

Eudaimonia and happiness: Lesson from Bhagavad Gita

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In Sanskrit, happiness means Sukha. In Bhagavad Gita, happiness aligns with individual involvement with the "Gunas" (Moreira, 2019). The concept of happiness is found in ancient Greek philosophy. Eudaimonia is used in Greek literature by many Greek philosophers to express the alternative meaning of happiness. While there is a sheer volume of literature on happiness in different disciplines, there is a lack of studies on the Bhagavad Gita subject. The study's fundamental aim is to explore the true meaning of happiness in Greek philosophy, especially happiness in eudaimonia and epicurean term and compare with happiness found in Bhagavad Gita. The study is based on the systematic literature review that focuses on Greek philosophy and Bhagavad Gita's happiness.

The findings suggest that three types of happiness, namely Sttvoick, Rajosic and Tamasic, are based on individual actions, desires, perceptions, and intellectual abilities. Anyone who attains sattvic happiness has the highest flow of joy and delight in which individual become oblivious about the world. The study explored the concept of happiness in Hindu scriptures, especially Upanishads and Bhagavad Gita and linked them with the Greek philosophy of Eudaimonia and Epicurean happiness for the first time and provide a practical template of the true meaning of happiness. The study's findings would help an individual to realise the ways real happiness attains in all walk of life, the ways people can bring true delight, Ananda, and happiness.

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Introduction and Background of the study

I should begin this write-up by introducing one of the greatest thinkers in the 19th century who brought many universal social norms through his writings. One of his short parable title three questions. This story directly relates to this paper's theme, as this Paper deals with the philosophy of happiness. It is one of the most salient and profound philosophical question- what is happiness? Is anyone happy in the world? If so, why they are so happy? Why are others not happy? How can people become more joyful?

Leo Tolstoy, a great Russian author, illustrator, philosopher & pacifist, wrote an impactful, elegant, and priceless short story-three question that is less than three pages long and less than 1600 words can be read within 15-16 minutes even by a slow reader. A story for all ages and times that was published in 1885. Tolstoy is famously known for his wondrous works such as *War & Peace*, *Anna Karenina*, and short stories. *The Three Questions* by Tolstoy (1918) is a powerful parable of an ancient emperor who wanted to know the answer for his three questions and could not get it from anyone from his kingdom. He invited various groups of people, including cabinet ministers, top civil servants, scientists, doctors, engineers, and others. Still, He did not get any satisfactory answers from anyone for the three questions. The three questions are: (1) Who is the best person to you? (2) Which job is the most important job for someone? (3) When is the best time to begin anything?

The emperor finally decided to visit a hermit who lives in a deep mountain for the answers; he believes it will make him one of the happiest and great rulers and help him give the best service to his kingdom's people. The emperor set off on his journey to reach the old hermit. At last, he found the hermit who was busy digging a garden. The emperor helped him. The old hermit did not answer the emperor when asked about the three questions. After a while, a disturbing sound broke their concentration. A man was stabbed. Both the old hermit and the emperor rushed to his aid and helped him to become stable. They saved his life. It appears that the injured man was one of the emperor's enemies, who was planning to kill the emperor to avenge his brother's death on the battlefield. He was patiently waiting to kill the emperor, but the guards of the emperor ambushed him. The assassin realised that he should not kill the emperor who saved his life, and they were reconciled. The old hermit told the emperor that wisdom should be internalised, not given away. The emperor realised and hence received his answers.

The old hermit told him, "Now is the best time", the most critical person is someone with whom you are at that moment, and the most important job is to "do that person "well. We all should focus and concentrate on the present time or activities, not the action's fruits. Each of us should appreciate and cherish the joy of the present and know that we must not squander the time we have now and the qualities we have been blessed with. It is imperative to live a purposeful now, one that requires positive action and commitment (Datta, 2020). The tasks and individuals associated with that "Now" should be prioritised, focused, and respected. This is when optimal happiness can be achieved. A Hungarian psychologist Mihaly Csikszentmihalyi wrote a book entitled *Flow: The Psychology of Optimal Experience* in 1990 raised a salient question about what makes life worth living and what leads to happiness. He discussed the nature of flow -a physical and mental state that leads to individual happiness when an individual is fully engaged and involved with the tasks at hand with full enthusiasm, joy, excitement, and obliviousness about other things.

The moral messages of this study are profound and impactful. We all are searching for happiness but seemingly have failed to acquire it. This is the subject of this study. Achieving happiness is the ultimate goal of humankind, but it is one of the hardest to achieve in reality. Hence, this study's primary purpose is to explore happiness's concept in detail, drawing from different disciplines. This paper's main thrust also to look at various Hindu scriptures, especially Upanishads and Bhagavata Gita exploring the true meaning of happiness.

The main objectives of this study are:

1. To explore some of the philosophical schools of thoughts on happiness
2. To learn the true meaning and types of Happiness in Hindu Scriptures, especially in Bhagavad Gita
3. To analyse the concept of happiness critically to make some reasonable recommendations and identify the future research direction.

Methodology

To understand happiness's meaning, its types and dimensions embraced a systematic literature review method to address the critical research questions (Dewey and Drahota, 2016). The critical literature is used to carry out the review is mainly based on the concept of Eudaimonia and the number of Greek philosophical Streams and also drawing from other social sciences disciplines. However, this study's main thrust is to explore the concept within the primary Hindu Scriptures such as Bhagavad Gita and Upanisads. Four primary texts and commentaries of Bhagavad Gita by Swami Vivekananda (1999), Swami Chinmayananda (2016), Mohandas Karamchand Gandhi (2017) and Nityananda Chakravorty (2016) are used extensively. These four texts' choice is mainly due to their intellectual authority on the subject, and as these are widely recognised and respected. An inclusive technique and approach are used

to understand and capture the meaning of happiness. To avoid any misunderstanding, misconception, and bias (Datta and Jones, 2018), the concept must be understood within the whole of the *Bhagavad Gita* (Tilok, 1926; Pal, 2001) than within a few verses or a couple of chapters.

Literature review

What is happiness, and what leads us to live in this world? A Hungarian psychologist Csikszentmihalyi (1991), in his paper title the psychology of optimal happiness, addressed this point very clearly. He discussed the nature of flow—a physical and mental state when an individual becomes oblivious of the universe as the person is fully engaged and focused on the job at hand. There is a time when individuals feel a sense of ownership, peace of mind, euphoria, or delight and become oblivious about the whole universe that is the optimal experience (Csikszentmihalyi, 1990). This is the time when we feel happy, and we all are cherished for long. This is the moment of joy and relaxation.

Eudaimonia-True meaning of happiness

Pleasure and happiness are not the same—one is depending on the external conditions and while the other derived from an internal state of mind. Only a peaceful, calm, and purified mind is the source of true happiness free from any extreme desires and external materialistic forces. The world is with many destructions and millions of influencing factors. The current world is the most chaotic and full of worldly desires. It is impossible to attain peace and harmony in such a situation unless a person can conceive all desires like rivers enter into ocean and ocean is still ready to absorb more without having any problems and losing its dynamism. An oceanic consciousness of realisation is essential to become happier. However, there is a degree of happiness. Not everyone wants to feel more comfortable somehow; some are truly happy, while others are wrongfully happy.

Eudaimonia is a Greek word, and Greek philosophers such as Plato and Aristotle used the word Eudaimonia to emphasise the true meaning of happiness. According to Aristotle—Eudaimonia is a process, and happiness is one of the most choice-worthy activities, and this should be seen as the outcome of the actions (Nicomachean Ethics—NE—X, 6, 1176b 5). Achieving the best state for a human being is the primary purpose of Eudaimonia in Greek Philosophy: happiness plus meaningful life that includes morality, virtue, principles, dignity, and ethics. How can we become better people? How can we fulfil our unique potential? These are the fundamental underlying principles of the concept. To achieve such Eudemonic happiness, we all need to work hard, cultivate our virtue, accept the current circumstances, and balance our actions with the right wisdom. In Eudemonic terms, as genuine individual and moral citizen in society, we all must excel at focusing on our moral strengths, such as doctors should excel at healing patients. The Government should excel at serving the people; civil servants should provide better service receivers services.

In eudaimonia, happiness is not about the things we own; it is not all about pleasure, status, or anxiety to become something we all aspire to; it is all about how we live our lives irrespective of our circumstances, being satisfied with the current situations and avoiding anxieties about what is not yet achieved (Ricardo Crespo; Belén Mesurado, 2015), pleasure or utility all are monistic concepts; eudaimonia is the opposite of it.

Aristotle's believed that eudaimonia should lead a person to live self-sufficiently and to be happy; we all must strive for the common good, which at the same time, represent their good (Ricardo Crespo; Belén Mesurado, 2015). For Aristotle, eudaimonia cannot be attained (Anas, 2011) as virtue and eudaimonia go together. According to Anas (2011), an individual must cherish to live happily and virtually as a way of living which is well supported by Bruni and Porta (2007) that the consequences of virtuous actions are the eudaimonia.

Epicurean happiness-freedom from pain

The ancient Greek philosophers and philosophy have transformed our lives about how we think about the realities such as Aristotle, Plato, and others. They viewed happiness (attainment of eudemonia) as the ultimate goals of human life, and ethics is the cultivation of wisdom. Therefore, it is an essential precondition for happiness that human possesses an ethical and morally responsible lifestyle (Spencer, 2011). In contrast, Epicurus viewed happiness not as a matter of virtue but rather as part of pleasure. He saw such happiness aimed at anxiety-free life that comes through the full enjoyment of pleasure and pains avoidance. Epicurus viewed happiness as interlinked with pleasure as everyone pursue pleasure for their sake as the highest good. Based on personal observations, Epicurus concluded that pleasure seeking attitude is the norm of humankind and starts from our child age the time we born, and we always try to avoid pain. Pain is viewed as the greatest evil, while pleasure is the blessings and highest good. Freedom from anxiety and pain is the way to measure the relative merits of other activities of life (Epicurus). The most enjoyable activities are produced great pleasure and make us free from pain and anxieties, and hence these pleasures are most conducive to our inner peace of mind. Therefore, Epicurean Happiness is freedom from pain and stress that leads to great human pleasure or tranquility. Epicurus considered pleasure the most important intrinsic value and far from stereotypical one based on a simple desire to attain an inner tranquility than complicated or unnecessary desires. His view is well connected to the idea of Schumpeter (1932). Simplicity is the best. According to Epicurus, happiness is defined as *pleasure is our first and kindred good. It is the starting point of every choice and every aversion, and to it, we always come back, in as much as we make feeling the rule by which to judge of every good thing (Epicurus, 1925).*"

Epicurus as-Necessary desires distinguish between necessary and unnecessary pleasure as the simplest that produces inner tranquility and happiness. For him, the end goal is to remove all pains and fear to obtain the inner peace that is the point of the neutral state which is in Buddhist expression is "emptiness."

Epicurus believed that external stimulus has little or no influence on happiness. Individual happiness is not conditioned by wealth, marriage, or winning a lottery. Good looking like these is not permanent. For him, the greatest secret of happiness is being independent of external things and being content with the simplest things that always ensure or remove disappointment. This smallness is well connected to another great thinker- Ernst Friedrich Schumacher, a German statistician & Economist, known for his book "Small is Beautiful: A study of economics as if people mattered" published in 1973. The book focused on the Western/capitalist economic structure in a revolutionary way. He was against the creation of giant organisations. He denounced the doctrine of technological, economic, and scientific specialisation and proposed a system of intermediate technology based on smaller working units; ownership should be communal with regional workplaces that utilise local resources and labour forces. He realised the danger of big corporations and the future hegemonic world order. Extreme pleasure will increase pain when someone loses it; it may increase anxiety or anxiety to obtain such pleasure or even increase further desire to achieve something more and more incredible pain, stress, and disappointment.

In the current materialistic and globalised world, the concept of happiness has a very much subjective and relative meaning. It is an emotional state of personal wellbeing conditioned by positive emotional feeling leading to pleasure and joy. The ways we all are living in this world, it is not possible to attain pure happiness. Our life is full of desires, false aspirations, goals with worldly things that create infinite tensions, anxieties and unethical activities and results from attaining temporary pleasure. Pure happiness that is truthful, compassionate and without having any unnecessary craving for complex desire and doing the right and simple thing with positivity to bring inner peace. To attain this, individual need to practice and create a habit to focus on simple things to achieve joy. As it is not linked to complex desire

and goals, it is challenging to practice initially, but it is more enjoyable over time. Therefore, the appropriate disciple is essential to attain this happiness.

Real happiness that is long-lasting and genuine always looks poisonous initially, but nectar type happiness in the end. Schumpeter's creative destruction concept is that creativity, innovation, and real inner happiness come through natural destructions, pain, and problems. We must have the courage to face such agony, pain, and unhappiness to achieve real happiness. But are we ready to face that pain and problems? Can we be more morally ethical? Can we live a simple but pleasant life based on socially responsible acts, ethics, principles and not based on any false expectations, unexpected desires, and falsifications? The end goal is happiness with simple joy. An excellent mental or emotional state of wellbeing is happiness, and this is defined by efficacious or gratifying emotions (Korath and Sangheetha, 2015).

Happiness: Theoretical perspective

Moral philosophy suggests that we all must aim at achieving optimal happiness at greater number. However, set-point theory (Veenhoven, 2005) believes that individuals are programmed to attain a certain degree of satisfaction. Therefore, there is nothing individual can do to achieve a higher degree of happiness. On the other hand, other theories suggest that happiness is influenced by individual unreasoned emotional experience (affect theory) and rational mental calculus that is based on making comparison with good life standards (comparison theory).

Happiness is highly valued by anyone in society, not only for themselves but also for others. Therefore, Government must aim at creating happiness for all (Bentham, 1789). This old classical phenomenon becomes a life mantra for all in this current most volatile, ambiguous, complex, and materialistic world in which people are greatly influenced by external stimulus. Therefore, it is imperative that conditions for happiness are discovered (Veenhoven, 2005). According to the author, happiness is a subjective evaluation of one's life. Happiness is conceptualised, defined, and understood differently by researchers. Happiness is defined as a justified satisfaction that is lasting & complete (Tatarkiewicz, 1976), pleasant feelings & achieving what one wants (Kraut, 1979), affective evaluation of life (Diener, 1984), positive inner experience (Argyle, 1987), the overall quality of life (Veenhoven, 2005) and multidimensional constructs based on cognitive & emotional elements (Hills and Argyle, 2001). There are number of theories can be drawn to explain and understand the concept of happiness and these are briefly discussed below:

Set-point theory: The theory holds that all individuals are programmed to attain a certain level of happiness in life. It does not depend on our actions or attitudes. Happiness is a natural phenomenon that automatically happens to us. Therefore, it does not matter that individual work more or less, whether someone has high moral or less moral. Each and every individual must attain a degree of happiness.

Cognitive theories of happiness: Happiness is based on making comparison with life standard. The concept of happiness is greatly influenced by human thinking about the world and one's current situation. For such happiness collective views are more accepted in the society. By making comparison individual can assess whether life standards are maintained, or certain parameters of life quality are achieved. However, these life standards are not fixed, they can change and variable. The comparison can assess whether individual does better now than before. The social comparison also believes that happiness is judged based on the relative comparison with others, whether someone is doing better than others in terms of societal status, employment, and living standards.

Multiple discrepancies theory: The theory is developed by Michalos (1985) who suggested that individual comparison is not only based on what one's want and what other have but also what we need. In cognitive theory the overall happiness is based on number of conditions and these are individual

culture, setting standards, making cognitive comparison, perceiving realisation of needs and wants (contentment).

Affective theory of happiness: This is based on someone's feeling. This type of happiness is not calculative rather we `infer` it. According to Schwartz & Strack (1991) this is heuristic based happiness such as "I feel good most of the time, therefore, I am happy". This type of happiness moods always motivates individual to act and perform positively. They always feel a sense of joy and pleasant. Therefore, it is possible to achieve greater degree of happiness. Affect theory of happiness is based on certain conditions and these including human nature, need gratification, affective experience, balance of pleasant & unpleasant (hedonic level of affect). These conditions will ensure whether individuals attain overall happiness.

The concept of Happiness in Bhagavad Gita

The oldest Scripture of philosophical and religious thoughts- the *Bhagavad Gita*, has been viewed as a sublime text. Hindus consider this text the most important Hindu religious and philosophical text- A path of living a dignified life. *Bhagavad Gita* is not only a holy book that includes a concise description of Sanatan Indian philosophy, but it is also a real handbook and compass to a meaningful life (Rastogi and Pati, 2014) and has the perfect solution for any types of problems in life (Easwaran, 1997). For some, it is a universal handbook for humankind and continues to be recognised as a natural and profound source of wisdom in many fields, including leadership and management (Sharma, 1999; Mulla and Krishnan, 2006) and psychiatry (Jeste & Vahia, 2008). The concept of happiness is well explained in the *Bhagavad Gita* in chapter 18.

Pleasure and happiness are not the same -one is depending on the external conditions, while the other is derived from the internal state of mind. Only a peaceful and calm purified mind is the source of true happiness and free from external influences. *Bhagavad Gita* chapter 2, verse 70, states this more clearly:

*apuryamanam acala-pratistham
samudram apah pravisanti yadvat
tadvat kama yam pravisanti sarve
sa santim apnoti na kama-kami (Cha-2, Verse 70)*

"He attains peace into whom all desires enter, as waters enter the ocean, which filled from all sides, remains unmoved but not the desire of desires" (translated by Chinmaynanda, 2016)

The individual will attain inner peace and tranquility, which can remove all desires and external influences from his/her five senses and become calm, stable without creating any commotion within his bosom. Irrespective living in a sense-objects oriented world, an individual who always finds his clear path is called a "man of perfection". According to Lord Krishna, such an individual can genuinely discover the highest level of happiness within himself. This is, in fact, the opposite side of the modern belief in the objects-oriented world when people are driven by extrinsic factors and seeking joy and happiness by satisfying their worldly desires. Industrialisation, production, and consumptions are the patterns of modern life in which.

The world is with many destructions and millions of influencing factors. The world we are living in is the most chaotic and full of worldly desires. It is impossible to attain peace and harmony in such a situation unless a person can conceive all desires as Rivers enter into the ocean. The ocean is still ready to absorb more without having any problems and losing its dynamism (Krishnananda, 2014). An oceanic consciousness of realisation is essential to become happier. However, there is a degree of happiness. Not everyone in the world would like to feel more content in the same ways, some are truly happy, and others are wrongfully happy.

In Chapter 18, Verse 36, Sri Krishna explain three types of Happiness to Arjuna.

*"sukham tv idanim tri-vidham shrinu me bhatarashabha
abhyasad ramate yatra dukhantam cha nigachchhati"* (Ch-18, verse-36)

"And now hear from me, O best among the Bharatas, of the threefold pleasure, in which one rejoices by practise, and surely comes to the end of pain". (Chinmayananda, 2016).

Chapter 18 explains the three most important constituents that constitute the instinct of all actions, and these are (1) the knowledge, (2) the actor, (3) the action. Furthermore, the Buddhi and Dhriti also intelligently direct, control and propel various activities. All activities are guided by personal knowledge and understanding (Buddhi) and maintained by persons` courage (Dhriti). Every individual in this work act. All are craving for happiness. The three elements of action, namely "knowledge, actor and action", navigated by the correct type of understanding (Buddhi) and courage (Dhriti); every human being continues acting in this world to gain a better sense of fulfilment means happiness.

According to Upanisad, the highest reality is Brahman-the supreme spirit that is beyond creation and destruction. Upanishad describes it as "Sat-cit-Ananda" existence, awareness, and bliss (Taittiriya Upanishad, 2.8.1-nature of joy). When we are in a deep sleep, we experience this bliss, but we do not experience this; instead, we are in the state of flow. To have real happiness and peace in mind, an individual must feel a degree of flow (Csikszentmihalyi, 1991). After conducting eight thousand interviews, the author found seven features of those who are in the flow. According to Rishis of Upanishad, the flow is referred to as Brahmin or sat-cit-Ananda. The following section focuses on these seven features of flow concerning the Hindu scriptures:

Focus: To get this flow of happiness, sage Barun tells his son Bhisu to know Brahmin through penance which is a profound meditation (Taittiriya Upanishad, 3.2.1). Real flow can be achieved through deep meditation. Focus or concentration has the great power to feel calm and stabilise our body, mind, and soul. Concentration is the gateway to our deep thinking. Our concentration guides our perception, reasoning, learning, and deep thinking.

Ecstasy: We feel supreme joy when we do what we love. The Upanishad says, "having performed penance, Bhisu understood that perfect bliss was Brahmin" (Taittiriya, 3.6.1). By practising deep meditation, Bhrihu learned that joy is Brahmin. All beings are born from this joy; by rejoicing, they are sustained. Bhrihu attains this great wisdom within his heart that Varuna teaches. By achieving this wisdom, someone can win glory, enjoy health, and fame and gain the highest happiness flow. The true meaning of joy is "Ananda", which means bliss, supreme happiness, and delight. This is a very dynamic experience for attaining ultimate bliss (Paramananda).

Clarity: When Brahmin is known through every conscious state, it is rightly understood, and one attains external life thereby (Kena Upanishad, 2.4). Clarity is essential in all aspects of life. Without this, we will not be able to do things appropriately. State of consciousness is imperative to have greater clarity. Thinking and realising Brahmin based on a person's intelligent, intuitive knowledge and direct perception will help individuals attain immortality. Individual gains intense happiness through the explicit understanding of happiness.

Confidence: Brihadaranyaka Upanishad (1.4.10 and 4.4.23). An individual with confidence feels a state of serenity, tranquility, and peace. This is the stage of fearlessness, calmness; do not get thwarted by any evil actions. He is the Brahman who is self-controlled and focused.

Serenity: There is a sense of oneness (Brihadaranyaka, 4.4.23): This is the state of calmness and self-possession-eternal glory of the knower of Brahman. The individual feels a state of tranquility in which one is not troubled or touched by any evil destructions. The individual in such a state of mind becomes

more self-controlled, withdrawn into himself, concentrated and enduring and feels, sees, and touches the self in his self; no evil actions can harm that individual with such state of mind; instead, he transcends and consumes all evil. He becomes free from doubts, sins, and knower of Brahman.

Timeliness (Brihadaranyaka, 4.3.22): This is an excellent state of mind in which the individual has no identity. This is timeliness and individual are then beyond all the woes of their intellect. This is the state of non-duality without any individual attributes.

Motivation: (Katha Upanishad-2.1.2)-Yama tells Nachiketa, "the ignorant pursue outward pleasure, they walk into the widespread net of death". Self-knowledge is the highest form of happiness in Hinduism, in contrast with the Buddhist assertion that the soul does not exist and that one achieves the greatest joy in nothingness. As cultural norms are changing, our understanding of the dynamics of consciousness should also change and adapt. We should more focus on human substances, and rituals should not win over substances. It should not be institutionalised and become part of the rules and norms. True consciousness enables us to be calmer and see things differently with positive and blissful feelings.

Understanding the flow of happiness in Bhagavad Gita

There is no disorder, threats, chaos, or any harmful elements during the flow; an individual who is in flow will experience the quality of calmness and improves their quality of life. Following the flow experience, we will feel more confident, a sense of joy and peace and feel different than before.

The following section explains these three types of happiness.

(1). Sattvic (Pure) Happiness: Pure Happiness that is truthful, compassionate and without having any unnecessary craving for complex desire and doing the right and simple thing with positivity to bring inner peace. To attain this, individuals need to practice and create a habit to focus on simple things to achieve joy. As it is not linked to complex desire and goals, it isn't easy to practice initially, but it is more enjoyable over time. Therefore, an appropriate disciple is essential to attain this happiness.

*"yat tad agre viham iva pariname mitopamam
tat sukham sattvikam proktam atma-buddhi-prasada-jam" (18:37)*

"That which is like poison at first, but in the end like nectar, that pleasure is declared to be SATVIC (pure), born of the purity of one's own mind, due to self-realisation" (Chinmayananda, 2016)

Real happiness that is long-lasting and genuine always looks poisonous initially, but nectar type Happiness in the end (Krishnananda, 2014). When we achieve some things through painful endurance, struggle, and the most complex ways that are permanent, nectarine success can be achieved only through painful destructions and challenges. According to Chinmayananda (2016), true happiness can yield a more significant and impactful beauty and a sense of fulfilment that comes through constant efforts. The happiness that is achieved through sense-indulgence and sense-gratification is not absolute and genuine. That is flimsy and temporary. After some time, such temporary and delicate happiness will bring a terrific undercurrent that creates tremendous disappointment and upset our equilibrium and drive us into the depths of despondency (Chinmayananda, 2016). This is like a creative destruction concept of Schumpeter (1932) that creativity, innovation, and real inner happiness is coming through natural destructions, pain, and problems. We must have that the courage to face such agony, pain, and unhappiness to achieve real happiness. Would it be the practice of deep meditation, sadhana or work, we all must go through the pain and unpleasant moments, but that will lead to bliss in the end if it can be practised with great discipline.

This will give us a nectarine experience of contentment and inner peace (Krishnananda, 2014). The end goal is happiness with simple joy (Korath and Sangheethaa, 2015). The joy and happiness arising out of inner self-control and self-perfection is not temporary gratification. Initially, its practice is excruciating and highly arduous, but if someone can practice this continuously and develop a routine of habit and take

the necessary courage to face endurance and any negativity through the path of self-purification and inward balance, must be rewarded with the vast wave of oceanic happiness and all-fulfilling sense of inward happiness. Lord Krishna classifies this type of "shukam" (happiness) arising out of self-discipline and self-control as "sattvic" happiness.

In this most challenging and materialistic world, it is imperative that we follow an excellent (sattvic life) and acting in disciplined self-control and moral life without harming others and developing a caring attitude to society as far as possible. Maintaining the sattvic qualities in all aspects of life can create the "Prasada" of one's inner nature. The true meaning of Prasada is peace and tranquility, joy, and happiness. The actual consequence of self-discipline and contemplation is the absolute harmony in mind and intellect. The real Prasada is the sattvic happiness that arises from integrating inner nature and practices of all good life qualities.

(2). Rajasic (Passionate) Happiness: This is more result oriented. This is the opposite of Sattvic and grounded in the sense of indulgence, immediate pleasure. This is not poisonous initially, but in the end, this will lead to bitterness and pain. Here nectar at the start but the poison in the future. This is the degradation of human values, morality, and no sense of long-lasting inner peace. The soul is infinite. The time we lose our soul, we lose our peace and happiness. If we lose it, we accept the misery that is happening now in our society. Greed and pleasure are boundless, endless. What is bounded is not possible to compare with infinite. Gains and soul are two different aspects of life, and they have other direction. Gains and the soul cannot live together. Rajasic happiness is gain or result oriented, grounded in unnecessary desire and immediate pleasure; on the other hand, the soul is eternal peace, long-lasting, nectarine, and Sattvic. The consequences of indulgence are terrible, painful, and mental grief.

*"vishayendriya-sanyogad yak tad age maintopmen
perinate VI sham iva tat sukham rajasam smritam" (18:38)*

"That pleasure which arises from the contact of the sense organs with the objects, (which is) at first like nectar, (but is) in the end like poison, that is declared to be RAJASIC (passionate)" (Chinmay Anda, 2016).

Rajasic happiness is based on passion, attachment, and action. This type of joy leads us to some form of disappointment. This is conditions-based happiness, such as If I get a good job, I will be happy; if I do well in the examination, my parents will be satisfied. They are more performance-oriented attachment driven. Tensions and stress are part of their lives, and they never see any peace and tranquility in their mind and soul. Always seeking something to achieve but in the materialistic term, always looking for some forms of recognition, appreciation, and respect from others. They become more cynical and guarded (Aris, 2012).

Rajasic happiness is the consequences of the integration of sense-organs and sense-objects. Unfortunately, the contact with the materialist world and indulgences of our sense-organs cannot be permanently established as objects are continuously variable. Therefore, the subjective mind and intellect that comes in contact with the materialistic things also variables and changing (Chinmayananda, 2016). When men of passions pursue, happiness is classified as rajasic happiness. The temporary joys of sense-objects are not creating any permanent flow of happiness, and the end outcome is misery and bitterness.

(3) Tamasic (Dull) happiness: This type of happiness is described by Krishna as Mohonam, which is deciding, confusing, and addicting and arising from spiritual Nidra (sleep) and spiritual Alasya (laziness) and Promada (negligence and confusion). This is the lowest form of happiness derived from non-dynamism individual characteristics that do not have specific goals, unnurtured souls and no sense of pleasure associated with them. However, many people wrongfully considered this type of happiness.

*"yad agre chanubandhe cha sukham mohanam atmanah
nidralasya-pramadottha tat tamasam udahritam" (18:39)*

"The pleasure, which at first and in the sequel deludes the self, arising from sleep, indolence and heedlessness, is declared to be TAMASIC (Dull)" (Chinmayananda, 2016).

Many people seek happiness through gossiping or bad-mouthing, ill judgment or speak ill of another person irrespective of their contributions and intellectual wisdom. These types of people are more in this society who love to talk about cheap things cause harms to others by smearing their names, and they think they are better than those individuals. In today's materialistic object-oriented society, people are more prone to seek tamasic or pleasure-oriented happiness, including insulting others, sarcasm, stealing, smearing, disrespecting, or downgrade others' reputation. The tamasic individuals never gain true joy and inner peace in their life. True bliss is unknown territory for them.

Tamasic happiness is based on the distinctive belief of delusion that comes from ignorance, laziness, and negligence. Chinmayananda (2016) asserted that the pursuit of dull happiness for a length of time would bring a thick crust of wrong values and false ideals and ruin the personality's spiritual sensitivity because light happiness is based on the immoral quality life. This type of joy can satisfy our mere sense-cravings but will not provide absolute permanent inner purity. According to Lord Krishna, Tamasic happiness arises from sleep (Nidra), Indolence (Aalasya) and heedlessness (Pramada). The term sleep in philosophical term stands for the non-apprehension of reality. Without any adequate activities, someone would like to get simple gratification and pleasure that is very temporary and has serious negative consequences.

On the other hand, Aalasya is the state of incapacity of the intellect and individual mind. A form of inertia. According to Chinmayananda (2016, p. 1186), individuals with such inactive intelligence is generally "tossed here and thereby the passing of his instincts and impulses". Pramada men always with self-assertiveness and never appreciate others. Always trying to make people down and disrespect. This may be to hide individuals' weaknesses or not to respect someone's contributions to the society. This type of people always sinks lower and lower into his animal nature. If people allow such pramada for a long time, ignoring the higher voice, he becomes more paralysed in his mind and soul and left behind the divine perfections.

Pleasure & peace cannot live together. Tamasic men focus on pleasure than peace. They are ignorant of the true nature of moral happiness. Such ignorance and pleasure-seeking attitude are the degradations of human values and morality. The loss of the soul is the loss of peace and happiness. If we lose it, we accept the misery that is happening now in our society. Greed and pleasure are boundless, endless. What is bounded is not possible to compare with infinite. Gains and soul are two different aspects of life, and they have other direction. But we need both in a balanced way. We must focus on income generation because we must live and survive. We should not live because of income generation. Gains and soul ca is not compared. If we neglect our soul, then a loss is inevitable.

Limitations of this study

Inevitably any study of this nature is tempered somewhat by a degree of subjectivity, especially when submitting sublime texts. Furthermore, there is also the issue of translation, a critical factor that has played a role in the ages of significant literature bodies.

The study only focuses on the concept of happiness within a minimal scope. The concept is drawn from Egyptian philosophy of happiness, especially Epicurean philosophy and moved findings to Hindu scriptures, especially Upanishads and Bhagavad Gita. The current systematic literature review is narrowly based on the selected number of texts and commentaries. Therefore, the future study must broaden its

sources' scope. Empirical research would help identify the key associated factors with true happiness and how they can attain the flow of joy. The future study also will incorporate other religious concepts on happiness and offer a holistic view of the concept. A conceptual model of happiness can be developed to understand the concept well and the critical attributes of happiness.

Conclusion

For the wellbeing of individuals, happiness is essentially a positive concept. The concept of happiness is discussed in this paper through examination of current literature. However, the concept is discussed within a limited scope. A number of Greek philosophical streams on Happiness including Eudaimonia and Epicurus is discussed followed by key theoretical underpinnings in social sciences disciplines. Finally, the concept is then explored within the key Hindu Scripture mainly Upanishads and Bhagavad Gita.

What have been reviewed so far based on the literature, it is clear that the concept is multidimensional inner experience that is imperative to maintain harmony between body, mind, and soul. This creates high degree of inner tranquility, calmness, and peace. A systematic literature review is carried out to understand the concept of happiness, its constructs, and consequences. The study begins with the reflection on one of the most influential and inspirational parables written by Leo Tolstoy, namely "Three questions". The Greek philosophical concepts such as Eudaimonia is discussed followed by Epicurean happiness is explored to understand the concept in detail and to compare and contrast with the key theories on happiness. Finally, the concept and types of happiness are discussed within the context of Bhagavad Gita which was the ultimate purpose of this article and linked them with other streams of happiness.

The author conclude that the concept of happiness is a multidimensional construct and relative to the individual. However, should anyone wish to possess an optimal happiness must feel good/satisfied with the tasks at hand at that point of time by accepting the current circumstances and should do the job with full enthusiasm, joy, and excitement. With appropriate level of focus, confidence, ecstasy, and serenity individual will feel oblivious about other things. This is the moment an individual will feel the optimal happiness. However, this optimal happiness should be guided by moral principles which is in Greek philosophical term is Eudaimonia. Happiness, morality, virtue, principles, dignity, and ethics are the key constructs of Eudaimonia happiness that hold the view that individuals should accept the current situation and balance individual's actions with the right wisdom. Eudaimonian happiness is not linked to pleasure. Instead, it is opposite to pleasure, while Epicurean happiness is based on pleasure which is pain avoidance and anxiety free state of mind, and enjoyment should be attained through pleasure.

While it is understood that happiness is the ultimate purpose of human life, but it is imperative that human possesses an ethical and moral lifestyle to attain such happiness. Sattvic happiness is the real happiness which can bring optimal moment of joy, peace, calmness, and inner harmony that is based on self-controlled, disciplined, and moral principles without harming others and having caring attitude.

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