

Yoga and Positive Psychology for Managing Career and Life
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DharmahKriya and Sukhayu- Hitayu: Ways of Attaining Wellbeing
Lecture - 48
Sukhayu-hitayu

So, coming back to the 4th aspect of happiness that is called Sukhayu-Hitayu. You can read little more on this aspect of ayu and vaya on the page of this website dharma wiki dot org. On this page, author explains the difference between ayu and vaya. So, age is English term, but in Sanskrit and many other Indian languages there are two terms which are commonly used, ayu and vaya. Ayu is biological age. Vaya is the corresponding age with the biological age. So, vaya can be understood in 3 ways.

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Sukhayu-Hitayu

तत्रायुस्वतः स्वलक्षणतो यथावदिहैव पूर्वाध्याये च तत्र शारीरमानसाभ्यां रोगाभ्यामनभिद्वत्स्य विशेषेण यौवनवतः समशीनगतबलवीर्ययशःपौरुषपुत्रकर्मस्यजानविज्ञानेन्द्रियेन्द्रियार्थबलसमृद्धय वतमानस्य परमादिरुचिरविद्योपभोगस्य समृद्धसचिरम्भस्य यथेष्टविचारिणःसुखमायुरुच्यते; असुखमतो विपर्ययेण;

People whose body and mind are disease-free, and those who are endowed with youth, enthusiasm, strength, virility, reputation, manliness, courage, knowledge of arts and sciences, healthy senses, objects of sensory perceptions, ability of the sensory organs, riches and various luxurious articles for enjoyment, and who can achieve whatever they want and roam as they please are said to lead a happy life.

हितैषिणः पनर्भतानां परस्वादपरतस्य सत्यवादिनः शमपरस्य परीक्ष्यकारिणोऽप्रमत्तस्य त्रिवर्ग परस्परानुपहतमपसवमानस्य पजाहसैम्पन्नकस्य जानविज्ञानोपशमशीलस्य वद्वोपसीविनःसनियतरागरोषेभ्योमदमानवैगस्य सूतत विविधप्रदोनुपरस्य तपोज्ञानप्रशमनित्यस्याध्यात्मविदस्तत्परस्य लोकमिम चामुधावेक्षमाणस्य स्मृतिमतिमतो हितमायुरुच्यते; अहितमतो विपर्ययेण॥२॥

Those who are the well-wishers of all beings, who do not desire the wealth of others, who are truthful, peace loving, who are thoughtful before taking action, who are vigilant, who experience the three important objectives of life (righteousness, wealth and desire) without one affecting the other, who respect superiors, who are endowed with the knowledge of arts, sciences and tranquility, who serve the elders, who have full control over lust, anger, envy, arrogance and pride, who constantly indulge in various types of charity, meditation, acquisition of knowledge and quiet life (solitude), who have full adhyatmik knowledge and are devoted to it, who work both for the present as well as for the next life, and are endowed with memory and intelligence lead a useful rather beneficial life, while others don't.

So, we have a word called vayo vridha, means the one who is vridh, which is grown up who is grown up by vaya. But there are two other kind of elders, tappo vridh and jnana vridh. Tappo vridh, the one who has done sacrifice for the larger purpose, and jnana vridh who is more knowledgeable.

So, ayu, the quality of ayu is connected with hitayu. Sukhayu meaning happy life. Sukh we all know is happiness. This is intertwined with hitayu. Hiyatu means that which is good for others. So, sukhayu-hitayu are attained together. If we do not live if hitayu, if our ayu is not used for the well-being and happiness of others, then it cannot be sukhayu, it will be dukhayu, life of misery. So, these are the two definitions of sukhayu-hitayu.

Sukhayu is defined as [FL]. Now, there are characteristics of sukhayu and we will look at these characteristic in the anvaya, in the sandhi vicheth form. So, that we can understand this long sutra word by word. Similarly, hitayu is defined as [FL] etcetera. So, there are characteristics of the hitayu. These both factors go together as per the yogic tradition.

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Sukhayu		Hitayu	
शरीरमनसाङ्घां रोगाम्ब्याम् अनभिद्रुतस्य	Those whose body and mind are disease-free	द्विर्गेषुः पदमृतानां पर-न्वदपतस्य	Those who are the well-wishers of all beings Who do not desire the wealth of others
यौवनवतः	Endowed with youth	सत्यवादिनः	Who are truthful
समर्थ-अनुगत-	(Endowed with) enthusiasm, strength,	शम-परस्य	Peace-loving
बल-	virility,	परिचिन्तकारिणः	Who are thoughtful before taking action
वीर्य-	reputation,	अग्रमत्तस्य	Who are vigilant
यशः-	manliness,	शिवम् परस्परं	Who experience the three important objectives of life without one affecting the other
पौरुष-	courage	अनुपहृतम् उपसेवमानस्य	
पराक्रमस्य	(Endowed with knowledge of) arts, sciences, healthy senses, objects of sensory perception, ability of the sensory organs,	पूजार्ह-सम्पूजकस्य	Who respect superiors
ज्ञान-		ज्ञान-	Who are endowed with knowledge of Arts, Sciences,tranquility
विज्ञान-		विज्ञान-	
इन्द्रिय-		उपमान-शीलस्य	
अर्थ-		वृद्ध-उपसंकिनः	Who serve the elders
बल		सुप्रियतः	Who have full control over
परम-ऋद्धि		राम-रोष-ईर्ष्या-	Lust ,Anger, Envy, Arrogance, Pride
रुचि-रुचिध-उपभोगस्य	Riches various luxurious articles for enjoyment	मद-मान-वेगस्य	
समृद्धसर्वोपभोगस्य	Who can achieve whatever they want	सततं विविध-भद्वन-	Who constantly indulge in various types of charity
यथेष्ट-विचारिणः	(Those who can) roam as they please	परस्य	
		सप-	Meditation,
		ज्ञान-	Acquisition of knowledge, Quiet life (solitude)
		प्रश्नान-शिरस्य	
		अद्वयान-विद-तत्परस्य	Who have full adhyatmik knowledge and are devoted
		लोकम् इमम च	Who work both for the present as well as for the next life
		अमुकवेदाम्नास्य	
		स्मृति-मतिमतः	Endowed with memory and intelligence

So, look at sukhayu, sukhayu has these characteristics like [FL]. Those whose body and mind are disease free. Yovana vrith, so if they are disease free how they will look like? Yovan vritha, like youth, youth like, endowed with youth. Samarth anugath and it has following thing, what are those? Bal, veerya, yash, paurush, parakramasaya; strength, virility, reputation, manliness and courage.

Jnan vijnan indriya arth bal, endowed with knowledge meaning, jnan and vijnan; that means, art and science both. Indriya arth, healthy senses, arth object of the sensory perceptions, bal ability of

the sensory organs. Parama vridhi, riches. Ruchal vividh upabhogashya, various luxurious articles people can enjoy.

Sambardh sarvarambasya, who can achieve what they start. Many of us are good at taking initiatives, not able to achieve, not able to fulfill that. So, that is also one very important factor of sukhayu, what our ability to complete and finish, what we wish to achieve.

Yathesht vicharinaha, those who can roam as they please those who are autonomous, who are psychologically independent of moving around. So, these are the characteristics of sukhayu. Now, look at the characteristics of hitayu. [FL]. Those who are the well-wishers of all being. [FL], who do not desire wealth of others.

And if you remember the first mantra of Ishopanishad also talks about, not desiring wealth of others. Satya vadenah who are truthful. [FL], who are peace loving, who are self-contained. Pariksha karanah, those who are thoughtful before taking any action, they do the pariksha, they examine the suitability of their action. Apramathashya, who are not lethargic and who are not laid back, those who are vigilant.

[FL], we just discussed about dharm, arth, kaam. This is called [FL]. Result of this doing these things well, naturally results into moksha. So, that is not counted here that is why it is called 3 3 trivarga. So, trivarg who experienced the 3 important objectives of life that is dharm, arth, kaam.

[FL], without one affecting with others whatever you do, people will comment. Those who are seriously committed for some good cause, for them as well some people may comment adversely. So, people having ability to ignore those comments without not being affected by those comments that is the characteristic of hitayu.

Because if we get too sensitive and touchy about others comments, we will not be able to remain focused on our actual task. Those who respect superiors, those who have [FL], who are endured with knowledge, and humility. [FL], who serve elder, who respect the elders, because elders have insights, elders can have experience, they can give something which in terms of knowledge and insights, which you may take years to acquire.

[FL] who are in full control, [FL]. So, these likes and dislikes, jealousy, egoisticness, egotism, egotism, these things generally come as [FL]. They come as our dispositions very fast mental waves, those who have the ability to control these waves. [FL], who constantly indulge in various type of charity, who has the giving attitude.

So, we many of us must have heard this term go-getter. The hitayu means not go-getter, hitayu means go-giver, who is cons who has the tendency to keep giving whatever in is or her capacity. So, that is the sign of hitayu. [FL], those who are regularly engaged in the sacrifice, regularly engaged in meditation, regularly engaged in sadhana, not those kind of people who go to gym 1 week and then they stop going, those who start yogic practices and then they stop after 3 days.

No, the hitayu will not get realized in their life. We need to have commitment and consistency. So, those who have this commitment and consistency for the right practices. [FL], who have the full adhyatmik knowledge, who have the commitment to know their true self and realize harmony within that is the sign of hitayu.

[FL], who work both for the present as well as for the future, who have the long term perspective. And [FL], who endured with memory, who do not forget the right teachings, who do not let go their intelligence and clouded by their impulsive tendencies. These are the sign of sukhayu-hitayu.

And what is the sign of dukhayu and ahitayu? And only one term is given of what charak says, [FL]. Those who have opposite of it they get asukhayu or dukhayu. Or here also gives the opposite definition in the two words [FL]. Ahitayu is the one which has opposite of all this. And sukhayu is the one which has opposite of all this. This is the definition of sukhayu and hitayu.