

ETHICAL AND PRACTICAL DISCUSSION IN INDIAN PERSPECTIVE ABOUT LIBERATION OR MOKSA

Author's Name: Sujit Maity

Affiliation: Assistant Professor, Department of philosophy, Bajkul Milani Mahavidyalaya, West Bengal, India.

E-Mail: maitysujit1@gmail.com

DOI No. – 08.2020-25662434

Abstract

In Indian civilization and tradition moksa is concerned with people's spiritual and ethical life. It is conceivably the very importance concepts in man's quest of happiness. Indian philosophy advised us the difference way by which we may attain our absolute goal (Moksa). Indian philosophy explains sorrows and sufferings in life to find a way by that the sorrows and sufferings can be fully overcome. Human existence is a history of endless effort to eliminate sorrow and reach happiness. It is the nature of human life. If anybody is wanted to know his own spirit, he must be free for all kinds of sorrow and sufferings. Indian philosophy advised us to become thoughtful which help us to attain highest goal (s'reya). It has been established that there is nothing in the world which can give us eternal pleasure except self-realization. Different schools of Indian philosophy have explained liberation from a different view point (except the Carvakas) and discuss a philosophical, spiritual and intellectual view of liberation. In Indian philosophy, philosophers have applied the moral or ethical and practical approach to resolve this issue of life and reality. The self recognized itself with body and undergoes different sufferings for lack of knowledge.

Keywords: Sorrow, Sufferings, Ethical, Highest goal, self-realization

INTRODUCTION

In Indian culture and heritage Moksa is concerned with human spiritual and moral life. We are unhappy anyway in our daily life. Death is only and one only the full-stop to our sufferings. But if we accept this idea of death, it would mean a tragic blow to the sense of human adventure, freedom and effort. We cannot be satisfied with less than immortality and also more says that Immortality must be accompanied by joy. This state of eternal joy harm of all sufferings is regarded as Moksa or liberation. This liberation in itself seems to be a negative idea; but since the search for absolute freedom involves the search for ultimate purpose of the life of the individual (Parama Purusārtha), there is a positive side also.

Indian philosophers have applied the moral or ethical and practical approach to resolve this issue of life and reality. All the Indian schools of Philosophy, (except the Carvakas) accept the self or atman as eternal, pure and free. The pure deficiency of knowledge, the self recognized itself with body and undergoes different sufferings. They hold that individual human being can achieve moksa or liberation. The theories and procedures applied to describe the notion of liberation establish that the Indian thinkers originated a comprehensive approach of life and additionally prescribed a systematic approach for attaining moksa or liberation. During this short discourse I would like to focus all schools of Indian philosophical analysis and explanation of the concept of moksa from an ethical and practical point of view.

We can perceive that all schools of Indian philosophy have a positive approach towards human life. They need a general agreement to discuss the problems of life and reality and they have

conjointly in agreement that there are sorrows and sufferings in human life. In this sense they place of lot emphasis to develop a structure or to construct a procedure by which people can completely overcome from sorrows and sufferings. According to them the sorrows and sufferings is the main cause of human being are due to ignorance. All the schools of Indian philosophy accepted that man can overcome ignorance and attain total freedom. Total freedom is explained in all schools as moksa or liberation. Moksa is a central concept and included as one of the four aspects and goals of human life; the other three goals are dharma (virtuous, proper, moral life), artha (material prosperity, income security, means of life), and kāma (pleasure, sensuality, emotional fulfillment). Together, these four aims of life are called Puruṣārtha in Hinduism. The four goals or of human life that is the field of Indian civilization and tradition dharma is explained and placed first, as a result, it is considered superior to artha and kama. Dharma, artha and kama are extra connected with man's social and practical life but moksa is concerned with individuals spiritual or ethical life.

Concepts of liberation are not clearly explained within the Vedas. The Vedas claim there is one Supreme Reality and prosperity of way in which to approach it. In Upanishad, true nature of self or Atman as bramhan is moksa. It is freedom from bondage. Avidya is bondage vidya is moksa. Vidya is knowledge of Brahman and Atman as one and in all creatures, moksha is becoming Bramha (Bramha Bhavna) becoming all (sarva bhavna) vision of the self of the universe (ek atma darsana) it is complete autonomy (svarajya) or freedom (ananda). In the Upanisads liberation is explained as relief from bondage. The state of liberation is reflected because the state of highest moral transcendental purity within Upanisads. The Gita considered liberation or moksa as the eternal and permanent status and as the seat free from all difficulty beside with the freedom from birth and death. Liberation is that the state where there is no pain. It is the state of supreme perfection. The state of liberation is explained as the transcendental perfection of the individual self. The Bhagavad Gita says, "Moksa is attainment of the nature of God. Moksa is an attainment of the nature of God. Moksa is transcendental state of immortality. It is the attainment of God. It is inseparable union with him".

Different schools of Indian philosophy have explained liberation from a different view point (except the Carvakas) and discuss a philosophical, spiritual and intellectual sight of liberation. When the schools of Indian philosophy explain sorrows and sufferings in life they wanted to find a method by which the sorrows and sufferings can be completely overcome. Indian philosophers have applied the realistic and practical approach to solve the problems of life and reality. All the Indian schools of Philosophy, (except the Carvakas and the Baudha) accept the self or Atman as eternal, pure and free. Due to ignorance, the self identifies itself with body and undergoes various sufferings. They hold that individual human being can attain moksha or liberation. In order to attain moksha he/she has to know the real nature of the self or Atman. According to the orthodox philosopher, Liberation cannot be attaining without the right knowledge of reality. They admit 'atman' as reality, which is a permanent spiritual substance in the world. Therefore, to know the self or atman is to know the reality. It is true that Liberation is not due to knowledge alone, besides knowledge karma, bhakti, and Yoga are other important way of achieved liberation. The prudential karma (duties) should be discarded. But the compulsory daily and occasional duties must be performed. I think, As Knowledge of self or atman is necessary for attaining liberation or mokha, performance of some duties is also necessary for it.

Moksha are mukti, nirvana, turiya, kaivalya, apavarga, nihsreyasa etc. may be similar terms in Indian philosophy, but not identical. The common people concepts are the term of moksa is -the fear of death. It is also true that from the very beginning of history the humans tried either to avoid the fear of death or to overcome it. According to the orthodox school moksha is stands for the spiritual principle, Bliss and state of perfection. It is defined in Indian Philosophy as the state of being liberated as well as the process of becoming free from any type of bondages. In Indian tradition, it is also known as as mukti (emancipation). In the broader aspect moksa means freedom from all types of sorrows and sufferings in life and the cycle of death and rebirth. We can see there are some psychological aspects in the concept of moksa, when it stands for self-realization.

The concept of Moksha or liberation is closely connected with the questions like what is the nature of suffering? What is its route source? etc. The Indian thinkers have dealt a set to answer those questions. We can see in Indian philosophy the different schools have tried to solve the question of sorrows and sufferings in their own ways. All the schools of Indian philosophy admit the existence of sufferings in the world and they have declared that ignorance about the reality is the main cause of sorrows and sufferings. And it is also true that, from a Philosopher to a layman the quest to get a way to escape from suffering is common. Now we will go through some short descriptions which have been given by the different schools of Indian philosophy.

As a materialistic system the Carvaka do not believe Moksha or liberation as the end of human life as highest goal or 'Summum bonum' or parama-purusartha. They regard kama or the sensual pleasure as the highest end of life. The Carvakas rejected of reality of souls, virtue, heaven and liberation. Carvaka's message regarding liberation is- avoid pain and gain pleasure. Among the four human values- Kama, Artha, Dharma, Moksa the Carvaka recognizes Kama as the end to be realized and Artha as the means to realize the end. Dharma and Moksa are rejected by the Carvaka.

Buddhism considers destruction of suffering as the key concept liberation or moksa. The concept of Moksa described and termed as Nirvana which is stand for a realization that there is no self and consciousness. The word Nirvana literally means blowing out or cooling. Moksa or Nirvana is a place of perfect peace and happiness. Nirvana explained as the highest state of perfection, which can be attained by someone. Nirvana is a state of enlightenment which removes all ignorance. It is a state of stainless cleanness and good will. It is a state of perfect self control and unconditioned freedom. In Buddha school of philosophy the concept of Moksa is too much connected with birth-rebirth cycle.¹ They hold that human life is the frequent cycle of rebirth. This is called bondage. The Buddhists also hold that life is full of suffering and Suffering is due to the ignorance of four noble truths. Buddha has told about eight paths or 'astangik-marga', following this path one can put a stop to suffering. This total extinction of suffering is known as Moksa or Nirvana or liberation.²

In Jaina school of philosophy explained moksa is released from the cycle of births and deaths. Jainism holds that Liberation is consists in the complete dissociation of the soul from matter. According to Jainism a liberated individual becomes a siddha purusa. siddha purusa is one who has accomplished his ultimate objective. Attaining Moksha requires annihilation of all good and bad activities.³ Moksa requires annihilation of all karmas, good and bad, because if karma is left, it must bear fruit.

According to the Nyāya-Vaisesika School of philosophy and a religion; its ultimate concern is to bring an end to human suffering, mentioning on concept of moksa. . Liberation is the complete destruction of the special qualities of the soul viz. cognition, pleasure, pain, desire, aversion, volition, merit, demerit and impression. According to them, Ignorance is the root of all suffering and rebirth and only complete knowledge (jñāna) of the true nature of things will bring aparvarga or deliverance. Moksa is not the destruction of self but only of bondage. Nyāya philosophy does not accept joy (anand) in the state of liberation it says liberation is release from pain. Radhakrishnan commenting on Nyāya view of moksa “It is defined negatively as the cessation of pain and not as the enjoyment of positive pleasure for pleasure is always tainted with pain it is caused as much as pain”.

Sāṃkhya school of philosophy describes moksa as kaivalya. The concept of kaivalya in Sāṃkhya school of philosophy is the realization of aloofness with liberating knowledge of one’s self and union with the spiritual universe. The Sāṃkhya recognizes purusa or the Self as eternally liberated. They hold that, to attain liberation from sufferings, the knowledge of distinction between purusa and prakriti, i.e, vivekajñāna is required.⁴ In the state of liberation, there is complete isolation (Kaivalya) of the self from prakriti and its evolutes, the mind body complex.⁵ Liberation can be both embodied (jivanmukti) and disembodied isolation (videhamukti) of the self.

We can see In Yoga Philosophy “Yoga” is a theory and practice both. Now Yoga has gained a world-wise vivid and wide acceptance. The Yoga also considers complete isolation of the self from the mind (buddhi) and its modes and dispositions as liberation. In the state of liberation the self abides in its essential nature and realizes its intrinsic nature. In Yoga Philosophy the eight limbs of yoga (astanga-yog sadana) treated as a way to moksha or liberation The Yoga Philosophers hold that avidyā - or ignorance is cause of bandhan or sufferings. Then the question is how to remove the avidyā or ignorance or incorrect knowledge. According to the Yoga Philosophy it seeks to end ordinary reflexive awareness (cittavrtti nirodh) with deeper, purer and holistic awareness (asamprāññāta samādhi). The basic and primary condition to attain Moksha or liberation Yoga, encourages practice (abhyāsa) with detachment (vairāgya), which over time leads to deep concentration (samādhi). Detachment means withdrawal from outer world and calming of mind, while practice means the application of effort over time. Such steps are claimed by Yoga school as leading to samādhi, a state of deep awareness, release and bliss called moksha.

The Mimamasaka School of philosophy considered the performance of Vedic rites and sacrifices as means to the attainment of heaven (svarga). They regarded Heaven as the highest end of life or liberation.⁶

The Advaita Vedanta, both bondage and liberation are the activities of illusion (*māyā*). Through soul is really eternal, ever-free, ever-pure etc. However due to ignorance feels itself as doer, enjoyer, knower etc. and suffers different pains in the world. Maya has two powers which are; it covers the essence of reality and other distract to other way. In these powers maya, purusa forgets its own essence, which is defined as bondage. The pure self feels itself as doer, enjoyer, knower etc. after forgetting own essence. According to Sankara Liberation is the realization of the identity both the soul and the Brahman. Sankara believes that liberation is not purely the absence of pain, but it is a positive bliss. He told that Liberation has two type, jivanmukti and

videhamukti of the self. This self (jiva) is eternally liberated and identical within absolute Brahman. Ramanuja holds that liberation is the unimpeded manifestation of the accepted qualities of intelligence and bliss. Liberation consists in the ending of egoism and manifestation in absolute glory of the soul. The disembodied release (videhamukti) is the only kind of release admitted by him.

CONCLUSION

The above mentioned view of different schools of Indian philosophy about liberation is spiritual and practical. The orthodox schools of philosophy and the heterodox school of philosophy described moksha from a spiritual point of view. To explain the notion of liberation the Indian philosophers have applied the realistic approach to solve the problems of life and reality. I think the Philosophical theories about liberation are not only spiritual but also ethical. All the schools of Indian philosophy contain an ethical aspect which is practically known as sadhana. The spiritual theories regarding liberation can be applied in a practical way by their adherents to solve the problems of life and reality, and to attain the highest goal of life. All the schools of Indian philosophy applied a method of practice through which one can overcome sorrows and sufferings and attain moksha or liberation. It can be noted that even the materialist Carvaka also prescribed a specific way of life. Each Indian philosophy prescribed a lifestyle through which one can explore one's inner experience to liberate or emancipate himself and considers the liberation or emancipation as the highest goal of life. It's a state of selfless love, service to others purification, and self-control. It is also true that the Indian Philosophical theories regarding liberation have tried to develop some techniques to solve the problems of human life, and to solve the problems it has provided practices. This practical approach which is based on its own philosophy towards life and reality makes the Indian philosophical theories ethical.

REFERENCE

1. Seven systems of Indian Philosophy, Rajmani Tigunait, Himalayan Institute, Page- 45-46.
2. Seven systems of Indian Philosophy, Rajmani Tigunait, Himalayan Institute, Page- 42.
3. Some aspects of Jaina Ethics, Tushar Kanti Sarkar, page- 88, ETHICS an Anthology, Edited by Madhumita Chattopadhyaya and Tirthanath Bandopadhyay, Jadavpur University Press.
4. Sankhya theory of Bondage and Liberation, Tapan Kumar Cakrabarti, page- 123, ETHICS an Anthology, Edited by Madhumita Chattopadhyaya and Tirthanath Bandopadhyay, Jadavpur University Press.
5. Seven systems of Indian Philosophy, Rajmani Tigunait, Himalayan Institute, Page- 143.
6. Indian Philosophy, Jadunath Sinha, Vol. 1 Page- 879-880.

BIBLIOGRAPHY

1. Bhagavad-Gita as it is, Swami Prabhupada, The Bhaktivedanta Book Trust, Juhu, Mumbai, 11th printing 2014.
2. ETHICS an Anthology, Edited by Madhumita Chattopadhyaya and Tirthanath Bandopadhyay, Jadavpur University Press, Jadavpur, 2015.
3. Essays in Indian Philosophy, Edited by Sukharanjan Saha, Allied Publishers Limited, Kolkata, 1997.
4. Essays on the Gita, Sri Aurobindo, Sri Aurobindo Ashram, Pondicherry, seventh impression 2013.
5. Indian Philosophy, Jadunath Sinha, Volume I & II, Motilal Banarsidas Publishers, Kolkata, 3rd

reprint,2015.

6. Seven Systems of Indian Philosophy, Rajmani Tigunait, Himalayan Institute, fourth printing, Jhusi, Allahabad, 2011.
7. The Nyāya-Sūtras of Gauṭama, Gaṅgānāṭha Jhā, Vol. I, Motilal Banarsidas Publishers, Kolkata, 1999.
8. Chandradhar Sharma, Bhartiya darshan, Alochan Aur Anushilan,; Motilal Banarsidass Publishers Pvt. Limited, 01-Jan-1998
9. Dictionary of Philosophy and Psychology, Vol.II, edited by J. M. Baldwin, mackmilan → & Hiryan, The essential of Indian philosophy, → co.
10. Jadunath Sinha, History of the Indian philosophy → Sinha Publishing House, 1973, the University of Michigan
11. Mundaka Upanishad → Madhvacharya, Sarvadarshan Sangrih, → Motilal Banarsidass Publishers; New ed of 1894 ed edition (1 January 2007)
12. Radhakrishnan, Indian Philosophy, → London: George Allen & Uniwin Ltd, New York, Humanities press inc.
13. Surendranath Dasgupta, A history of Indian philosophy, → Kitab mahal, Allahabad, 1969