Happiness – A Traditional Psychological Perspective

N.S.S. Narayana

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Purpose & Acknowledgements

<u>Purpose</u> of today's presentation:

(1) DevF's project containg three perspectives.

(2) Psychological perspective: Is our conception right? Consider this presentation as a viva voce exam since most of the matter is already known to the august audience here.

(3) Nothing is claimed as original thought, except a kind of "knowledge organization" for the sake of presentation here.

Acknowledgements: Deeply indebted to all the references mentioned below.

Main references:

mUlam and several commentaries (bhAShyam) both in Sanskrit and English on sAnkhya, yoga, nyAya and vaiSEShika darsanams, laghu yOgavASishTa, bhagavad gIta, mahA bhAratam, vivEka chUDAmaNi, jIvanmaukti vivEka, paMchadaSi, vEdAnta sAra.

Some important Upanishads such as taittirIya, ChAMdOgya, muNDaka etc.

Muktinutalapati Gopalakrishna Sastry (1940): "Manastattva SAstramu" (Telugu) by, Vavilla Press, Chennai.

Supplementary references:

garuDa & viShNu purAnam, Sankara's works, SLSNamam, bruhaspati artha Sastram, etc.

Happiness: Three Perspectives

(a) Indian Traditional

(i) Philosophical Perspective (Darsanams, Upanishats, Puranas, etc.)

(ii) Psychological Perspective (Manastattva Sastram)

(b) Western Outlook (Philosphers Dante, Kant, Rousseau, Bertrand Russell, etc. and others such as Henry Stuart, Carl Hilty, Jean Finot, etc.)

(c) Social Scientists' Outlook (GNH Index, Erasmus Univ. etc.)

Some international organizations conduct surveys and collect data on various aspects of lifestyles of people across the globe, and develop measures of happiness to make international and intertemporal comparisons.

See for example:

http://www.worldvaluessurvey.org/ http://www.amareway.org

http://www.nationmaster.com/graph/lif_hap_net-lifestyle-happiness-net

http://www.iswb.org and Erasmus University website etc.

Western Outlook: Author References

1 - (Bertrand Russell),
2 - Henry Stuart (Happiness),
3 - May Tmlinson (Happiness),
4 - Hugh Black (Happiness),
5 - Richard Kirwan (Of Happiness),
6 - William Hammerman (The Road to Happiness - Islamic),
7 – Myung Ho Park (This is Eternal Life – Christian),
8 – Henry Grattan (Virtue),
9 – Metellus (Thoughts on Happiness),
10 – Biblical World (Two Ideals of Happiness),
11 – David Bruce Hughes (Real Happiness – Indian),
12 – Vijay Jain (From IIMA to Happiness),
13 – Belfast Monthly Magazine (The 10 Days of Happiness),
14 – William K Wright (Happiness as an Ethical Postulate),
15 – Robin Calamaio (Personal Happiness and the Bible),
16 – AJ Kappele (Happiness),
17 – HT Davis (Perfect Happiness),
18 – AA Searle (Lasting Happiness - Poems),
19 – HL Paget (Peace & Happiness - Christian),
20 – AH Rice (Happiness Road),
21 – AmAre Way (Happiness Formula),
22 – Sam Vaknin (Happiness of Others),
23 – Dean Amory (Little Book of Success & Happiness),
24 – Carl Hilty (Happiness – Meaning of Life),
25 – Jean Finot (The Science of Happiness),
26 – George Hodges (The Pursuit of Happiness),
27 – Philip Gilbert Hamerton (The Quest of Happiness),
28 – Harriet Prescott Spofford (Stepping Stones to Happiness),
29 – Bruce Lincoln (Happiness for Mankind),
30 – State of New York (Messages of Governors – see p.87),
31 – Thomas R Slicer (The Way to Happiness),
32 – W Benett (Justice and Happiness),
33 – James Mackaye (The Economy of Happiness),
34 – GR Taylor (Conditions of Happiness),
35 – JD Duff (Tolstoy's Family Happiness - Russian),
36 – ????? (The Secret of Happiness),
37 – W Giles – (Guide to Domestic Happiness),
38 – Samuel Fallows (Health & Happiness),
39 – CB Adderley (Human Happiness),
40 – R Lucas (An Enquiry after Happiness -1),
41 – R Lucas (An Enquiry after Happiness -2),
42 – FW Cock (1897 - Hatred is Happiness),
43 – Arnold Bennett (Friendship and Happiness),
44 – WP King (Search for Happiness),
45 – M Macmillan (Promotion of General Happiness),
46 – BN Reddy (Way to Success and Happiness - Indian),
47 – Collin Brooks (Economics of Human Happiness),
48 – RW Pearson (Law of Happiness),
49 – Thomas Nettleton (Treatise on Virtue & Happiness),
50 – Richard Lucas (Enquiry After Happiness)
51 – Mohammad Amin Sheikho (Is Happiness Beyond Reach?)
52 – ??? (Happiness Defined)

This lecture confines largely to Indian traditional psychological perspective based on the theoretical concepts set in the philosophical theory.

Abstract

Happiness and unhappiness (sukham & duhkham) have been the main and fundamental issues of almost all the Indian philosophies. These theories mostly tend to suggest a kind of detachment from the worldly ways of life to become free from the cycle of happiness and unhappiness. However, if the philosophical content from these theories is filtered out, what remains is a lot of their insights into the psychological aspects of human behavior, which are in general observable in every individual and also explain the causes of happiness and unhappiness. In the literature some attempts have been made to bring together these aspects and formulate a unified theory that may be termed as "BhAratIya Manastattva SAstraM". This presentation looks at such attempts.

Some fundamentals

Let us first look at how the Hindu classical texts view the issue of happiness.

(1) सुख दुःखानुभावोहि भोगः ।
"sukha duHkhAnubhAvOhi bhOgaH" - (commentary of Samkhya karika -37)

बंधो मोक्षश्च तृप्तिश्च चिंता आरोग्य क्षुदादयः, स्वेनैव वेद्या यत् ज्ञानं परेषां अनुमानिकं ।
It is doubtful whether one's ties, mOkSham, satisfaction, worries, health, hunger etc. are perfectly ever understood by others. - (विवेक चूडामणिः 476)

(2) ये च मूढतमा लोके ये च बुद्धेः परम्गताः, द्वावेतौ सुखमेधेते क्लिश्यन्ति अन्तरितो जनः ।
"yE cha mUDhatamA lOkE yE cha buddhEH paramgatAH,
dvAvEtau sukhamEdhEtE kliSyanti antaritO janaH" – (yOgavASiShTa)
Utter fools and the most knowledgeables, only these two classes can be happy;
all the others are unhappy.

(3) इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः, ऐतत् क्षेत्रं समानेन सविकारं उदाहृतं ।

(भगवद्गीता – क्षेत्रक्षेत्रज्ञ विभाग:7).

Bhagavadgita mentions that this body ("kShetra") is subject to the influences of desire, hatred, happiness, and unhappiness along with several others.
Possessor of this knowledge is "kShEtrajna".

(4) त्रिकरण शुद्धि – **trikaraNa Suddhi: Mind (manas), Speech (vAk), and Work (karma).**

Unison is expected to cause happiness.

(5) sukham: su: favorable / pleasant + kha: indriyas (limbs etc.)
duHkham: unfavorable / unpleasant to indriyas.

कर्म ज्ञान ख दशकं मनश्च जीव इति विश्वसर्गाय द्वादशथा यॊ विचरति स द्वादशमूर्तिरस्तु मॊदाय ।

"karma jnAna kha daSakam manaScha jIva iti viSvasargAya
dvAdaSathA yO vicharati sa dvAdaSa mUrtirastu mOdAya" - AryA dvAdaSakaM.
(karma kha: vAk, pANi, pAda, pAyu, upastha.
jnAna kha: SrOtra, tvak, nayana, jihvA, ghrANa.)

AC's interpretation: kha: space.
sukham: pleasant / favorable space of opportunities.
duHkham: unpleasant / unfavorable space of opportunities.

(6) क्लेश – **klESa: Different schools of thought exist.**

अविद्या अस्मिता राग द्वेष अभिनिवेशाः पंच क्लेशाः ।

avidyA asmitA rAga dvESha abhinivESAH pancha klesAH – patanjali yOga sUtra 2-3. avidya (ignorance), asmita (egocentricity), rAga (passion), dvESha (hatred), abhinivESa (fear of death).

According to Buddhism (Mahayana): avidya (ignorance), rAga (passion), dvESha (hatred), mAna (pride), and IrShya (jealousy). Some texts mention 6 klesas & 24 upaklesas. Some others mention ten klesas of which five are quite serious.

Some others identify only avidya, rAga and dvESha as (tri) klESas.

वीतराग जन्म अदर्शनात् – (न्याय शास्त्रः 3–1–25) –**Never seen a person free of rAga.**

संसारो भवति राजसात् रागात् । – **" ... samsArO bhavati rAjasAt rAgAt ...."**

- sAnkhya kArika (45)

rAga causes attraction (AkarShaNa), dvESha causes hatred (vikarShaNa).

They lead to happiness & unhappiness.

आसक्ति लक्षणो रागः, अमर्ष लक्षणो द्वेषः, मिथ्या प्रतिपत्ति लक्षणो मोहः ।

"Asakti lakShaNO rAgaH, amarSha lakShaNO dvEShaH, mithyA pratipatti lakShaNO mOhaH" – (nyAya Sutra).

सुखानुशायी रागः, दुःखानुशायी द्वेषः ।

"sukhAnuSAyI rAgaH", "duHkhAnuSAyI dvEShaH" (patanjali yOga sUtra 2-7 & 8).

rAga is a consequence of pleasure; dvESham is a consequence of pain.

(7) बाधना लक्षणं दुःखं इति; तद् अत्यन्त विमोक्षो अपवर्गः ।– न्याय सूत्र (1–21 & 22)

"bAdhanA lakShaNam duHkham iti; tad atyanta vimOkShO apavargaH".

apavarga = mukti.

विविधबाधनायोगात् दुःखमेव जन्मोत्पत्तिः । दुखविकल्पे सुखाभिमानाच्च,
ऋणक्लेश प्रवृत्ति अनुबन्धात् अपवर्ग अभावः । – न्याय सूत्र (4–2–55, 58, 59).

"vividhabAdhanAyOgAt duHkhamEva janmOtpattiH; duHkhavikalpE sukhABimAnAccha, RuNaklESa pravRutti anubandhAt apavarga aBAvaH".

Birth occurs because one is doomed to suffer; in fact 'pleasure' is also a kind of 'pain'; the unending burden of debts and other troubles keep us away from salvation.

(8) तापत्रय – **tApatraya:** आध्यात्मिक, आधि–भौतिक, आधि–दैविक

The three categories according to sAnkhya are:

(a) *AdhyAtmika* (unhappiness caused by ill health, injuries, and other such purely personal factors),

(b) *Adhi-bhautika* (unhappiness caused by externals such as accidents, snake bites, fight with others, etc.), and

(c) *Adhi-daivika* (unhappiness caused by nature such as floods, droughts, earth quakes, tsunami etc.).

त्रिविध दुःख अत्यन्त निवृत्तिः अत्यन्त पुरुषार्थः ।

"*trividha duhkha atyanta nivRuttiH atyanta puruShArthaH"*

According to *sAnkhya sUtras* of Kapila, true liberation (*mOkSha)* occurs through riddance of these three kinds of troubles.

(9) duHkhas are of

(a) Three varieties: PariNAma duHkham, tApa duHkham and samskAra duHkham.

परिणाम ताप सम्स्कार दुःखैः गुण वृत्ति विरोधात् च दुःखमेव सर्वं विवेकिनः ।

"pariNAma tApa samskAra duHkhaiH guNa vRutti virOdhAt cha duHkhamEva sarvam vivEkinaH" – yOga sUtra (2-15).

(b) Five varieties: garBa duHkham, janma duHkham, jarA duHkham, vyAdhi duHkham, and maraNa duHkham – see SvEtASvatara (1-5).

गर्भ दुःखं, जन्म दुःखं, जरा दुःखं, व्याधि दुःखं, मरण दुःखं ।

(c) Six varieties: ShaDUrmi: kShut, pipAsA, SOka, mOha, jarA, mRutyu.

(10) Who causes happiness & unhappiness?

SvEtASvatara upaniShat (1) asks this question.

***garuDa purANam* says, others are not responsible for one's happiness and unhappiness. It is the result of one's own past deeds (*svakarma phalam)*.**

सुखस्य दुःखस्य न कॊपि दाता, परॊ ददातीति कुबुद्धिरेषा, स्वयंकृतं स्वॆन फलॆन युज्यतॆ, शरीर हॆ निस्तर यत्त्वया कृतं । (गरुड पुराणं)

"sukhasya duHkhasya na kOpi dAtA, parO dadAtIti kubuddhirEShA"

जरामरण कृतं दुःखं आप्नॊति चॆतनः पुरुषः ।

".. jarAmaraNa kRutam duHkham ApnOti chEtanaH puruShaH .." - sAMkhya kArika (55).

ते ह्लादपरितापफलाः पुण्यापुण्य हेतुत्वात् ।

"tE hlAdaparitApaphalAH puNyApuNya hEtutvAt" (patanjali yOga sUtra 2-14).
As per puNya and apuNya deeds, pleasure and pain result.

क्लेशमूलः कर्माशयो दृष्टादृष्ट जन्मवेदनीयः ।

"klESamUlaH karmASayO dRuShTAdRuShTa janmavEdanIyaH" (patanjali yOga sUtra 2-12).
karmaphalam in the form of happiness or unhappiness is experienced either in this life or in some other life.

Sita's expression:

कीदृशम् तु महा पापं मया जन्मान्तरे कृतं, तेनेदं प्राप्यते घोरं महादुःखं सुदारुणं ।

"kIdRuSam tu mahA pApam mayA janmAntarE kRutam
tEnEdam prApyatE ghOram mahAduHkham sudAruNam" | (sundara kAnDa)

Dhrutarashtra's plight: "nABuktam kShIyatE karma kalpa kOTi satairapi" – puNya karma or pApa karma, the results must be borne even after crores of 'kalpas'.

(11) तितीक्षा - titIkShA:

Happiness & unhappiness do occur sometime or the other. How to avoid them?

सहनं सर्व दुःखानां अप्रतीकार पूर्वकं, चिन्ता विकार रहितं सा तितीक्षा निगद्यते ।

"sahanam sarva duHkhAnAm aprateekAra pUrvakam,
chintA vikAra rahitam sA titIkShA nigadyate"

One ought to have तितीक्षा (titIkShA) – vivEka chUdamaNi (Sankara)

(SamAdi ShaTka sampatti: Sama, dama, uparati (cessation), titIkShA, SraddhA, samAdhAnam – see vEdAntasAra for details).

Happiness & unhappiness are only transient.

नष्टे धने वा दारे वा पुत्रे पितरि वा मृते, अहो कष्टम् इति ध्यायन् शोकस्यापचितिं चरेत्।

स किं शोचसि मूढः संशोच्यः किं अनुशोचसि, पश्य दुःखेषु दुःखानि भयेषु च भयानि अपि।

आत्मापि चायं न मम सर्वापि पृथिवी मम, यथा मम तथान्येषां इति पश्यन् न मुह्यति।

शोकस्थान सहस्राणि हर्षस्थान शतानि च, दिवसे दिवसे मूढं आविशन्ति न पन्डितं।

ऐवं एतानि कालेन प्रिय द्वेष्यानि भागशः, जीवेषु परिवर्तन्ते दुःखानि च सुखानि च।

दुःखं एवास्ति न सुखं तस्मात् तद् उपलभ्यते, तृष्नार्ति प्रभवं दुःखं दुःखार्ति प्रभवं सुखं।

सुखस्यानन्तरं दुःखं दुःखस्यानन्तरं सुखं, न नित्यं लभते दुःखम् न नित्यं लभते सुखं।

सुखं अन्ते हि दुःखानां दुःखं अन्ते सुखस्य च, तस्माद् एतद् द्वयं जह्याद् य इच्छेत् च शाश्वतं सुखं।

यन्निमित्तम् भवेत् शोकस् तापो वा दुःखमूर्च्छितः, आयसो वापि यन् मूलः तद् एकांगं अपि त्यजेत्।

सुखं वा यदि वा दुःखं प्रियं वा यदि वा अप्रियं प्राप्तं प्राप्तं उपासीत हृदयेन अपराजितः ।

– महभारतं, शान्ति पर्व.

naShTe dhane vA dAre vA putre pitari vA mRute, ahO kaShTam iti dhyAyan SOkasyApachitiM charet| sa kiM SOchasi mUDhaH saMSochyaH kiM anuSOchasi, paSya duHKeShu duHKAni bhayeShu cha BayAni api| AtmApi chAyaM na mama sarvApi pRuthivI mama, yathA mama tathAnyeShAM iti paSyan na muhyati| SOkasthAna sahasrANi harShasthAna SatAni cha, divase divase mUDhaM AviSanti na panDitaM| EvaM etAni kAlena priya dveShyAni BAgaSaH, jIveShu parivartante duHkhAni cha suKAni cha| duHKaM evAsti na sukhaM tasmAt tad upalaByate, tRuShnArti prabhavaM duHKaM duHKArti prabhavaM sukhaM| suKasyAnantaraM duHKaM duHKasyAnantaraM suKaM, na nityaM laBate duHKam na nityaM laBate suKaM| suKaM ante hi duHKAnAM duHKaM ante suKasya cha, tasmAd etad dvayaM jahyAd ya icChet cha SASvataM suKaM| yannimittamM Bavet SOkas tApO vaa duHKamUrcChitaH, AyasO vApi yan mUlaH tad ekAMgaM api tyajet| suKaM vA yadi vA duHKaM priyaM vA yadi vA apriyaM prAptaM prAptaM upAsIta hRudayena aparAjitaH| - mahABAratam, SAnti parva.

In *mahAbhAratam - SAnti parvam*, sage Vyasa elaborates on happiness and unhappiness when Yudhishthira expressed grief after the war and wanted to renounce.

People when they cry over the loss of wealth and close relatives, they actually increase their grief. Grief and fear only increase by indulgence. The knowledgeable hardly suffer from grief, knowing that things on this earth belong to all the beings, and even their own bodies do not belong to them. Daily, while hundred reasons exist for happiness, thousand other reasons exist for sorrow affecting the ignorant. Grief and happiness, one after the other, continuously take on people. In reality there is only grief, but no happiness in this world. In fact desire brings sorrow, which in turn may lead to happiness followed by grief again, followed by happiness, and the cycle continues. Not every day would be a happy one, and not every day would there be grief. Knowing this cycle one should avoid both of them by completely understanding the root causes. Happiness or unhappiness, affection or aversion, one must bear it without being depressed and disheartened.

(12) What are the root causes?

Does wealth bring happiness?

***nIti SAstram* presents a comprehensive view as far as wealth is concerned.**

अर्थानां आर्जने दुःखं, आर्जितानां च रक्षणे, आर्जे दुःखं, व्यये दुःखं, किमर्थम् दुःखभाजनं । (नीति शास्त्रं)

Unhappiness prevails due to the effort put in while earnings are made, then due to the care in protecting those earnings, then due to the spending it away, and then due to loss of it. While every thing related to money is only of unhappiness, why bother about it!

3 ways to lose wealth (money): dAnam, bhOgam, and nASam.

The 3rd way is always duHkha kAraNam.

bhartRuhari vairAgya Satakam says, palatial house, well-mannered children, countless wealth, auspicious wife, and filled with youth – what else one needs! Whoever thinks so is a fool. The wise, knowing well that all these only provide temporary happiness, do not get caught up in the prisons of household-level life; they renounce all of them.

तुंगं वेश्म, सुताः सतां अभिमताः, संख्यातिगाः सम्पदः,

कल्याणी दयिता, वयश्च नवं, इति अज्ञानमूढो जनः,

मत्वा विश्वं अनश्वरं निविशते संसार कारागृहे,

सन्दृश्य क्षणभंगुरं तदखिलं धन्यस्तु सन्न्यस्यति । (भर्तृहरि–वैराग्य शतकम्)

So the above entities cannot be the root causes.
See also panchadaSI below (Slide 47).

vishNu purANam **has a discourse on happiness when prahlAda teaches to fellow students.**

bhagavad gIta **too says that desire is the root for all unhappiness.**

(13) हेयं दुःखं अनागतं । **– "hEyam duHkham anAgatam" – unhappiness in the future should be avoidable – patanjali yOga sUtra 2-16.**

Based on these fundamentals a unified psychological theory of happiness & unhappiness follows.

Psychological Theory of Happiness & Unhappiness

sukham & duHkham (Happiness & Unhappiness) are transient.

सुखात् रागः – (वैशेषिक सूत्र 6–2–10) – **"sukhAt rAgaH"**

Pleasure / happiness generates rAga.

To wish that only happiness should always prevail is rAga. When rAga becomes limitless, it becomes tRuShNA (ASA, or craving) – which is a kind of disease (vyAdhi).

Intense rAga becomes anurAga that leads to mAna / abhimAna.

अन्नांगनादि भोगेषु भावो मान इति स्मृतः । – **"annAMganAdi bhOgEShu bhAvO mAna iti smRutaH". (Enjoying bread & bed!)**

abhimAna is of two kinds: "I" and "Mine".

"I" becomes "ahaMkAra" and "Mine" becomes "mamakAra".

Both ahamkAra and mamakAra lead to worldly ties (bhavabandha).

mAna / abhimAna have 5 entities as places of birth.

वित्तं बन्धुर्वयः कर्म विद्या भवति पन्चमी, ऐतानि मानस्थानानि गरीयो यद्यदुत्तरं ।

"vittaM bandhurvayaH karma vidyA bhavati panchamI, EtAni mAnasthAnAni garIyO yadyaduttaraM" – manusmRuti.

(a) vittam – wealth / money, (b) bandhu – relatives, (c) vayas – age, (d) karma – job, and (e) vidyA – study.

All these five may lead to false prestige (durabhimAna) which is necessarily due to past karmaphalam. They are obstructions in SreyOmArga.

To achieve something one needs instruments (karaNas).

bAhya karaNas: all external indriyas (limbs - bAhyEndriyas);

antaHkaraNas: all internal indriyas (antarindriyas).

अन्तःकरण चतुष्टयम्:

antaHkaraNa chatuShTayam: mind (manas), intellect (buddhi), ego (ahamkAra) and conscience (? Chittam).

बुद्धिर्नाम – निश्चयात्मिका अंतःकरण वृत्तिः; मनोनाम – संकल्प विकल्पात्मिका अंतःकरण वृत्तिः;
अनयोरेव चित्ताहंकारयोः अंतर्भावः; अनुसंधानात्मिका अंतःकरण वृत्तिः चित्तं;
अभिमानात्मिका अंतःकरण वृत्तिः अहंकारः । – वेदांतसार (65 & 66)

There are 3 Saktis (power) to antaHkaraNa: icchA, jnAna, kriyA Saktis; and 3 prakRutis: sattva, rajas, tamO guNAs.

According to sAMkhya: antahKaraNas are only 3 – mind, intellect and ego.

Concepts of manas (mind), buddhi (intellect) & vASANA follow.

(A) <u>manas</u>: An entity formed by a 'janmArjita puNya pApa rUpa vAsanA aNuvus" (known as vAyavIya paramANu rUpam); – जन्मार्जित पुण्य पाप रूप वासना अणवः ।

पूर्वकृत फलानुबन्धात् तदुत्पत्तिः" – (न्याय शास्त्रः 3–2–64)

"pUrvakRuta phalAnubandhAt tadutpattiH" - Mind is a product of the actions in the previous life.

It is संकल्प–विकल्पात्मकं **– samkalpa-vikalpAtmakam (intent).**

इन्द्रियाणि न स्वतन्त्राणि सर्वेषां मनोनुसारित्वात्, यस्य अवधान अनवधानाभ्यां उपलब्धि अनुपलब्धी भवतः तन्मनः ।

"indriyANi na svatantrANi sarvEShAm manOnusAritvAt, yasya avadhAna anavadhAnAbhyAm upalabdhi anupalabdhI bhavataH tanmanaH".

indriyas are not independent, yet without them mind cannot perceive anything external. indriyas are only instruments for the mind.

Perceptions of manas: sukha-duHkha, icChA, dvESha, mati, yatna.

(B) buddhi:

इष्टा विपत्तिश्च व्यवसायः समाधिता, संशयः प्रतिपत्तिश्च बुद्धेः पंचगुणाः स्मृताः ।

"iShTa vipattiScha vyavasAyaH samAdhitA, saMSayaH pratipattiScha buddhEH paMchaguNAH smRutAH" – these are 5 guNas of buddhi.

[vipatti: effort, samAdhitA: principle, meditation, pratipatti: skill, belief]

Some others say, Asakti, SravaNam, grahaNam, dhAraNam, uhApOhA, artha viShayika jnAnam, tattva jnAnam are 7 guNas of buddhi.

There are 7 vRuttis for buddhi.

शुश्रूषा श्रवणं चैव ग्रहणं धारणं तथा, ऊहापोह अर्थविज्ञानं तत्त्वज्ञानं च धीगुणाः ।

"SuSrUShA SravaNam chaiva grahaNam dhAraNam tathA, UhApOha arthavijnAnam tattvajnAnam cha dhIguNAH".

Based on the above potentials, buddhi provides niSchaya jnAnam (decision).

बुद्धिः विवेचनरूपा, सा ज्ञानजननी श्रुतौ ।

"buddhiH vivEchana rUpA, sA jnAnajananI Srutau" (brahma vaivartam).

See also sAMkhya kArikA (23 & 26).

However it may commit errors, mistakes and blunders - dOSHas.

Faults (dOShas) of buddhi: SOkam, krOdham, lObham, kAmam, mOham, parASutA (parasite), IrShyA, mAnaM, vichikitsA (doubt), kRupA, asUyA, jugupsatA. buddhi is influenced by them.

Distinction between manas and buddhi:

manas is samkalpa-vikalpAtmakam, buddhi is niSchayAtmakam.

manas is karaNa rUpam, buddhi is kartRu rUpam.

manas is kAryam, buddhi kAraNam.

manas represents "mine" (idam-vRutti), buddhi represents "I" (aham vRutti).

buddhi tries to regulate the mind (right & wrong); it is superior to manas.

buddhi is niSchayAtmakam because it decides on actions based on all kinds of experiences in the name of "samskAra" (otherwise also known as "vAsanA").

बुद्धिः कर्मानुसारेण – **"buddhiH karmAnusArENa"**

Every individual's ultimate property is stored in the form of vAsanA reflected in his (her) buddhi. Thus buddhi indicates the "yOgyatA" of the individual.

Interaction between manas, buddhi etc. and the soul:

आत्मेन्द्रिय मनोर्थ सन्निकर्षात् सुखदुःखं । – (वैशेषिक सूत्र 5–2–15).

"Atmendriya manOrtha sannikarShAt sukhaduHkhaM" – Pleasure and pain (sukha-duHkha) result when the soul, indriyas, manas and objects interact.

(C) vAsanAs:

yOga vASishTa, vivEka chUDAmaNi (Sankara), and jIvanmukti vivEka (Vidyaranya) have a good deal of discussion on vAsanAs.

vAsanas are also known as "samskAra" ("janmAntara samskAra").

vAsanA implies Personal Innate (Inherent) Nature (PIN) or Self Innate (Inherent) Nature (SIN).

वासयति कर्मणा योजयति जीवमनांसि । – **"vAsayati karmaNA yojayati jIvamanAmsi" – SAstra vAkyam. vAsana enjoins the minds with certain kinds of karma (works).**

Therefore vAsanas are "karmabIjas". They are the fundamental influence on the way we think (psychology starts here!), and lead to determining the kinds of actions that we usually indulge in.

How do vAsanas develop?

कार्यप्रवर्धनाद् बीजप्रवृद्धिः परिदृश्यते, कार्यनाशाद् बीजनाशः तस्मात् कार्यं निरोधयेत् ।

वासनावृद्धितः कार्यं कार्यवृद्ध्या च वासना, वर्धते सर्वथा पुंसः संसारो न निवर्तते ।

संसारबंध विच्छित्यै तद्द्वयं प्रदहेत् यतिः, वासनावृद्धिरेताभ्यां चिंतया क्रियया बहिः ।

(विवेक चूडामणिः 312–314)

Just like seeds to trees to seeds again, vAsanAs lead to thoughts that lead to actions that form vAsanAs again. This cycle becomes eternal.

vAsanas that are carried across life after life keep on influencing the minds (manas), intellect (buddhi), ego (ahamkAra) and conscience (chittam) life after life leading to various kinds of actions indulged in one's life. In other words, PINs or SINs keep on prickling the mind, intellect and ego endlessly.

वासनातन्तु बद्धोयं लोकोहि परिवर्तते, सा प्रवृद्धा अतिदुःखाय सुखायोच्छेदमागता ।

(लघुयोगवाशिष्ट – दामादि)

The routine world actually prevails (for an individual) tied together by the string of vAsanAs. If it is stretched unhappiness results; and if cut off happiness results.

Example: sugarcane ---> sugar ---> milk ---> coffee.

Where do they exist in the individual?

संस्कारास्तु सूक्ष्मात्मना तिष्ठन्ति ।

"saMskArAstu sUkShmAtmanA tiShThanti" – Svapnesvara Bhashya of SAMDilya sUtras. They are brought forward by the sUkShma SarIra of the soul – see Nyaya Sutra, 3rd adhyAya.

How long vAsanas would persist?

chAndOgyOpaniShat (6–9–3) **says,**

त इह व्याघ्रो वा सिंहो वा वृको वा वराहो वा कीटो वा पतंगो वा दंशो वा मशको वा यद्यद्भवन्ति तदा भवन्ति । – **ta iha vyAGrO vA siMhO vA vRukO vA varAhO vA kITO vA pataMgO vA daMSO vA maSakO vA yadyadBavanti tadA Bavanti.**

Adi Sankara in his commentary on this SlOka (mantra) explains,

शंकरः "युग सहस्र कोट्यंतरितापि संसारिणो जंतोः या पुरा भाविता वासना सा न नश्यति इत्यर्थः"

"yuga sahasra kOTyaMtaritApi saMsAriNO jaMtOH yA purA BAvitA vAsanA sA na naSyati ityarthaH".

The PINs /SINs may persist over thousands of crores of 'yugas" for the worldly beings.

प्राचीन वासनावेगात् असौ संसरति ... (विवेक चूडामणि: 444).

The individual passes through the present world due to the vAsanAs he inherited from his previous life.

पूर्वाभ्यस्त स्मृत्यनुबन्धात् जातस्य हर्ष भय शोक सम्प्रतिपत्तेः – (न्याय शास्त्र: 3–1–16)

प्रेत्याहार अभ्यासकृतात् स्तन्याभिलाषात् – (न्याय शास्त्र: 3–1–22)

The fact that a baby, from the practices of the previous life, expresses joy, fear and grief establishes the existence of soul and memories. Baby's desire for milk from the mother's breast is because of that practice in the previous life.

anubhava (experience) causes samskAra which in turn causes smRuti (remembrance). These three become "Atma dharmas" (Nyaya darsana).

इच्छा द्वेष प्रयत्न सुख दुःख ज्ञानानि आत्मनो लिन्गं इति – (न्याय शास्त्रः 1–1–10)

"icChA dvESha prayatna suKa duHKa j~jAnAni AtmanO lingaM iti".

Knowledge of desire, hatred, effort, happiness and unhappiness are the qualities of the soul.

ज्ञस्य इच्छाद्वेष निमित्तत्वात् आरम्भ निवृत्योः । – (न्याय शास्त्रः 3–2–36)

"jnasya icChAdvESha nimittatvAt Arambha nivRutyOH" – desire and aversion belong to the soul and are causes for what to act on and not to act on.

Memory: स्मरणां तु आत्मनोज्ञ स्वाभाव्यात् । – (न्याय शास्त्रः 3–2–43) – **"smaraNAm tu AtmanOjna svAbhAvyAt" – Soul, possessing the knowledge of the past, can recollect.**

आत्म मनसोः संयोगविशेषात् सम्स्काराच्च स्मृतिः । – (वैशेषिक सूत्र 9–2–6)

"Atma manasOH saMyOgaviSEShAt samskArAccha smRutiH" - Reminiscence occurs due to the contact between the soul and manas.

Nyaya Sutra 3-2-44 mentions 25 ways of smRuti (memory):

(1) praNidhAnam (attention)	**(2) nibandham (context)**	**(3) abhyAsam (practice)**
(4) lingam (sign)	**(5) lakShaNam (mark)**	**(6) sAdRusyam (likeness)**
(7) parigraham (possession)	**(8) ASrayam (refuge)**	**(9) ASritam (refugee)**
(10) sambandham (relation)	**(11) anantaryam (previous & subsequent)**	
(12) viyOgam	**(13) Eka kAryam**	**(14) virOdham**
(15) atiSayam (excess)	**(16) prApti**	
(17) vyavadhAnam (intervention)	**(18) sukha & duHkha**	**(19) icCha-dvESha**
(20)arthitvam (request)	**(21) bhayam**	**(22) kriya (action)**
23) rAga (affection)	**(24) dharma**	**(25) adharma.**

Another version:

Chitta-vRuttis: Two kinds – क्लिष्ट वृत्ति & अक्लिष्ट वृत्ति

kliShTa vRutti (cause unhappiness) & akliShTa vRutti (do not cause unhappiness).

प्रमाण विपर्यय विकल्प निद्रा स्मृतयः । – **"pramANa viparyaya vikalpa nidrA smRutayaH"**

[viparyaya = difference, (taDabAtu in Telugu); vikalpa=bhrAnti] – (yOga sUtra -6)

How to identify vAsanas?

Different classifications exist.

Some classify the vAsAnAS as four kinds: Suddha, malina, madhyama, and sat.

According to some others there are five kinds: mAnasa, viShaya, maitryAdi, chinmAtra, nirvAsanA.

Basically however,

वासना द्विविधा प्रोक्ता शुद्धा च मलिना तथा, मलिना जन्महेतुस्यात्, शुद्धा जन्मनाशिनी ।

"vAsanA dvividhA prOktA SuddhA cha malinA tathA, malinA janmahEtusyAt, SuddhA janmanASinI" - (laGuyOgavASiShTaM - vairAgyOtpatti).

Two categories – Suddha vAsanAs and malina vAsanas. Each of them 3 kinds.

What is the nature of these vAsanAs?

Suddha vAsanas lead to true knowledge; malina vAsanas cannot.

अज्ञान सुघनाकारा घनाहंकारशालिनी, पूर्वजन्मकरी प्रोक्ता मलिना वासना बुधैः ।

पुनर्जन्मांकुरांस्त्यक्त्वा स्थिता संभ्रष्ट बीजवत्, देहार्थं धियते ज्ञातज्ञेया शुद्धेति चोच्यते ।

ये शुद्धवासना भूयो न जन्मानर्थभाजनं, ज्ञातज्ञेयास्त उच्यन्ते जीवन्मुक्ता महाधियः ।

(लघुयोगवाशिष्ट – वैराग्योत्पत्ति)

Malina vAsanAs based on strong ignorance and profound ego (ghana ahamkara) lead to punarjanma. Suddha vAsanas like fried out seeds do not lead to punarjanma; and only the physical body is maintained knowing however what real knowledge is and what is not.

(i) Suddha vAsanas (janma nASinI): Three kinds.

(a) Suddha vAsanas: amAnitvam etc. jnAna sAdhana vAsanas – 20. (bhagavadgIta-13)

(1) amAnittvam (no self-praise) **(2) adambhittvam (no pretentions)**

(3) ahimsa **(4) kshAnti (forgiveness)**

(5) Arjavam (integrity) **(6) Acharya upasana**

(7) Saucham (purity) **(8) sthairyam (no wavering)**

(9) Atma vinigraham (self control) **(10) indriya viShaya vairAgyam**

(11) anahamkAram

(12) janma mRutyu vyAdhi duhkha dOshAnu darSanam

(13) asakti (unattachment)

(14) anabhiShvangam (lack of interest in non-Atma related matters)

(15) sama chittam **(16) avyabhicharita bhakti**

(17) vivikta dEsa sEvittvam (avoiding crowded places)

(18) aratirjana sampadi (avoiding ill-cultured people)

(19) adhyAtma jnAna nityattvam **(20) tattva jnAna artha darSanam.**

These are mentioned in bhagavadgIta as follows:

अमानित्वं अदंभित्वं अहिंसा क्षांतिरार्जवं, आचार्योपासनं शौचं स्थैर्यं आत्मविनिग्रहः ।

इन्द्रियार्थेषु वैराग्यं अनहंकार ऐव च, जन्म मृत्यु जरा व्याधि दुःख दोषानुदर्शनं ।

असक्तिः अनभिष्वंगः पुत्रदारगृहादिषु, नित्यं च समचित्तत्वं इष्टानिष्टोपपत्तिषु ।

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी, विविक्त देशसेवित्वं अरतिर्जन संसदि ।

अध्यात्मज्ञान नित्यत्वं तत्त्वज्ञानार्थ दर्शनं, ऐतत् ज्ञानमिति प्रोक्तं अज्ञानं यदतो~न्यथा ।

– (भगवद्गीता – 13, क्षेत्रक्षेत्रज्ञ विभाग योग, 8–12)

(b) Suddha vAsanas: abhaya sattva samSuddhi etc. daiva sampada vAsanas – 26. (bhagavadgIta-16)

(1) abhayam (fearless) **(2) sattva samSuddhi (purity of mind)**

(3) jnAna yOga vyavasthiti (persistent towards wisdom)

(4) dAnam **(5) damam (self restraint)**

(6) yajnam **(7) svAdhyayam**

(8) tapas **(9) Arjavam (integrity)**

(10) ahimsa **(11) satyam**

(12) akrOdham **(13) tyAgam**

(14) SAnti **(15) apaiSunam (avoiding gossip)**

(16) bhUta daya **(17) alOlattvam**

(18) mArdavam **(19) hrI (modesty)**

(20) achApalam (unwavering) **(21) tejas**

(22) kshama **(23) dhRuti**

(24) Saucham **(25) adrOham**

(26) nAtimAnittvam (anahaMkAram).

These are mentioned in bhagavadgIta as follows:

अभयं सत्त्वसंशुद्धिः ज्ञानयोगव्यवस्थितिः, दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवं ।

अहिंसा सत्यमक्रोधः त्यागश्शान्तिः अपैशुनं, दया भूतेषु अलोलुप्त्वं मार्दवं ह्रीरचापलं ।

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता, भवन्ति सम्पदं दैवीमभिजातस्य भारत ।

दंभो दर्पो~भिमानश्च क्रोधः पारुष्यमेव च, अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीं ।

दैवी संपद्विमोक्षाय निबंधायासुरी मता, माशुचः सम्पदं दैवीं अभिजातोसि पाण्डव ।

– (भगवद्गीता – 16, दैवासुरसम्पद्विभाग योग, 1–5)

(c) Suddha vAsanas: maitri etc. vAsanas – 4 (yOga sUtra 1-33)

(1) maitri (2) karuNa (3) upEkshA (indifference) (4) mudita

Total Suddha vAsanas: 20 + 26 + 4 = 50.

(ii) malina vAsanas (janma hEtu): Three kinds.

(a) malina vAsanas: lOka vAsanas: nepotism – my village, my culture, my tradition, my heritage etc.

(b) malina vAsanas: Sastra vAsanas - 3

(1) pATha vyasanam: one should keep on studying all through life.

(2) bahu SAstra vyasanam: one should know every theory.

(3) anuShThAna vysanam: performing all kinds of works (karmas) in gRuhastha Asrama.

(c) malina vAsanas: dEha vAsanas – 4

(1) dEhAtmattva bhrAnti: body is the soul.

(2) dOsha apanayana bhrAnti: external cleanliness (laukika bAhya Suddhi)

(3) Laukika guNAdhAna bhrAnti: make-up makes attractive.

(4) SAstrIya guNAdhAna bhrAnti: becoming pure by pilgrimage, holy dip in sacred rivers, etc.

Total malina vAsanas: 1 + 3 + 4 = 8.

malina vAsanas cannot lead to true knowledge:

लोकवासनया जन्तोः शास्त्रवासनयापिच, देहवासनया ज्ञानम् यथावन्नैव जायते ।

"lOkavAsanayA jantOH SAstravAsanayApicha, dEhavAsanayA jnAnam yathAvannaiva jAyatE" | – vivEka chUDamaNi (273).

Manifestation of vAsanas: They reflect in the kinds of action that we indulge in.

How?

इच्छा द्वेषपूर्विका धर्माधर्म प्रवृत्तिः । – (वैशेषिक सूत्र 6–2–14)

"icChA dvEShapUrvikA dharmAdharma pravRuttiH"

Conduct of dharma-adharma are based on the desire & aversion.

Thus vAsanas reveal themselves in the form of "ari ShadvargAs" - kAma – krOdha – lObha – mOha – mada – mAtsarya existing behind our actions.

सुखात् रागः – (वैशेषिक सूत्र 6–2–10)

"sukhAt rAgaH" – Pleasure generates rAga.

rAga generates kAma, lObha and mOha.
dvEsha generates krOdha, mada, mAtsarya.

kAma, dvESha, mOha being reasons for 3 kinds of mAnasika dOShas (Asakti, amarShaNa, mithyA pratipatti; see above) lead to janana-maraNa rUpa samsAra bandhas (bhavabandhas).

(a) kAma: desire.

It leads to tRuShNA / ASA: craving / greed.

कामातुराणां न भयं न लज्जा ।

अलभ्यमानस्तनयः पितरौ क्लेशयेच्चिरं, लब्धोपि गर्भपातेन प्रसवेन च बाधते ।
जातस्य ग्रहरोगादिः कुमारस्य च मूर्खता, उपनीतेपि अविद्वत्त्वं अनुद्वाहश्च पंडिते ।
पुनश्च परदारादि दारिद्र्यं च कुटुंबिनः, पित्रोर्दुःखस्य नास्त्यन्तो धनी चेन्म्रियते तदा।
– पन्चदशि (आत्मानन्द 65–67)

See also bhartRuhari above (Slide 22).

(b) krOdha: wrath.

3 states – kOpam (mild anger), rOSham (rage) and krOdham (wrath).

(c) lObha: combination of greed and stinginess.

paradravya icchA, dravya viniyOga asAmarthyam, atyASa.

dambham, drOham, nindA, paiSunyam, matsaram contribute to lObha.

शुष्कोपवासो धर्मेषु भैषज्येषु च लन्घनं, जपयज्ञश्च यज्ञेषु रोचते लोभशालिनां ।

"SuShkOpavAsO dharmEShu bhaiShajyEShu cha langhanam japayajnaScha yajnEShu rOchatE lObhaSAlinAm" (misers prefer to fasting while performing rituals, light food during ill-health, and penance while performing sacrifices).

(d) mOha: infatuation.

मम माता मम पिता ममेयं गृहिणी गृहं, ऐतदन्यं ममत्वं यत् स मोह इति कीर्तितः ।

"mama mAtA mama pitA mamEyam gRuhiNI gRuham
Etadanyam mamatvam yat sa mOha iti kIrtitaH".

Moha is one of the avidyA manifestations:
tamas (avivEka), mOha (antaHkaraNa vibhrama), mahAmOha (desire to enjoy cheap), tAmisra (krOdha), andha tAmisra (fear of death).
These are dOShAs (faults).

(e) madam: false pride.

अहं महत्मा धनवान् मत्तुल्यः कॊस्ति भूतलॆ, इति यज्ञायतॆ चित्तं मदः प्रॊक्तः स कॊविदैः ।

"aham mahatmA dhanavAn mattulyaH kOsti BUtalE, iti yajjAyatE chittam madaH prOktaH sa kOvidaiH"

14 kinds: garva madam: (kula, dhana, rUpa, yauvana, SRungAra, kAma, lAvaNya, vibhava, Saurya, adhikAra, tapa, Sruta, bhakti, Saucha)

6 kinds: dhana madam, kula madam, rUpamadam, bala madam, aiSvarya madam, vidya madam.

5 kinds: वित्तं बन्धुर्वयः कर्म विद्या भवति पन्चमी, ऎतानि मानस्थानानि गरीयॊ यद्यदुत्तरं ।

"vittam bandhurvayaH karma vidyA bhavati panchamI, EtAni mAnasthAnAni garIyO yadyaduttaraM" – manusmRuti.

(a) vittam – wealth / money, (b) bandhu – relatives, (c) vayas – age, (d) karma – job, and (e) vidyA – study.

4 kinds: यौवनं धन सम्पत्तिः प्रभुत्वं अविवेकता, ऐकैकमपि अनर्थाय, किमु यत्र चतुष्टयं ।

"yauvanam dhana sampattiH prabhutvam avivEkatA, Ekaikamapi anarthAya, kimu yatra chatuShTayam!"

(f) mAtsaryam: jealousy.

स्वप्रयोजन प्रतिसन्धानं विना, पराभिमत निवारणेच्छा ।

"svaprayOjana pratisandhAnam vinA, parAbhimata nivAraNEcChA"
Personal gain is there or not, obstruct others' interests!

IrShyA, dvESham, asUyA, parOtkarSha asahiShNutA, and apanindA generally prevail cousins (dAyAdIs) and females.

ज्ञातीनां ज्ञातयो व्यसने हृष्यन्ति । ज्ञातिं ज्ञातयः प्रच्छन्नहृदयाः क्रूरा उपद्रवन्ति ।

सर्वभयेषु ज्ञातिभयं घोरं । – (**bRuhaspati artha SAstra)**

Cousins are usually pleased at the troubles of the other cousins. With malice in their hearts, they turn out cruel. Of all the dangers that from the cousins is the worst.

परवादे दशवदनः पररन्ध्रनिरीक्षणे सहस्राक्षः, सद्वृत्तवित्तहरणे बाहुसहस्रार्जुनः पिशुनः ।
पिशुनत्वमेव विद्या परदूषणमेव भूषणं येषां, परदुःखमेव सौख्यं शिव शिव ते केन वेधसा सृष्टाः ।
(SRB-129 & 152)

ईर्ष्यी, घृणी तु, असन्तुष्टः, क्रोधनो नित्यशंकितः, परभाग्योपजीवी, च षडैते दुःखभागिनः ।

"IrShyI, GRuNI tu, asantuShTaH, krOdhanO nityaSaMkitaH, parabhAgyOpajIvI, cha ShaDaitE duHkhabhAginaH" – hitOpadEsa.

Note: Six categories including the kind experience unhappiness!

All these are dOShams (faults of conduct):

प्रवर्तना लक्षणा दोषाः । –(न्याय सूत्र 1–1–18) **"pravartanA lakshaNA doShAH".**

प्रवृत्ति दोष जनितोर्थः फलम् (न्याय सूत्र 1–1–19) – **"pravRutti dOSha janitOrthaH phalaM".**

Results (happiness & unhappiness) depend on the faults in action.

तत् त्रैराश्यं रागद्वेषमोहार्थ अन्तरभवत् ।

"tat trairAsyaM raagadvEshamOhArtha antarabhavat" - Nyaya Sutra (4-1-3, Doshapariksha prakaranam)

3 kinds of dOShas (nyAya sUtra):

(a) rAga pakSha: kAma, matsara, spruhA, tRushNA, lObha;

(b) dvESha paksha: krOdha, IrShya, asUya, drOha, amarSha;

(c) mOha paksha: mithyajnanam, vichikitsa, maana, pramAda. These are the worst faults.

The faults are differently categorized in some literature.

mahA bhArata mentions 18 kinds of dOShas (anRutam, paiSunam, tRuShNa, prAtikUlyam, tamas, rati, lOkadvESham, abhimAnam, vivAdam, prANipIDanam, parivAdam, ativAdam, paritApam, akShamA, adhRuti, asiddhi, pApakRuttyam, himsA).

bhagavadgIta 13 & 16 chapters are excellent dealing with human psychology.

चिन्तां अपरिमेयां च प्रलयान्तं उपाश्रिताः, कामोपभोगपरमा ऐतावदिति निश्चिताः ।

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः, कामः क्रोधस्तथा लोभः तस्माद् ऐतत्त्रयं त्यजेत् ।

– (भगवद्गीता – 16, दैवासुरसम्पद्विभाग योग 11 & 21)

One tends to have immeasurable belief till death in materialistic enjoyment as though that is the ultimate delight. The three ways for self-destruction, viz. kAma, krOdha and lObha must be relinquished.

Summary

रागद्वेषादयो दोषाः सर्वे भ्रान्तिनिबन्धनाः, कार्योह्यस्य भवेद्दोषः पुण्यापुण्यमिति श्रुतिः, तद्वशादेव सर्वेषां सर्वदेह समुद्भवः ।

"rAgadvEShAdayO dOShAH sarve BrAntinibandhanAH, kAryOhyasya BavEddOShaH puNyApuNyamiti SRutiH, tadvaSAdEva sarvEShAM sarvadEha samudBavaH" – yOgasAra sangraha (Vijnana Bhikshu).

Faults viz. rAga and dvESha occur due to bhrAnti. The consequent actions result in puNya-apuNya. Only due to this phenomenon, physical bodies form (janana & maraNa).

Also see sAMkhya kArikA (67).

क्रोधो भयं तथा लोभो मोहो भेदो मदस्तमः, धर्माधर्मौ च तेषांहि तद्वशाश्च तनुग्रहः ।

.....

तत्क्षयाच्च शरीरेण न पुनः सम्प्रयुज्यते, स ऐव मुक्तः संसारात् दुःखत्रय विवर्जितः ।

"krOdhO BayaM tathA lOBO mOhO BEdO madastamaH, dharmAdharmau cha tEShAMhi tadvaSAScha tanugrahaH,

.....

tatkShayAccha SarIrENa na punaH samprayujyatE, sa Eva muktaH saMsArAt duHKatraya vivarjitaH |"

- (linga purANA- see Sankara's commentary on SvEtASvatarOpaniShad).

One attains physical form of life (recourse to life) only due to the influence of anger, fear, etc. Getting rid of them (s)he would have no contact with this world and no rebirth and become free of the three kinds of unhappiness (AdhyAtmika, AdhiBautika and Adhidaivika tApatraya).

कामान् यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र – मुण्डकोपनिषत् (3–2–2)

"kAmAn yaH kAmayatE manyamAnaH sa kAmaBirjAyatE tatra tatra"

One gets born exactly there where he is obsessed with his desires.

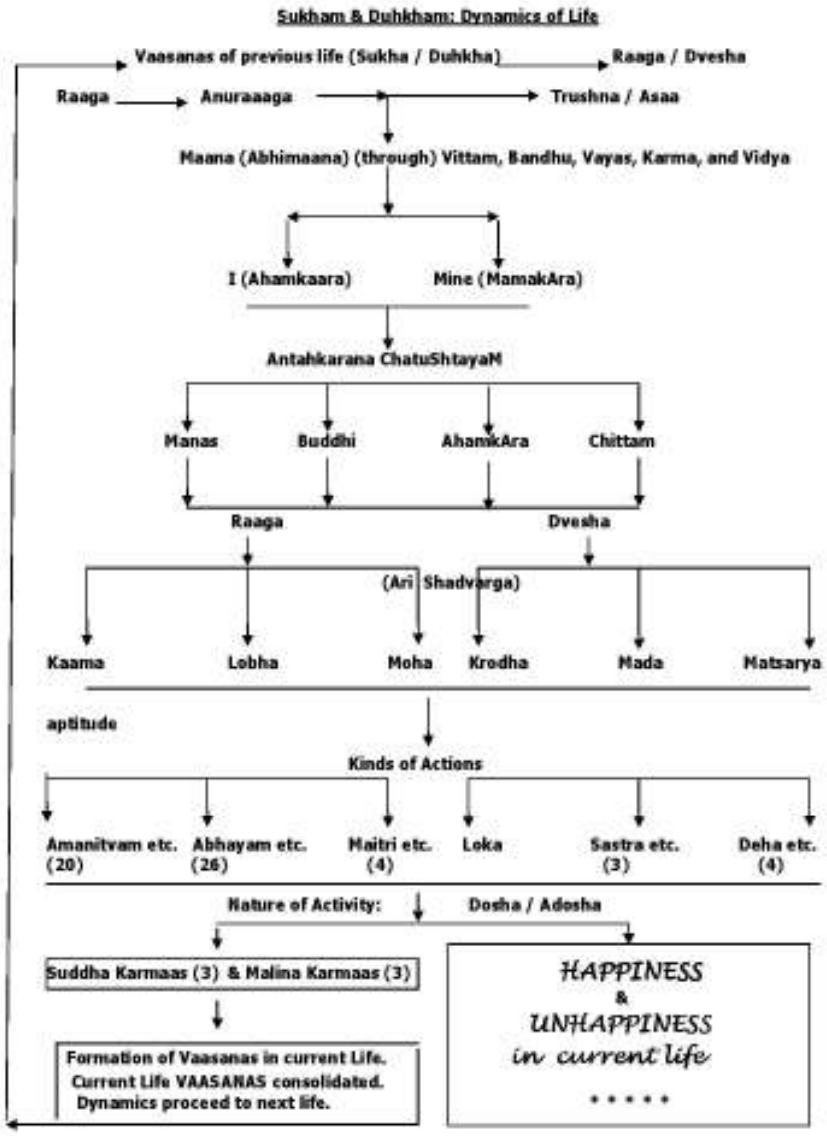
Thus vAsanas influence the individuals' antaHkaraNa chatuShTayam: mind (manas), intellect (buddhi), ego (ahamkAra) and chittam life after life. Mind and buddhi dictate actions in each life characterized by kAma – krOdha – lObha – mOha – mada – mAtsarya. These अरिषड वर्ग (ariShaD vargas, ari: enemy, causing dOShas) not only result in happiness or unhappiness achieved as karma phalam during the present life, but also persist as vAsanAs for the next life. Thus the eternal cycle runs.

नास्ति निर्वासनात् मौनात् परम् सुखकृदुत्तमम् । – (विवेक चूडामणि: 528)

There is no greater happiness than that which results from the tranquility brought by freedom from vAsanAs.

तत्त्वज्ञानं, मनोनाशं, वासनाक्षयं: **tattva jnAnam, manOnASam and vAsanA kShayam (see yOgavASiShTam): These three are interrelated. manOnASam leads to vAsanA kShayam which in turn leads to tattva jnAnam. Thus all the three together provide the way for salvation.**

A lot of this matter appears in SLSnAmam also!


Sukham & Duhkham: Dynamics of Life
Vaasanas of previous life (Sukha / Duhkha)
Raaga / Dvesha
Raaga
Anuraaaga
Trushna / Asaa
Maana (Abhimaana) (through) Vittam, Bandhu, Vayas, Karma, and Vidya
I (Ahamkaara)
Mine (MamakAra)
Antahkarana ChatuShtayaM
Manas
Buddhi
AhamkAra
Chittam
Raaga
Dvesha
(Ari Shadvarga)
Kaama
Lobha
Moha
Krodha
Mada
Matsarya
aptitude
Kinds of Actions
Amanitvam etc. (20)
Abhayam etc. (26)
Maitri etc. (4)
Loka
Sastra etc. (3)
Deha etc. (4)
Nature of Activity:
Dosha / Adosha
Suddha Karmaas (3) & Malina Karmaas (3)
Formation of Vaasanas in current Life.
Current Life VAASANAS consolidated.
Dynamics proceed to next life.
HAPPINESS
&
UNHAPPINESS
in current life
* * * * *

Closure Begins

An interesting dialogue between Narada and Sanatkumara in Chandogya upanishat (7):

Narada says he knows many things:

"ऋग्वेदं भगवो~ध्येमि यजुर्वेदं सामवेदमाथर्वणं चतुर्थं इतिहासपुराणं पंचमं वेदानां वेदं पित्र्यं राशिं दैवं निधिं वाकोवाक्यं ऐकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां सर्पदेवजनविद्यां एतत् भगवो~ध्येमि" ।

[panchamam vEdAnaM vEdam: grammar, pitryam: SrAddha kalpam, rASim: mathematics, daivam: oceanography & meteorology, nidhim: mining, geology, economics, vAkovAkyam: tarka SAstram, EkAyanam: nIti SAstram, dEvavidyAm: niruktam, brahmavidyAm: vEdas & vEdangas, kShatravidya: dhanurvEdam, nakShatravidya: astronomy & astrology, dEvajanavidyAm: vocal & instrumental music, dance, sculture, etc.]

Yet he is unhappy! "..... मा भगवान् शोकस्य पारं तारयतु ....." **Please help me overcome this unhappiness. Sanatkumara suggesting several things says,**

"यदा वै सुखं लभते अथ करोति न असुखं लब्ध्वा करोति, सुखमेव लब्ध्वा करोति सुखम् त्वेव विजिज्ञासितव्यं ..."

One indulges in actions that bring him happiness; without happiness nothing gets done. So obtain real knowledge and study what is real happiness.

So what is real knowledge?

Sankara's commentary: "रागद्वेषमोहैः असम्स्पृष्टं विषयविज्ञानं" – **the one that is not touched by rAga, dvESha and mOha.**

What is real happiness?

Sanatkumara's answer takes us to philosophy.

Thus this closure begins another perspective!

सर्वेत्र सुखिनस्सन्तु सर्वे सन्तु निरामयाः, सर्वे भद्राणि पश्यन्तु, मा कश्चिद् दुःखमाप्नुयात् ।

ओं शान्ति श्शान्ति श्शान्तिः