



CONCEPT OF *SUKHA* AND ITS APPLICATION IN THE SOCIAL WORK PROFESSION

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RESEARCH ARTICLE



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Abstract

Bhartiya Gyan Parampara is a vast system of knowledge based on the fundamental principle of *Sukha* (सुख). As it is clear from the verse “ॐ सर्वे भवन्तु सुखिनः। सर्वे सन्तु निरामयाः। सर्वे भद्राणि पश्यन्तु। मा कश्चित् दुःख भाग्भवेत्॥” (may all be happy, may all be free from diseases, may all see what is auspicious, and may no one have to suffer) that the ancient philosophy and principles of Bharat were rooted in the ideals of universal well-being. *Sukha*, often translated to well-being or happiness, is a fundamental concept of Bhartiya Gyan Parampara, which can be applied to the social work profession to achieve its ultimate goal. Therefore, this article aims to understand the meaning and concept of *Sukha* and *Dukkha*, along with providing a framework for the practical application of *Sukha* in practice, where practitioners frequently engage with individuals, groups, and communities to promote overall well-being. Thus, incorporating *Sukha* into the course of the social work practice can provide a holistic approach to promote sustainable well-being, happiness, and empathy among the clients.

Keywords: *Sukha*, *Dukkha*, *Well-being*, and *Social Work Profession*

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Introduction

Bhartiya Gyan Parampara (Indian knowledge System) encompasses a vast wealth of philosophies, sciences, and practices developed over thousands of years. This body of knowledge can enhance the lives of individuals, communities, and humanity as a whole by offering practical solutions to contemporary challenges such as mental stress and sustainability. *Sukha* (सुख) is one of the fundamental pillars of Bhartiya Gyan Parampara, derived from ancient texts such as the Vedas, Upanishads, and Buddhist philosophy. Due to the absence of a suitable term in the English language, the notion of *Sukha* has mostly been translated as happiness, contentment, or well-being. *Sukha*, as a concept, occupies a pivotal position in this body of knowledge, as everyone aspires to it, and it eventually serves as the driving force behind all human behaviours and actions (Negribs, 2025). Scholars throughout time have given multiple meanings and definitions to the notion of *Sukha*, but the most common representation of this concept can be translated to happiness and well-being. Although the meanings and construal of happiness vary across cultures, unlike the hedonistic happiness in Western paradigms, in the Bhartiya cultural context, *Sukha* refers to the sustained state of inner peace and harmony resulting from Dharma (righteousness), Satya (truth), and Ahimsa (non-violence) (Singh et al., 2016; Radhakrishnan & Moore, 1957). Pulla (2015) described *Sukha* as a state of well-being without sorrow, distress, and misery. It can also alternatively be interpreted as intellectual fulfilment, physical well-being, and a sense of being at ease (Waghulade & Harit, 2014).

Social Work is a helping profession with a primary mission to improve human well-being. Social workers achieve this mission by assisting individuals, groups, and communities to meet their basic and complex needs (NASW, 2025). In modern social work practice, which increasingly emphasises holistic and person-centred approaches, the integration of *Sukha* can offer a framework for enhancing client well-being that is both ethically and culturally relevant. Therefore, this paper will be an exploration of the following objectives:

- To understand the meaning and concept of *Sukha* and *Dukkha*.
- To study the importance of understanding the concept of *Sukha* in the social work profession.
- To prepare a framework for the practical application of *Sukha* in Social work practice.

Aligning social work with the principles and ideas of ancient Bhartiya knowledge can improve the relevance, acceptability, and impact of social services, especially in the Bhartiya setting. Thus, the concept of *Sukha* is examined in this work as a fundamental component that can be incorporated into the practical domain of the social work profession for fostering holistic well-being in practice rather than only as an abstract philosophical concept.

Understanding the Meaning and Concept of *Sukha* and *Dukkha*

Sukha and *Dukkha* are constituents that are often seen as being in a binary relationship to each other, representing two poles of experience. Despite having different meanings, these two words are commonly employed together in Bhartiya literature and philosophy. While on the one hand, *Sukha* means “happiness, well-being, joy,” and on the other, *Dukkha* is represented as “unhappiness, misery, and distress” (Mukherjee, 2020). To know the concept of *Sukha*, the meaning of *Dukkha* should also be studied and vice versa, as both concepts are semantic opposites. These concepts are also used as a common cultural expression of a wide range of feelings and emotional states related to the well-being and hardships of human life (Limbu, 2023). For a more detailed understanding of how individuals experience *Sukha* and *Dukkha* in their lives, deeper research is required. Especially in the social work profession, because the profession aims to enhance well-being by assisting individuals, families, and communities to alleviate suffering in their lives.

Meaning and Concept of *Sukha*

The concept of “*Sukha*” originated from the ancient Bhartiya philosophical and spiritual traditions, often translated as happiness, ease, bliss, or well-being. As argued by Negribs (2025), between the fifth century BCE and the second century CE, *Sukha* emerged as a key concept in Ancient Indian intellectual and religious discourse because it was used to express different, conflicting interpretations of what constitutes the ultimate human good. Etymologically, the term *Sukha* originated from the two Sanskrit language terms, i.e., *Su* (Excellent) and *Kha* (Space), that together produce the word *Sukha*, meaning excellent space (Monier-Williams, 1899). Therefore, it can be stated that “*Sukha*” literally means being in an ‘excellent space’ both internally and externally (Choudry & Vinayachandra, 2015). In Buddhism, *Sukha* signifies the alleviation of suffering (*Dukkha*), encompassing both physical and mental well-being. Terminating *Dukkha* equates to achieving a state of non-pain or well-being (Puntasen, 2007). According to Ayurveda, *Sukha* can be seen at two different levels, i.e., Aloukika or abstract level, and Loukika or subtle level. At the Aloukika level, *Manasa Sukha* is achieved by the mind without the relationship with the sense organs, and on the other hand, *Sukha* at the Loukika level is perceived by the Manas through Indreeyas (sense organs) at the subtle level. Since this *Sukha* is a feeling that is felt by Atmendreeya Manoartha Sannikarsha, or the union between Atma-Manas-Indreeyas and their Arthas, it can be achieved through various means (Chiplunkar, et al., 2017).

Furthermore, as pointed out by Jurewicz (2018), in the Rig Veda, *Sukha* is primarily a *bahuvrīhi* compound meaning “well-versed” or “with a good axle.” It is used to describe a smooth-running chariot, symbolising comfort and ease, and the mechanical smoothness becomes a metaphor for comfort and ease of experience while riding the chariot. The notion of *Sukha* in later Vedic texts like the Atharva Veda is denoted by bodily comfort, including restful sleep and pleasant sensations. Additionally, in the Upanishads, the meaning of *Sukha* evolves into a deeper, existential, and spiritual context, indicating inner well-being, plenitude, and self-fulfilment. Therefore, different meanings and concepts are associated with *Sukha* in the Vedic and Later Vedic period, indicating a shift from outward bodily comfort to inner, abiding happiness, and also associated with the realisation of the Ātman and unity with ultimate reality (Brahman). Therefore, different meanings and concepts are associated with *Sukha* in the Vedic and Later Vedic period, indicating a shift from outward bodily comfort to inner, abiding happiness, and also associated with the realisation of the Ātman and unity with ultimate reality (Brahman).

Meaning and Concept of *Dukkha*

Dukkha is described as a painful feeling, suffering, an unsatisfactory nature, and general insecurity of all conditioned things that are susceptible to suffering due to their temporary nature. Therefore, “unsatisfactoriness” or “liability to suffering” would be more appropriate interpretations of the term *Dukkha* (Sutta.org, 2021). As described by Gnanarama (2000), in his work “Essentials of Buddhism,” the term “*Dukkha*” is commonly rendered as “suffering,” although other Buddhist scholars employ a wide variety of other English terms to express the same idea. The terms “ill,” “pain,” “sadness,” “insecurity,” “unpleasantness,” “anguish,” “panic,” “unhappiness,” “conflict,” and “unsatisfactoriness” are among them. These days, “suffering” and “unsatisfactoriness” are the most often used terminology for *Dukkha* in Buddhist texts. According to the Buddhist philosophy, among the Four Noble Truths, *Dukkha* is the first and the second most important aspect of existence. In everyday usage, the Pāli and Saṃskṛta words *Dukkha* signify “struggle,” “pain,” “sorrow,” or “misery as opposed to the *Sukha* (happiness),” “comfort,” or “ease.” From the perspectives of Patañjali and Buddha, the term *Dukkha* has a deeper and different philosophical understanding and meaning (Rahula, 1972) as cited in Yadav & Ganpat (2021). According to a sutra taken by Saraswati (2008, pp. 165-166) from Patanjali’s Yoga Sutra, both Suffering and Happiness are painful. The sutra has been interpreted by Saraswati (2008) in the following manner:

“परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः”
“*Pariṇāmatāpasamskāraduḥkhaigūṇavṛttivirodhāchcha duḥkhameva sarvam vivekinah*”

Three sources lead to *Dukkha*, and those sources are i. Change, ii. Anxiety, and iii. Habit. Change is the first source of suffering (parinama); change in any condition can lead to *Dukkha*. Acute anxiety is the second source of *Dukkha*, as it has been observed that anxiety can arise at any time in response to a variety of factors, including love, success, and accomplishment, unfair business

practices, unlawful activity, etc. Samskara, or habit, is the third source of suffering. The habit of unnecessarily acquiring wealth and property, which we fear losing, and that fear leads to suffering. Therefore, it can be stated that pain results from becoming enslaved to the own environmental and behavioural conditions of the individuals.

Why Individual Face Dukkha?

Although the meaning of *Dukkha* is well understood, it is equally important to understand the underlying causes that give rise to the fundamental concept of suffering. Verma (1994), in her work outlined four reasons that cause sorrow within individuals i.e., “(a) the conception of a limited self; (b) the emergence of the quality of restless mobility or *rajoguna*; (c) dependence on external objects as sources of *Sukha* (pleasure); and (d) the fear of separation from the source of *Sukha*.” On the other hand, Upadhyay (2014) states that while every human action is directed towards attaining *Sukha*, the outcome largely depends on the knowledge one possesses. Those whose actions are balanced with right understanding or knowledge are more likely to move towards *Sukha*, whereas those who act in ignorance are prone to experience *Dukkha*. The physical pain to psychological suffering that humans encounter is also caused by craving and attachment (Thero, 2024).

According to Rahula (1972), in Buddhist literature, *Dukkha* can be seen from three perspectives, i.e., firstly, *Dukkha* as ordinary Suffering (*Dukkha-Dukkha*), which is widely acknowledged and symbolised by many forms of bodily and mental pain, such as birth, old age, illness, death, and unpleasant situations and people. Second, *Dukkha* as a result of change (*viparinama-Dukkha*), it is a form of pain brought on by a shift in happiness since a pleasant state of existence is not permanent and is subject to change, which in turn causes *Dukkha*. And finally, *Dukkha* as a conditioned state (*Samkhara-Dukkha*), which is considered as one of the most important philosophical aspects of *Dukkha*. This refers to the understanding that what we perceive as a being or as an individual is a combination of mental and physical forces or energies divided into five aggregates, also known as *pancakkhandha*, and those five aggregates are:

- i) **Rupakkhandha** (the Aggregate of Matter): This encompasses the physical body and material world, all of which are prone to decline, change, and impermanence, which can result in suffering.
- ii) **Vedanakkhandha** (Aggregate of Sensations): All sensations, whether they are pleasant or unpleasant, pass and change quickly which can also lead to suffering.
- iii) **Sannakkhandha** (the Aggregate of Perceptions): This includes perception, which is equally temporary and causes pain since it can be misleading and cause attachment and pain.
- iv) **Samkharakkhandha** (the Aggregate of Mental Formations): This includes deliberate actions and intentions that result in bad karma and suffering in the future.
- v) **Vinnakkhandha** (the Aggregate of Consciousness): Since consciousness depends on other aggregates and external stimuli, it is not a stable and autonomous entity. As a result, it is always changing and depending on circumstances, which can also cause pain and suffering.

Therefore, since all five aggregates are impermanent and subject to change, they are regarded as *Dukkha*. To put it briefly, the five Aggregates of Attachment are *Dukkha*. Hence, *Dukkha* and the five aggregates are not distinct things; rather, *Dukkha* is made up of the aggregates.

From the above understanding of *Sukha* and *Dukkha*, it can be asserted that they are the pleasant and unpleasant experiences faced by individuals on different levels and stages in their lives. These states are not constant but can be changed through different means. In the field of helping professions like social work, the principles of *Sukha* and *Dukkha* can be understood as manifestations of positive and negative experiences in the life of a client. *Sukha* can be defined as a state of well-being, while *Dukkha* can be defined as a state of suffering. Furthermore, both concepts can have varying implications based on the internal and external determinants that result in these states. Based on the nature of these states, several interventions can be developed by the social worker to achieve the overall goal of the profession.

Importance of Understanding the Concept of Sukha in the Social Work Profession

Why does understanding the importance of the *Sukha* as a concept matter in the social work profession, and what relevance does it hold? And why should social workers need to reconsider the meaning of well-being and happiness while working in a nation like Bharat? It is already understood that social work is a helping profession with a primary mission to improve human well-being, and social workers across the globe achieve this mission by assisting individuals, groups, and communities to meet their basic and complex needs (NASW, 2025). However, the conceptual understanding of well-being and happiness varies across cultures, making it a dynamic and more subject-oriented concept that is influenced by social values, religious beliefs, cultural variations, individual experiences, and contextual reality. Thus, the importance of understanding the concept of *Sukha* becomes a relevant subject for the following reasons:

1. **Aligned with Goal of the Social Work Profession:** The concept of *Sukha* also aligns with the goal of the social work profession, as it is clear from the Global definition of Social Work given by the IFSW (2014) that:

“Social work is a practice-based profession and an academic discipline that promotes social change and development, social cohesion, and the empowerment and liberation of people. Principles of social justice, human rights, collective responsibility, and respect for diversity are central to social work. Underpinned by theories of social work, social sciences, humanities, and indigenous knowledges, social work engages people and structures to address life challenges and enhance wellbeing. The above definition may be amplified at national and/or regional levels.”

Therefore, based on the definition of IFSW, it can be concluded that social work is more than just an academic field and practice-based profession, as it also incorporates several theories from other fields, including indigenous knowledge, to improve the overall well-being of individuals. Hence, to accomplish the goal of the profession, *Sukha*, a concept from the ancient wisdom of the Bhartiya Gyan Parampara, can be a useful tool for achieving the overall purpose of the profession.

- 2. Aligned with the Theoretical and Practical Framework of the Profession:** As conceptualised by Choudry & Vinayachandra (2015), *Sukha* can be understood as an “Excellent Space” that exists both inside and outside of the individual, and every individual functions in a dynamic environment of various spaces on a social, psychological, and physical level. These spaces can be categorised into individual and collective spaces, professional versus personal spaces, which can be again divided into “Excellent Spaces and Ugly Spaces” within all spaces.

Furthermore, in the domain of the social work profession, theories such as Person-in-Environment Theory, Ecology Systems Theory, and Social Learning Theory, etc., emphasise the internal and external environment of the clients. The practical framework of the profession is also ideally aligned with the management of both “Excellent and Ugly Spaces” within all other spaces, both internal and external to the clients. Therefore, understanding the idea of *Sukha* aligns well with both the theoretical and practical framework of the profession.

- 3. Cultural Context:** The Western paradigms describe well-being and happiness in two expressions, i.e., Hedonic and Eudaimonic. While the hedonic expression view holds that well-being and happiness are a result of subjective experiences of pleasures and satisfaction, on the other hand, the eudaimonic ideology believes that meaningful goal pursuits lead to well-being and happiness (Ryff et al., 2021). But in the Bhartiya cultural context, *Sukha* arises not just from the subjective experiences of pleasures and satisfaction or the meaningful goal pursuits, but from the sustained state of inner peace and harmony resulting from Dharma (righteousness), Satya (truth), and Ahimsa (non-violence) (Singh et al., 2016; Radhakrishnan & Moore, 1957). As a result, the definition and context of well-being and happiness vary across different cultural backgrounds, making it a multifaceted and intricate phenomenon that social workers should comprehend from several perspectives to provide sustained well-being to their clients.
- 4. Holistic Framework for Overall Well-being:** Terminating *Dukkha* (suffering) equates to achieving a state of well-being, which can be achieved at all levels, including both physical and mental (Puntasen, 2007). As described in Ayurveda, according to Chiplunkar et al. (2017), *Sukha* has two aspects, i.e., Loukika (physical or worldly or subtle level) and Aloukika (abstract or spiritual or transcendental level). At the physical level, *Sukha* can be attained in several ways since it is a sensation experienced in the union between Atma (Soul), Manas (Mind), and Indreeyas (sense organs) and their Arthas. Whereas, at the transcendental level, *Sukha* is achieved by the mind without the relationship with the sense organs. Therefore, it can be stated that *Sukha* encompasses not only physical well-being but also mental, emotional, spiritual, and cultural well-being, making it a relevant component to understand in the context of the social work profession.
- 5. Going from *Dukkha* to *Sukha* – Designing Sustainable Client-Centred Care Programmes and Interventions:** The concept of *Sukha* goes beyond just the material aspect of well-being and happiness. To move from *Dukkha* to *Sukha* in a sustainable way, social workers across different fields can design client-centred care programmes and intervention strategies that not only focus on the material aspect of well-being and happiness but also on the spiritual and mental aspects. In the ambit of this context, *Sukha* can be understood as a means to achieve more sustained well-being than a temporary one.

In a multi-cultural nation like Bharat, understanding the concept of *Sukha* in the context of the social work profession has an important relevance. As it is evident from the above-mentioned points, *Sukha*, mostly translated as a state of well-being and happiness, goes beyond just physical to emotional, psychological, and spiritual fulfilment. This means that social workers across fields need to adopt a more holistic approach towards achieving well-being among their clients, which respects cultural diversity, religious, and philosophical traditions of the clients they serve. Therefore, by incorporating the concept of *Sukha* into practice, social work may go beyond merely solving issues to actively promoting well-being at all levels. This will enhance social cohesiveness, uphold dignity, and allow people and communities to flourish in a society that is compassionate and inclusive.

Practical Application of the Concept of *Sukha* in Social Work Practice

Social workers are frequently concerned about gaining more information and knowledge to make the most effective decisions possible in the best interests of their clients (Hudson, 1997). It is evident from the work of Phukan et al. (2022) that several concepts, such as integrating yoga from Bhartiya Gyan Parampara, can enrich the social work profession by adopting its wisdom into casework practice to make effective interventions for the well-being of clients. Similarly, to see the practical application of *Sukha*, social workers must also understand the reasons behind the sources of *Dukkha*, which are clear in the course of this study, that *Dukkha* occurs because of several reasons, such as:

- Having limited knowledge about oneself,
- Relying on external objects for the source of happiness,
- Faulty knowledge, wrong perception, and ignorance,
- Unpleasant/unfamiliar situations or a change in any pleasant situation,
- Attachment and inability to handle change, etc.

Therefore, to put it briefly, addressing the sources of *Dukkha* can help clients identify and understand the root cause, whether internal or external, that led to suffering. Through targeted interventions, social workers can assist clients in enhancing their

inner strengths, creating constructive coping strategies, and developing stability and life satisfaction to achieve the overall goal of the profession.

A comprehensive framework to increase the sense of *Sukha* among clients is presented the Table I. This framework can be a helpful tool to understand the implementation of the principles of the *Sukha* at different stages, starting from the Engagement itself.

Table I: A framework for incorporating *Sukha* at different stages of Social Work Intervention

Sr. No.	Stages	Indicators	Goals for Social workers and clients
1	Stage I: Engagement	Aim	Rapport Building
		Action to be Taken	Approaching the client with warmth, empathy, compassion, and a non-judgmental attitude. Building a safe, trust-based relationship where the client can feel <i>Sukha</i> .
		Incorporation of <i>Sukha</i>	Creating an “Excellent Space”, internal and external to the individual. Internal Excellent Space: Creating a calm, relaxed, and respectful space to reduce anxiety. External Excellent Space: Creating a good physical environment where the client can sit at ease and minimal distractions.
		Example	Use a comfortable setting, good body language, and culturally familiar greetings.
2	Stage II: Assessment	Aim	Understanding the Problem/Challenges Faced by the Client
		Action	A thorough understanding of the problem, challenges, strengths, and personal definition of <i>Sukha</i> (well-being) should be developed.
		Incorporation of <i>Sukha</i>	Along with focusing on problems or challenges, a positive resource mapping needs to be done to know the sources from which the client feels <i>Sukha</i> .
		Example	Understand the existing positive resources, such as strengths, motivations, relationships, environment, and inner qualities of the client, which kept him going through difficult times.
3	Stage III: Planning and Goal Setting	Aim	Co-creating a Plan
		Action	Co-creating a plan to solve the problem, along with incorporating activities that bring <i>Sukha</i> . Create a realistic plan that is culturally appropriate and aligns with the daily routine and the sense of <i>Sukha</i> of the client.
		Incorporation of <i>Sukha</i>	Co-creating a plan that not only includes problem-solving but also incorporates the activities that bring <i>Sukha</i> into the life of the client.
		Example	Along with focusing on problem-solving, the plan should also incorporate activities that align with the sense of <i>Sukha</i> of the client. For example, for mental health issues, mindfulness and meditation can be included in the plan.
4	Stage IV: Intervention	Aim	Implementing the Co-created plan
		Action	Providing the client with a detailed understanding, instructions, resources, skill-building opportunities, referrals, etc., and resolving any confusion/misunderstanding that the client has regarding the plan.
		Incorporation of <i>Sukha</i>	Embodying positive experiences during the intervention itself, instead of waiting for the Recovery Phase. For example, integrating activities that change the mindset of the client to focus on the more positive sides of things instead of the negative ones.
		Example	Connect the client having psychological issues with art and yoga retreats, mindfulness, and meditation sessions during the intervention session itself.
5	Stage V: Evaluation	Aim	Examining if the Intervention is Working or Not
		Action	Use different methods and tools to assess if the planned intervention is working or not. For this, social workers can review outcomes using different methods such as feedback forms, well-being scales, observations, narrative reflections, and documentation.
		Incorporation of <i>Sukha</i>	Check if the client has reached a sense of well-being and satisfaction by understanding at two levels: Solving the problem: Is the planned intervention fixing the problem? Contentment: Does the client feel <i>Sukha</i> in terms of security, emotionally at ease, and in an Excellent space, not just out of danger?
		Example	Planned intervention solved the problem (issue resolved), but throughout all the phases, the client should feel <i>Sukha</i> .

6	Stage VI: Termination	Aim	Concluding the Formal Helping Relationship
		Action	Ensuring readiness for independence, reviewing progress, and providing a summary of skills/resources gained, as well as information on future self-help and re-entry if needed.
		Incorporation of <i>Sukha</i>	End in a way that the client feels empowered, appreciated, confident, and at ease, not just finished with services.
		Example	Reflect on the journey together, appreciating the strength, movement of growth, and encouraging the client to focus on positive aspects of life, which brings <i>Sukha</i> in everyday life.
7	Stage VII: Follow-Up	Aim	Monitoring the Progress
		Action	Schedule regular check-ins, track progress using assessment tools, and facilitate access to resources.
		Incorporation of <i>Sukha</i>	Ensuring that the client has managed to sustain <i>Sukha</i> both internally and externally.
		Example	Schedule periodic meetings and see if the client is still following the daily activities that bring <i>Sukha</i> , such as spending time with nature, developing a hobby, etc.

A framework for incorporating the *Sukha* principle, a state of lasting peace, inner balance, and overall well-being, into the whole range of social work practice was provided in the above table. It emphasises that creating positive, life-affirming experiences and long-lasting sources of happiness for individuals is just as important to social work as solving issues or handling difficult situations. Social workers may integrate *Sukha* into all aspects of the intervention process, including engagement, assessment, planning, intervention, evaluation, termination, and follow-up, to create a strengths-based, client-centred approach that promotes internal and external stability. Incorporating *Sukha* into the social work process finally reinterprets the aim of the profession, shifting it away from merely alleviating suffering (*Dukkha*) to actively fostering a joyful, fulfilling, and balanced life. It allows practitioners to address the whole individual, including the environment, relationships, body, and mind, while ensuring that well-being is a long-term lifestyle choice rather than a temporary outcome.

Table II: Examples related to *Sukha* in different domains that can be incorporated based on problems faced by the client

Sr. No.	Domains	Examples to incorporate <i>Sukha</i>
1	Internal/Psychological Domain	Mindfulness, gratitude, and developing a sense of purpose, focusing on emotional well-being, and a good sense of perception, etc.
2	Physical Domain	Develop a sense of security, focusing on good dietary habits, good health, access to nature, a comfortable home, and environment, etc.
3	Social and Relational Domain	Develop a good social network by focusing on secure and supportive family, friends, and relatives, spiritual community, and trust networks.
4	Cultural and Spiritual Domain	Try to engage the client with festivals, rituals, meditation practices, and a space for spiritual reflections.
5	Economic and Skill-based Domain	Provide the opportunity that brings financial stability, meaningful work, and builds new skills, etc.
6	Environmental Domain	Focus on clean environmental space, clean water resources, community parks, and where the client feels closest to nature.
7	Knowledge Related Domain	Focus on developing good perception, correct knowledge, and the ability to critically evaluate information, etc.

Activities bringing *Sukha* can be implemented at different levels depending upon the problem/ challenges faced by the client. In the above table, examples related to the different domains in which a client can face a problem/challenge are given to have a better understanding of the implementation of different activities based on the suffering faced by the clients. Based on the nature of the problems, different social workers can take the reference from above table to incorporate the *Sukha* into the intervention process.

Conclusion

The role of social workers is not just about addressing immediate problems but also about fostering sustained well-being and happiness among individuals, families, and communities. To fulfil that role, understanding the concept of *Sukha* becomes an important aspect, specifically in a multi-cultural nation like Bharat. As it is already understood that the meaning and conceptualisation of well-being and happiness are subjective to individuals, they also vary from culture to culture. Thus, in the field of social work, comprehending the concept of *Sukha* might result in a shift from understanding the concept of well-being and happiness from the Western paradigm to understanding these concepts from the different socio-cultural settings, specifically in a diverse nation like Bharat.

Furthermore, understanding the concept of *Sukha* becomes an important aspect because it broadens the perspective on well-being and happiness beyond a material or temporary one to a more balanced and sustained one. The application of *Sukha* in the practical domain of social work may guide practitioners towards developing different approaches that nurture both internal and external well-being. It will help to generate a holistic framework towards achieving sustained well-being by addressing not only the problems faced by clients at the subtle level but also at the spiritual level.

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