is *brahmavidyā*. This is a unique conceptualization where the development of consciousness or attainment of self-realization becomes the source of *ānanda*.

*Satyamjñānāmanantam brahma.*¹¹

This *brahma* is the only source of *ānanda*. The *Upaniṣads* are an attempt to transmute the *viṣaya rasa* into the *brahma rasa*, hence their main objective is to detach an individual from the changeable, momentary *ānanda* of the phenomenological world to the everlasting, permanent *ānanda*. This indissoluble, the one is *brahma*. The *Taittirīya Upaniṣad* claims that the *brahma* is full of *rasa*. (*rasau vai saḥ. Taittirīya Upaniṣad* 2.7) Hence one should wish *ānanda* have to connect with the *brahma* for the attainment of ultimate *ānanda*. As the *Ātman* (self) is the same as *brahma*. (*āyamātmā brahma-Māṇḍūkya Upaniṣad* 1.2)¹²

The recognized annotator on *māṇḍūkyaopaniṣada gaudapāda* also accept *atman* as *ānanda*. He claims in his *Māṇḍūkya kārikā* that there is no one exist expect *ānanda*. Hence the *ānanda* is everywhere exist. It is another name of existence.

Nivṛte sarvaduḥkhānāmiśānaḥ prabhukhyayaḥ.

(*Māṇḍūkya kārikā* 1.10)¹³

Upaniṣads focus more upon the inner self rather than the outer phenomenological world, as the *ānanda* produces only through the *atman*. This knowledge is given by sage *uddālaka* to *śvetaketu* embedded in the great word 'tatvamasi'. (*Chāndogya Upaniṣads* 6.8.7)¹⁴ As per the *Upaniṣads*, they didn't recognize *ānanda* from self-existence and it is free from the outer-worldly comfort, sensual pleasure, or any other external privilege. It doesn't depend upon the physical, mental, or spiritual resources. This is eternal, absolutely free.

Factors of The Ānanda

One more interesting philosophical doctrine found in the *Upaniṣads* is the division of the *ānanda* in the form of factors. These factors are helpful to acquire absolute *ānanda*. Along with the factors *Upaniṣads* also describes the methodology to increase these factors and leads an individual to a blissful life in a practical way. The self-realization is characterized by the attainment of infinite, ultimate *ānanda*, termed as *brahmānanda*. To describe the *brahmānanda*, the sage further divides it into the basic unit known as *manuṣya ānanda*. The *manuṣya ānanda* is the composition of the six factors that are as follows:

Yuvāsyātsādhyuvā'dhyāyakaḥ. āśiṣṭhodradhiṣṭhobaliṣṭhaḥ.

Tasyeyamprthivīsarvāvittasyapūrṇāsyāt. saekomānuṣaānandaḥ.

(*Taittirīya Upaniṣad* 2.8)¹⁵

One unit of *manuṣya ānanda* consists: (1) Youngness (2) Goodness (3) Education (4) Hope (5) Firmness of mind and (6) Wealth of the earth. An identical analysis can also find in the *Bṛhadāraṇyaka upaniṣad* (4.3.33). It describes- 'He who is perfect of the body and prosperous among men, the rulers of others, and most lavishly supplied with all human enjoyments, represents the greatest joy among men.'¹⁶

Discussion

The other meaning of the *Upaniṣad* is secret too. Likewise, *Upaniṣads* contain various hidden facts about the development of the consciousness and realization of self-existence in the true form. The *Upaniṣads* impact immense upon humanity. These are the only text that exclusively deals with the realization of the true self and its methodology.

Swami Vivekananda mentioned the greatness of the Indian thought, he said "If there is one word in the English literature to express the effect which the literature of India produces upon mankind, it is the one-word Fascination."¹⁷

Those who are sharp, witty, and conscious realizes the *brahma*. This is the realization not merely the collection of information about the *brahma*. It further leads to the attainment of the non-decaying, permanent *ānanda*. '*Paripaśyantidhīrāḥ*' (*Muṇḍaka Upaniṣad* 1.1)¹⁸

This perspective of the *Upaniṣads* helps an individual to identify the trap of pleasure originated from the senses. As this type of *ānanda* is decaying and harm the sensual capacity, hence one should try to obtain the ever last and ultimate *ānanda* through self-realization. On the other hand, the *Upaniṣads* didn't deny the *bhoga* or sensual pleasure's existence. Even in the factors of *ānanda* sages give first place to a healthy body.

They define it as a small particle of the *brahmānanda*. Hence the individual who is attaining pleasure should be aware that it is merely a tiny particle of the whole *brahmānanda*. This attitude motivates the practitioner to attain the ultimate goal of life. So, this type of sensual pleasure gives freedom from bondage, otherwise, it becomes a corrosive activity that ultimately destroys the senses.

Conclusion

Now it can be concluded that the *Upaniṣads* are very much clear about the conceptualization of *ānanda* and elaborate on the concept, factors, and methodology to acquire *ānanda*. The analysis of *ānanda* of *Upaniṣads* is the perfect inclusion of the spiritual as well as physical excellence.

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