

A study on Advaita Vedanta on Happiness

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ABSTRACT: The current conceptual research makes an effort to portray the idea of pleasure from the viewpoint of Advaita Vedanta (non-dualism), a branch of Hindu philosophy centered on the Upanishads, the last verses of the Vedas (revealed texts). Theoretically, Advaita maintains that jiva, or the individual self, is innately happy in nature and that it is basically the same as Brahman. Advaita was developed in a multifaceted religious and intellectual environment (The Supreme Self). It suggests that there is nothing that can be added or taken away to make the jiva happy or unhappy. The non-dualist philosophy is adamant that man is born with an intrinsic characteristic of being (sat), awareness (chit), and unbridled enjoyment (ananda) and that he simply has to go inside to realize this on an experience level. Advaita comes to the conclusion that the embodied self is fundamentally the Supreme Self by applying logic and scriptural authority rather than relying only on conceptual conjecture. It comes to the conclusion that pleasure or joy is a property inherent in man and does not come from sources other than oneself. Man's misguided attempt to find pleasure inside is manifested in his pursuit of happiness outside. The suggested article will then proceed to its conclusion, which states that all human endeavors and actions are attempts to connect with man's essence, which is basically Brahman resting in absolute delight. The Upanishads, Bhagavad Gita, and Brahma Sutras are among the classic Advaita works that will be considered in this study of pleasure.

Keywords: Non-dualism, being, consciousness, unalloyed happiness, Supreme Self, individual soul, bliss, scriptures, experiential, revelation.

INTRODUCTION

Scholars and academics have been working to find solutions to the issue of whether human life has any purpose or not for ages. What does a guy look for in life? According to James (2008), "the motivation underlying all the ceaseless efforts that we are continually making is man's quest for pleasure" (p.65). Man's "basic desire" to be happy motivates all of his endeavors, whether they involve his intellect, voice, or body (James, 2008).

This raises the basic issue of whether pleasure is innate or acquired via external factors. According to Walters (1988), "Man constantly seeks more happiness than he already has. But he makes a mistake when he believes that increasing his stuff would make him happier than increasing his awareness. Any attempt to raise his level of enjoyment without also raising his feeling of identity and awareness to the world around him will fail. A person's ability to see his intrinsic connectedness with all existence is deadened whenever they behave selfishly. As a consequence, he becomes petty and cruel. Not the growth of property, but the extension of consciousness is inextricably linked to the expansion of happiness. Because pleasure cannot be found in goods alone, it is not a thing. It is a consciousness-related trait that one is aware of, as opposed to being aware of.

Therefore, reason implies that pleasure is a fundamental aspect of human nature, and interior experience supports this. We only find enjoyment in things to the degree that it satisfies our own internal enjoyment standards. In actuality, we never really love things in and of themselves, but rather a deeper truth inside our own being. (p. 154).

The conclusion made by Walter in 1988 is that "the clearest indication that things are not delightful in themselves may be found in the fact that different individuals may have such quite diverse notions as to what makes them happy" (p. 154)

Happiness may be a universal state of mind, yet its definition is vague and nuanced (Lu, Gilmour and Fang Kao, 2001:p.477). Happiness is seen as a quality rather than an ephemeral emotional experience (Veenhoven, 1994). There are differences in viewpoints between Western and Eastern philosophers as a consequence of the complexity and ambiguity involved in comprehending the idea of happiness. While Indian scholars in particular placed priority to the inner being (or ontological position) when understanding happiness, Western philosophy tried to comprehend man's need for pleasure by evaluating the external elements. According to Walters (1988), "India's experts into human motivation who followed the thread of desire to its source determined that man's innermost goal is primarily to escape pain and to achieve pleasure... The urge to escape sadness and find lasting happiness or joy lies underlying every sensory want to avoid pain and to enjoy pleasure, as well as beneath every deeper, inner desire (p.151).

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ADVAITA VEDANTA AND BLISS (BLISS)

Hindus regard the Vedas as their canonical Scripture, according to Siddheswarananda (2000). (p.1). The Scriptures are made up of the Vedas, the Vedanta (the Vedas' conclusion), and the Upanishads, all of which derive from the root word vid, which means to see or know (Siddheswarananda, 2000:p.3). According to Swami Rama (2004), the Vedas served as the foundation for all schools of Indian philosophy and psychology, and the Upanishads are the Vedas' later writings.

The Upanishads, the latter sections of the Veda, serve as the foundation for the non-dualist doctrine known as Advaita Vedanta (Murthy, 1959). The Veda, which is the term by which the Hindu holy books have been known throughout history, is derived from the root "vid" (to know), according to Murthy (1959: p.xvii).

The name "Advaita" "negatively denotes the denial of dualism and positively proclaims the actuality of non-difference," according to the Dictionary of Advaita Vedanta (2003) (p.23). The Sanskrit term Advaita is made up of two "syllables" A, which means "not," and Dvaita, which means "two" and may be translated as "not two" or "non-dual." The "non-dual essence of existence" is what Advaita ultimately refers to, according to the Sanskrit-English Dictionary of 2000. (p.5). With absolute certainty, it is a "non-dual view of reality taken from the Upanishads and refined into a school of philosophy" (Kaji, 2001: p.225).

For supporters of Advaita Vedanta (non-dualism), it is a way of life rather than a theory. According to the non-dualistic viewpoint, which Sri Sankara promoted, the embodied individual self, or Atman, is identical to the disembodied, unmanifest Brahman, or Supreme self, who is supposed to have lived in Kerala, India, between 688 and 722 AD. The following are the fundamental beliefs of the school that support this work, according to Murthy (1959):

1. The Real (Brahman) is one and is of the nature of consciousness and bliss,
2. Due to its maya (illusory nature) the Real appears as the world of plurality,
3. There is absolutely no difference between Brahman and the individual soul (jiva)" (p.3).

According to A Dictionary of Advaita Vedanta (2003: p.235), Vedanta (from Veda or revealed texts and anta or the final section) is "The conclusion of Vedas, i.e. the Upanishads" or "the closing substance of ancient revealed scriptures - the Vedhas" (Sanskrit-English Dictionary, 2000: p. 172).

Advaita Vedanta proponents argue that the philosophical system should be viewed as more than just an intellectual assumption and given experiential significance. Sri Sankara, a proponent of Advaita Vedanta, is credited with embodying the ideals of the school of non-dualism via his extensive treatises and literary creations throughout his brief 32-year life.

According to Advaita Vedanta, Atman, which is ontologically identical to Brahman, is also non-different in nature. Brahman (Supreme Self) is said to have the nature of Sat-Chit-Ananda (Sat is Pure Being, Chit is Pure Intelligence/Consciousness, and Ananda is Pure Bliss). In the end, the Advaita Vedanta non-dualistic viewpoint asserts that the individual self, or Atman, is the Supreme self, or Brahman, manifested in a human body, and that Atman is non-other than Brahman. "The conclusion

that Atman equals Brahman is legitimate only from the ontological point of view, and we do not have the right to express this as long as we ourselves are existing in one of the three stages of manifestation—waking, dream, and profound sleep," says Siddheswarananda (2000). (p. 27).

The Vedic revelation that Brahman is the efficient and material cause of creation, that Brahman is Sat-Chit-Ananda and non-dual in nature, and that Brahman is all three of these things at once was eventually systematized into a school of philosophy that became known as Advaita Vedanta. According to Griffiths (1983)

"The Ultimate is perceived as its own Ground or Source, as its own existence or Self, in the depth of the soul, in the substance, or Centre, of its awareness (Atman). The term saccidananda captures this encounter with God. God, or ultimate reality, is characterized as pure awareness (cit), experiencing absolute being (sat), and transmitting total happiness (ananda). This was the seers of the Upanishads' experience, as it has been for countless Indians ever since. It is a self-transcending event that provides a gut feeling for Reality (p. 27).

Advaita Vedanta, a school of philosophy promoted by Sankara, asserts the whole existential experience of non-duality that Vedanta (the last section of the Vedas) articulated in condensed sutras (aphorisms).

Griffiths (1983), citing Taittiriya Upanishad, summarizes the non-dualistic school of thinking in the following words and refers to Shankara as "the doctor of advaita Vedanta":

"The person who understands Brahman delights in all that their cravings and pleasures may be satisfied by, without exception. Does everyone appreciate attractive items in the same way that we do? No, he simultaneously enjoys all desirable things as they are gathered together in a single instant, through a single perception that is eternal...that is indistinguishable from the Brahman's essence, which we have defined as truth, knowledge, and infinity (satyam, jnanam, anantam). (p.92).

Advaita Vedanta asserts that knowledge of the Self "is not a theory, which would be a creation of the logical intellect, but an experience" (Griffiths, 1983: p.91). He claims:

"The mind understands itself instinctively when it turns back on itself. Because being (sat) is experienced in a pure act of knowing (cit) in the joy (ananda) of oneness, of non-duality, it is an experience in which being and knowing are one. This is why it is termed saccidananda. The act of knowing, the known, and the knower are all one (Griffiths, 1983: p. 91).

Advaita Vedanta is, to put it succinctly, a "non-dual view of reality developed from the Upanishads and refined into a school of philosophy" (Kaji, 2001: p.225).

It is clear from the discussion above that Advaita Vedanta places more emphasis on Ananda, which is closely translated as Bliss and is understood to represent unadulterated pleasure, than it does on the idea of happiness. According to Shah-2009 Kazemi's analysis of Shankara's Advaita Vedanta, "Ananda refers to That which is not susceptible to suffering or deprivation, on the one hand; and on the other, it designates transcendent bliss or bliss as such, as opposed to such-and-such experience of bliss; to bliss which cannot be, as opposed to blissful experience this contingent on worldly circumstances" (p.5). In the Upanishads, "bliss emerges not as a quality or a condition of Brahman, but as his distinctive nature," according to German philosopher Deussen (1999). Instead of being Anandin, or having happiness, Brahman is Ananda, or bliss itself (Deussen, 1999:p. 141).

This conceptual paper will continue with a study of joy in the context of Advaita Vedanta's doctrine of bliss. It will concentrate on the idea of pleasure or joy as understood by the Indian sages in the Bhagavadgita, the Brahma Sutras, and the end of the Vedas (the Upanishads).

The three texts—Upanishads, Brahma Sutras, and Bhagavadgita—are referred to as Prasthanas Traya by early Indian philosophers. According to The Dictionary of Advaita Vedanta's 2003 definition of Prasthanas Traya, "the word prasthanas signifies base" and "traya is three" (p.158). The three categories of Sruti, Smrti, and Nyaya that make up Vedanta philosophy's foundation are. The Vedas and Upanishads are known as Sruthi Prasthanas, the Bhagavadgita is known as Smrti Prasthanas, and the Brahma Sutras are known as Nyaya Prasthanas.

Vedanta, which deals with the knowledge component of the Vedas, is the culmination or essence of the Vedas, according to Sivananda (1999: p. 3). Brahma Sutras, also known as Vedanta Sutras, is a codified compilation of the methodical study of the Upanishads (Sivananda, 1999). According to Siddheswarananda (2000), the Brahma Sutras are the codification of the key Vedic scriptures and are essential to the basic idea of non-duality put forward by Advaita Vedanta. They are brief aphorisms. Sivananda (1999) asserts that Sutras provided the substance of the arguments on a subject by cramming the greatest number of ideas into these aphorisms. "Only great intellectuals are capable of writing sutras. They serve as hints or memory aids. They need a clear commentary to be understood. Additionally, the comments call for more thorough explanation (Sivananda, 1999: p4). Later founders of various schools of Vedantic thinking wrote these commentary.

The Bhagavadgita, which translates to "the song of the Lord," is an 18-chapter Indian spiritual literature and the third limb of the Prasthanas Traya. It is basically a lecture on Vedanta's non-duality given to Arjuna, Lord Krishna's devoted student, by

the latter, who is said to be one of the Hindu pantheon's ten incarnations. The Hindu epic Mahabharata claims that the instruction took place at Kurushetra, a war.

This conceptual article will examine the key facets of the Prasthanas in the context of the preceding and trace the Advaita Vedanta's perspective on pleasure, or what it refers to as Bliss. It is made clear throughout the Upanishads, Brahma Sutras, and Bhagavadgita that you are ananda, the exact essence of happiness (Baba, 2008: p. 5).

UPANISHADS AND HAPPINESS/BLISS

The Upanishads have long been "considered as the cradle of Indian philosophy" (Sharma, 2000:p.30). Bloomfield is cited by Sharma as saying that he "did not unearth any type of Hindu thinking, including unorthodox Buddhism, which was not anchored in the Upanishads" (2000:p.30). Sharma agrees with the late Indian philosopher and former president of India Dr. S. Radhakrishnan in pointing out that the doctrines of the subsequent philosophical systems were adapted to the perspectives of the Upanishads.

The name "Upanishad" is derived from the root "sad," which meaning I to sit down, (ii) to ruin, and (iii) to untie, according to Sharma (2000) (p.17). The Upanishads employ the term *rahasya*, which means secret or *guhya vidya* or secret knowledge, in this context, as Sharma (2000) explains: "The word consequently denotes the sitting down of the pupil near his master in a dedicated way to receive instruction about the greatest Reality. The greatest level of instruction was given exclusively in private sittings to trained disciples. (p.17).

The founder of Advaita Vedanta, Shankara, "developed a system of dialectics with the identity of Atman (the individual self) with Brahman (the ultimate self) as its apex, the system known as Advaita" (Siddheswarananda, 2000:p.28). According to Shankara, "the Atman is the ground on which rests the positive substratum of individuality (*jiva*)" (Siddheswarananda, 2000:p.29). Siddheswarananda (2000) outlines Shankara's interpretation of Advaita Vedanta and says:

"This Atman cannot have any attributes since doing so would require the Atman to take on human characteristics. It's crucial to realize that no matter how hard we try, we will never be able to present Reality as a test subject for analysis. Everything in the cosmos is based on Brahman, thus whatever that pertains to Brahman also applies to the Atman. Only if we were in Brahman's place would it be feasible for us to understand Brahman. The Upanishads claim that at that point, the Brahman-knowing person becomes Brahman. (p. 29).

Siddheswarananda (2000) claims that "the Upanishads represent this substratum by the formula Sat (Infinite Existence), Cit (Infinite Consciousness or Knowledge), and Ananda (Infinite Bliss)" in his book "Methods of Knowledge According to Advaita Vedanta" (p. 30).

There are now more than a hundred Upanishads accessible, according to Parthasarathi (2000). (p.11). Sankara allegedly authored commentary on 10 of them, including Isa, Kena, Katha, Prasna, Mundaka, Mandukya, Aitiriya, Taittiriya, Chandogya, and Brihadaranyaka (Victor, 2008:p.45).

While bliss is a property of the Being, happiness is a mental experience. Krishnananda (1972) said that "Bliss is not a quality but the inherent nature of the Self...The Self is Brahman, and Self-Bliss is Brahman-Bliss" (p.92). Happiness is a feeling. "A person is conscious of himself as the experiencer of happiness, which is a mental state, as is shown by phrases like "I feel happy" and "I am glad." However, he attributes the mental state to himself even if he is not the one experiencing it (Satprakashananda, 1974: p.41). "But like the view of light shrouded by mist, a man's self-awareness is normally blurry and flawed owing to ignorance," claims Satprakashananda. Despite having knowledge of the body, the organs, and the mind, he becomes identified with the known and comes to understand that he is a physical or psychophysical being who experiences pain and pleasure, development and decay, hunger and thirst, and weakness and strength. This indicates that he is conscious of the ego, or the empirical self, but not of the constant, illuminating self that is always apart from the psychophysical adjunct as its witness. (p. 41)

Upanishadic writings "give the concrete knowledge of the witness-self outside the ego," according to Sakprakashananda (1974). (p.41). According to what the Upanishads are saying, man is born with the "changeless luminous self," and his disciplined recovery will be an endeavor to find his Atman, which, when discovered, is the cure for all of his inner and outside perceptual illnesses and will bring him to bliss. The Upanishads propose that man advances to perfection in such a situation. The author of "Realization of the Absolute," Krishnananda (1972), continues by stating that "Absolute existence is the utmost perfection." The bliss of perfection (p.81). The Chandogya Upanishad's Verse VII.23, which Krishnananda (1972) quotes to explain the Upanishadic idea of joy as described by Advaita Vedanta exponent Shankara, states that "The immense Infinite alone is Happiness, there is no bliss in the little finite" (p. 81). He continues, "The world projects itself on the backdrop of something which is basically Reality-Intelligence-Bliss, so that everything looks to be genuine, intelligent, and pleasant."

(1972:p.81). According to Chapter II, Verse 7, of the Taittiriya Upanishad, "That is, undoubtedly, the essence. One can only experience joy after obtaining its essence. If there is no happiness in the world, who else would breathe and who else would live? (space). Actually, the source of joy is this essence. The definition of bliss according to Advaita Vedanta is given by Krishnananda in 1972. The "Blissful Immortal" is how Reality is referred to in the Mundaka Upanishad (Krishnananda, 1972). In this context, Advaita Vedanta exhorts one to have a clear grasp of reality and see that Brahman, which is Infinite

Being, Infinite Consciousness, and Infinite Bliss, is the intrinsic characteristic of the Atman or the embodied self. Upanishads emphasized that Brahman is, in essence, not "blissful" but rather bliss, not "aware" but rather consciousness, and not "existing" but rather existence (Krishnananda, 1972).

The Upanishads often discuss and make references to bliss, which is sometimes described as the absence of or the antithesis of sadness. It should be noted that this joy is not the object-related delight one obtains from the satisfaction of a need or want, according to Loke's (2005) observation (p.2). "This has been defined as joy par excellence which is many hundred times higher than the delight one obtains from any worldly conduct," the Taittiriya Upanishad says. (Loke, 2005:p.2).

The four Mahavakyas, or great sayings, that play a significant role in Advaita Vedanta, indirectly relate to the concept of bliss in this context. When describing the idea of Sat-Chit-Ananda, also known as infinite being, infinite consciousness, and infinite bliss, Shankara focuses a lot of emphasis on the Mahavakyas.

THE FOUR MAHAVAKYAS:

1. Pragnanam Brahma - 'Consciousness (manifested as an individual) is Brahman' as stated in Aitreya Upanishad (Verse 3.1.3) of the Rig Veda;
2. Tat tvam asi - 'Thou Art That' (Verse 6.8.7) - as stated in the Chandogya Upanishad of the Sama Veda;
3. Ayam Atma Brahma - 'This Atman (individual self) is Brahman' (second mantra) as stated in the Mandukya Upanishad of the Atharvaveda; and
4. Aham Brahma Asmi - 'I am Brahman,' (Verse 1.4.10) - as stated in the Brihadaranyaka Upanishad of Yajur Veda go to show non-dual quality of Brahman and Atman (Loke, 2005; Murthy, 1959; Parthasarathy, 2004).

There are claims that the Mahavakyas, also known as Pragnanam Brahma, Tat Tvam Asi, Ayam Atma Brahma, and Aham Brahmasmi, simply and frequently emphasize on the distinction between Brahman, or the Supreme Self, and Atman, or the Individual Self, and finally affirm the non-duality of existence. It maintains that non-ultimate duality's revelation affirms man's intrinsic Sat-Chit-Ananda character (Knowledge-Consciousness-Bliss).

BRAHMA SUTRAS, BHAGAVADGITA AND BLISS

The Brahma Sutras, also known as the Vedanta Sutras, are an aphoristic exposition of the Upanishads' philosophical principles that are credited to the sage Sri Vyasa. It provides the crux of the Upanishads' justifications. The entire purpose of the Brahma Sutras, according to Sivananda (1999), is to eliminate this false identification of the Soul with the body, which is the source of all of your sufferings and miseries and is the result of Avidya (ignorance), and to assist you in achieving ultimate emancipation through knowledge of Brahman.

It states that it "explains brahman as the only reality" and that it "is an investigation into brahman" (Victor, 2008:p. 77). It has four chapters (adhyaya), sixteen parts (pada), 223 adhikaranas (topics), and five hundred and fifty-five sutras (aphorisms) (Sivananda, 1999). The first chapter (Samanvayadhyaya) unites Brahman, the second (Avirodhadhyaya) disproves other ideologies, the third (Sadhanadhyaya) deals with practice to get Brahman, and the fourth (Sadhanadhyaya) deals with rewards of Self-realization, according to Sivananda (1999). (p.9).

Brahmasutrabhasya is the name of Sankara's commentary on the Brahma Sutras. He was the systematizer of the Advaita Vedanta school, whose "fundamental doctrine is the identity of Atman with Nirguna Brahman" (brahman without attributes, brahman as the distinctionless, single reality), according to Davis (2010). (the term bhasya means commentary). In his commentary on the Brahma Sutra, Sankara emphasizes the significance of non-dualism by outlining his major "concepts of adhyasa (superimposition) and avidya (ignorance) and their link to brahman.." (Davis, 2010: p. 28). A subject-object duality, which by definition cannot be identical with brahman, is shown by the common experience of the self as the subject in a universe of objects, according to Davis (2010). (p.20). When Advaitins define brahman in the affirmative as undifferentiated, pure consciousness or Being-Consciousness-Bliss (sat-chit-ananda), Davis (2010:p.29) claims that "they are following Sankara's essential description of brahman in not taking sat-chit-ananda "to be three different descriptions or three properties predicated of brahman, but rather as the unitary essence of the undifferentiated (as quoted from Bilimoria, 1989:p. 166). The Brahma Sutra's 12th aphorism, found in Section 1 of Chapter 1, states that "Self consisting of Bliss is the greatest Brahman" (Sivananda, 1999: p. 38). According to Victor (2008), a person who has attained Brahman-knowledge is immune to both bliss and grief (p.91). He claims:

"The Brahman-knower achieves nirvana" (moksa). Moksa is an endless condition of bodylessness. Since moksa is innate to each person, it cannot be acquired from outside. In the same way that a mirror reflects brilliantly and clearly after being cleaned, moksa does not need any activity in order to appear (p. 92).

BHAGAVADGITA

One of the founding texts of Vedanta is the Bhagavadgita, often known as the "Song of God." It is one of the 18 chapters of the Hindu epic "Mahabharata," which has 700 slokas or lines (Victor, 2008). The discussion between Krishna and his devoted friend and pupil Arjuna, which is said to have taken place on a battlefield, involves Krishna's teachings. Krishna is a divine manifestation in the Hindu pantheon.

The epic claims that the 100 cousin brothers of the Kauravas are engaged in combat with the five Pandava brothers. Being the second of five Pandava brothers, Arjuna becomes perplexed when he comes across his family as his enemies. Briefly

stated, the lessons of the Bhagavadgita "continue for eighteen days in the middle of the battlefield when two large armies face one another at the beginning of the war" (Rama, 2004:p. 9).

The lessons of Krishna begin when Arjuna stumbles and wants to quit the fight because he is motivated by compassion for his cousin brothers, uncles, instructors, and other people who are waiting for the combat on the opposite side. By explaining the complexities of life and imparting the Advaita Vedanta doctrine that the Atman is of the nature of Sat-Chit-Ananda and that only the body perishes but the Atman is indestructible, Krishna clears up Arjuna's perplexity.

According to Rama (2004), "Bhagavadgita includes all the intellectual and psychological insight of the Upanishads in condensed form" (p.4). He comes to the following conclusion: "According to Bhagavadgita, the body is continually changing and prone to deterioration, but the Atman (the actual Self or center of awareness) is never changing, everlasting, eternal, and limitless... The purpose of the Bhagavadgita is to describe the art and science of performing deeds deftly and selflessly, and to show the seeker how to maintain equanimity in both his internal life and his activities in the outside world. Understanding the difference between the true Self and the mere self is made easier by the Bhagavadgita's teachings. The actual Self is not affected by change or destruction; only the mere self is" (p.2).

According to Rama (2004), Shankara "views the Bhagavadgita as an embodiment of Advaita philosophy and utilizes Bhagavadgita to buttress his claim that there is just one Reality without a second. Rama comments on Shankara's interpretation of the Bhagavadgita and says:

"His (Shankara's) commentary highlights the Self's unity with Brahman, the sole Reality, as the one and only Reality. According to him, the phenomenal world is an illusion, and believing it to be true leads to servitude and suffering. Although acts of kindness may assist to cleanse the mind, the goal is to transcend action and give up all contact with the material world. (p.7).

Victor (2008) sums that Sankara's viewpoints on Bhagavadgita in the following:

1. Self-knowledge alone leads to liberation, the Highest Bliss.
2. Actions (karmas) should not be associated with knowledge.
3. There is no liberation through actions.
4. The path of knowledge and the path of action are meant for the wise and the ignorant respectively.
5. Action are based upon ignorance (avidya).
6. The Self is different from the body and is not connected with its actions, and their connected results" (p.73).

CONCLUSION:

According to Advaita Vedanta, Being (Brahman) is non-dual (Advaita). This is existential. It lacks relationships and is experiential. Being and one's self (the Atman) are same (Brahman). It is ultimate happiness, supreme awareness, and supreme knowing (Ananda). According to Advaita Vedanta, the individual self's assumption that existence is dual that is, that there is a creator and creation, that there is an experiencer and an experienced is the result of ignorance (avidya). It reaffirms the Vedic view that the Brahman substratum cannot be identified and is not a part of the space-time continuum. According to the non-dual school of thought, Brahman's non-dual essence is concealed by the illusive force or energy known as Maya.

According to Advaita Vedanta, the embodied self's efforts or endeavors are nothing more than a natural need to express its breadth and freedom and reveal its essence as ultimate knowledge, supreme awareness, and supreme happiness. It holds that as man is by nature joyous as an embodied self, happiness cannot be pursued or sought for.

It makes the unmistakable claim that Self (Atman) is happy and enlightened by nature. It restates the final observations of the Vedas (scriptures) that were revealed in India and emphasise the non-duality of Brahman or Atman. According to Advaita Vedanta, creation is the highest manifestation of Brahman, which is eternally happy and endowed with absolute wisdom and awareness. Poornamadam Poornamidam, Poornaat Poorna Mudacyathe, Poornasya Poornamaadaaya Poornameva vasishyathe, which translates to "from fullness (brahman), fullness (creation) came and despite its expression, fullness (brahman) still remains full," is what the Brihadaranyaka Upanishad affirms in its sutra or aphorism. As a result, creation is seen as a playful manifestation of ultimate wisdom, supreme awareness, and supreme joy.

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