Chapter-3

Philosophic Underpinnings
PHILOSOPHIC UNDERPINNINGS

Indian philosophy is derived from Vedic seers, Upanishads, epics such as Ramayana, Mahabharata and Bhagwad Gita. So we can say that philosophy and religion are blended with each other in India. The aim of religion and philosophy is to help the individual in attaining freedom from the suffering that he faces when he takes birth in this world. He has to control his senses, desires and longings. When this stage is achieved, the meaning of worldly values diminishes. Then man’s physical state becomes fit for spiritual growth. In Indian philosophy there is no place for worldly values. But the importance of physical experiences cannot be rejected as these make a man perfect and fit for spiritual growth.

Religion acquaints man with the basic facts and laws such as ‘As you sow, so you will reap’, ‘Law of Karma’ (Nishkama Karma), the concepts of immortality, salvation, the significance of the Ashrams, viz. Brahmacharya, Grhastha, Vanprastha, and Sanyasa etc.

Following the Ashtangic Marga one can get true knowledge about God and divinity. That is the path of true morality.

“Religion is to morality what water is to the seed that is sown in the soil. Just as water causes the seed to sprout and grow so religion causes moral sense to grow and develop.”

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“God can be discovered by trying to find Him in His creation, and that would be possible only by loving all and by serving all. This is morality”

When we cannot make a clear distinction between the real and the unreal then a kind of attachment develops for the unreal and the transient (that is not permanent). So we suffer. If we are able to make a clear distinction between real and unreal there will be no suffering caused by attachments to the unreal. Philosophic vision alone can make us able to distinguish between real or unreal. Philosophy is— “A Way of Looking at Things”.

Apart from the core scriptural texts and the exegesis and the hermenenitical formulations, there have been a number of thinkers who have set up the benchmarks of ideal human conditions and life values for ordinary men. These great men also borrowed the basic principles from religio- philosophic texts. But they translated the same into secular precepts as models for ideal living.

Rajagopalachari (1879-1972) expresses his views on spiritual enlightenment and explains his own concept of ideal human life in the light of the Indian philosophic text:

The main teachings of Vedanta are to be free from worldly preoccupations such as selfish desires and preoccupation with the fruits of action. It does not mean that we should give up action itself.

In the Bhagwad Gita Lord Krishna says –
"It is thine to do thy duty, the result does not belong to thee"

"It becometh not thee to tremble when faced with the duties of thy life"

"Look upon pleasure and pain and loss and gain as the same and fight-thereby thou incurrest no sin".

We should do our duty without thinking or wishing for rewards. We should be faithful to our duties of life without any fear or anger. When pleasure and pain and loss and profit are the same for us we will commit no crime. According to Vedanta we should renounce the world: meaning that, we should be detached and give up the attachment to pleasurable fruit, which leads us to error; and to be attached with work and duties. We should be devoted to truth. Gandhi’s active life was very much like this. The Tamil poet Bharati expresses the views on fearlessness that emerge from Vedanta.

"Let the whole world rise against me And calumny and ridicule pour without relent Let me lose my most precious possessions And I be driven to beg for my daily food. Why, let my friends turn against me And seek to poison my very food. Let men attack me arrayed in regiments And armed with deadly weapons Let the heavens break loose and fall on my head, There is no fear in my heart, for why should I fear?"

C. Rajagopalachari (1879-1972) gives an example from Kathopanishad:

"Know the soul to be the rider in the chariot which is the body. The intellect is the charioteer, and the mind the reins. The
senses are the horses and the desirable things of the world are the thoroughfare on which they career. If the charioteer is unwise, and does not vigilantly restrain the mind, then the senses bolt uncontrollably like wicked horses. If, on the contrary, he is wise and keeps a firm hand on his mind, then the senses are in perfect control as good horses with a competent charioteer."^6

Only by performing our duties can we be fit for higher destiny. As far as the soul progresses duty is also rooted in maya. Maya is the reason of desires and longing that never ends. When we have no desires of results or rewards then we will be detached from desires and be able to attain Brahma.

"When free from all desires which had root in his heart – the mortal even here becomes immortal and reaches Brahma".7

Enlightenment is possible only by overcoming Maya. In such a state our mind will be concentrated and the senses are under control. The heart will be unaffected by external objects and we can see the soul which is within us. "Moksha is a state of freedom from the bondage of maya. The individual soul realizes its own full nature and then. Deliverance has taken place. When the mind is enlightened by the realization that the soul and the in dwelling Supreme Soul are one, the shadow merges in the light. This is Moksha".8

J. Krishnamurti (1895-1986) is one of the great philosophers of India. According to him, the treasure of knowledge does not lie in books but it is buried in our minds. Knowledge means self knowledge. If we have not
studied even a single book even then we will be able to be self aware because we do not have any preconceived idea. He says, “The mind must be free from knowledge because a mind that is occupied with knowledge can never discover ‘what is’.”

If we become aware through the process of judging, evaluating, condemnation, justification and seeing ourselves in the mirror of relationships then definitely we will be misunderstood. “This is good, that is bad, ‘I must do this and not that’ when you see yourself in the mirror of relationships, your approach is one of condemnation or justification, therefore you distort what you see”.

We should see the facts without any judgement, condemnation or acceptance. When we become aware of our action it is the beginning of self-knowledge. The first step of self knowledge is the last and beginning is the end “No one can teach you self knowledge, you have to find out for yourself, it must be your own discovery, and that discovery is not something tremendous, fantastic, it is very simple. After all, to know yourself is to watch your behaviour, your words, what you do in your everyday relationship, that is all”.

Sitting in a corner, walking in the garden and to concentrate is not meditation. To be aware of the movement of thought and feeling which is in a state of condemnation or justification so that we can understand the self with its movement and ways, is called- the right
meditation. Tranquility comes with understanding oneself in this way.

“Self-knowledge is the beginning of meditation”.12

If we have no self knowledge and start to meditate then meditation is not possible and “still be attached to your principles, to your family, to your property; or giving up your property, you may be attached to an idea and be so concentrated on it that you create more and more of that idea. Surely, that is not meditation. So self knowledge is the beginning of meditation”.13

The mind that acquires self knowledge achieves a state of quiet. There is a silence which “is not Christian silence or Hindu silence or Buddhist silence. That silence is silence, not named”.14

According to S. Radhakrishnan (1888-1956) Maya means wrong knowledge or Avidya. It dissolves when truth appears.

“The world is the play of Brahman, his vilāsa, his māyā. It is the expression of the urge in Brahman to become many”.15

“The world is sat because it exists for a time; It is asat for it does not exist for all time.... Maya is neither sat, being, nor asat, non-being.”16

As the eye demands light and colour, as the need of our body is food and drink; in the same way the soul always searches for truth and has a keen desire to know
that Truth of God and to free itself from false ideas. This is called the passion of liberation.

According to Sankara — there are two kinds of Mukti or liberation—1. Sadyomukti, 2. Karma-mukti. The first is instantaneous release; the second is a gradual liberation. Sadyomukti is attained by jnana or wisdom. Karma mukti is the result of our bhakti or devotion to a personal God.

Sankara prays —

"Yātrā mayā Sarva – gatā haṭā te,
Dhyānena çetaḥ – paraṭā haṭā te,
Stutyānaya vāk-paraṭā haṭā te,
Ksanṭavyam ētaṭ trayam eva Śambho".¹⁷

He says O Siva forgive me and my three great sins —

I came on a pilgrimage to Kasi forgetting that (i) you are omnipresent, (ii) you are beyond thought, and that (iii) you are beyond words.

Cp. Francis Thomson’s words:

"O world invisible, I view thee;
O world intangible, I touch thee,
O world unknowable, I know thee;
Inapprehensible, I clutch thee".¹⁸

We should pursue in our karma without any desire of fruit, we have only one desire to acquire greater knowledge and greater devotion, because without bhakti, performance of duties alone will not help us.
It is not necessary that a Sanyasin may be detached from this materialistic world. Cultivating \textit{Vairagya} (detachment) even a householder can be detached from this mortal world. It means that we should not hate our body and renounce it. If we observe fast it produces bodily discipline in us then we will be able to help others to perform selfless service. \textit{Satya} and \textit{Ahimsa} both are necessary to feel the divinity with in us – \textit{Satya}, means – inward awareness, \textit{Ahimsa} means the life of compassion (mercy). If we believe in God we will be able to follow Ahimsa –

The Quran says:

The true “servants of the Merciful are those who meekly walk upon this earth and if the fools speak to them, they say ‘peace’. Again ‘if you forgive and practice forbearance and pardon, verily Allah is also forgiving and merciful’.”\textsuperscript{19}

In \textit{Mahabharata} it is said –

Those who overcome their anger and control their senses may be able to get the glimpse of the Supreme. “Svargam dvāram susūkṣmaṁ tam tu paśyanti puruṣā jitakrodhāḥ jītendriyāḥ”\textsuperscript{20}

God is the only guide, who may lead us to overcome our journey in this materialistic world and know the nothingness of things and will know that only the spiritual world is real. We will be detached from this mortal world if we think about God and will acquire spiritual freedom.
Ananda Coomaraswamy (1877-1947) tells us that according to Gautama’s teachings this life has many qualities such as imperfection, transience, and the absence of any change. A. Coomaraswamy refers to about the first sermon of Gautama Buddha.

“This, O monks, is the Ariyan Truth of suffering. Birth is suffering, old age is suffering, sickness is suffering, death is suffering, to be united with the beloved is suffering, to be separated from the loved ones is suffering, not to obtain what one desires is suffering, the five fold clinging to the earth is suffering”.

The origins of suffering are lust, desire and hunger for pleasure and power. Annihilation of lust, desire and hunger for pleasure and power can remove Dukkha. Following the eightfold path we can be free and able to overcome Dukkha. That is “to wit: Right Belief, Right Aspiration, Right Speech, Right Living, Right Effort, Right Recollection, Right Rapture”.

Indian Concept of Values

The Indian concept of values is based on a four-fold scheme comprising of the universal principles viz Dharma, Artha, Kama and Moksha. It is called Purushartha Chatustaya. viz. moral values indicating a principle or law which may have both ontological and axiological states.”
Human species (mankind) can follow the right path and being progressive can adapt his own existence to the principles of Dharma.

"Artha viz, Politico-economic and biological values referring to the instruments of survival and maintenance of human life on earth"^24

If Artha is not earned according to Dharma it can vitiate man’s heart or Manovratti. The man who does not have a holy heart would not be able to attain his real destination i.e. Moksha.

Kama, viz., "hedonistic and psychological values, signifying the whole spectrum of desire, consisting of sexual and aesthestic activities and resulting in the achievements of bliss"^25 The Indian concept of values is the basic foundation of Indian civilization as it should be based on Dharma.

In Atharva Veda it is said

A bachelor can win over death becoming ‘Amoghaviraya Shali’. In Atharva Veda It is said -

ब्रह्मचर्येः तपस्याः मृत्युमुक्तमात्राः“^26

Moksha viz., “Spiritual values, implying a metaphysical belief in the simultaneous existence of empirical as well as transcendental levels of being"^27 can be attained on this very earth. Moksha is a transcendental concept, according to which man can be free from the cycle of birth and rebirth.
“It becomes a viable concept worthy of emulation and cultivation by one and all”\textsuperscript{28}

According to Shanti Nath Gupta, there are two meanings of Moksha

(a) “The release from Psycho-physical organism and (b) the affirmation of absolute values which are identical with reality and existence”.\textsuperscript{29}

Man can live transcendentally, neither completely nor perfectly. But the worldly and otherworldly implications of Moksha can assure a happy balance that can be achieved on this earth by leading a life according to “Sankara’s concept of Jivanmukti and Buddhistic Bodhisatva”.\textsuperscript{30}

According to Sankara’s principle – Jivanmukti is “not the destruction of the lower values into the higher but a transmutation of its essence in which it gains a new axiological core” \textsuperscript{31}

All the lower values as Dharma, Artha, Kama and Moksha can change into a higher entity as Brahman.

“Brahman means something that ‘surpasses all absolute values conceivable by human beings’. Nevertheless it can be conceived of as the supreme value consisting of sat, chit and Anand”.\textsuperscript{32}

1. Dharma:

In Hitopadesa it is said:

“धमार्थ काममोक्षाणां यस्यैवोपि, न विद्यते अजागाल स्तनन्यैव तस्य जन्म निरर्थकम्।”\textsuperscript{33}

“Dharmārth kāmamokshāṇām yasyaiyeekoapi, na vidhyate Ajāgala stanasyaiyeeva tasya janma nirarthakam”.

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If a person has not followed all the basic principles of life as *Dharma, Artha, Kama* and *Moksha*, his life is wasted. According to *Sanatana Dharma* man gets *Manushya Yoni* after wandering into innumerable yonis. It is due to the deeds performed by *Jeev* in its previous life. When *Karma* is followed by *Dharma* a *Jeev* gets *Manushya Yoni*. Achievement of *Manushya Yoni* means that God is pleased by man’s actions and *Karma*.

*Dharma* is comprised of those principles- which guide human beings on to the right or correct path.

Lokakshi Bhaskar has said about *Dharma*

"वेदप्रतिपादः प्रयोजन वादः: धर्मः।" 34

"Vedapratipadhyah prayojana vadarthah dharmah"

The money or *Artha* which is earned according to *Dharma* causing no harm to anyone is the right wealth.

In *Mahapurana* it is said about Dharma:

"धर्मस्य तस्य लिगानिदम शान्तिरहितता,
तपोदान न शील च योगो वैराग्यमेव च।
अहिंसा सत्यवादित्यमचौर्यमु त्यन्तकामता,
निषिद्धहता चेति प्रोक्तो धर्मः: सनातनः।।" 35

"dharmasya tasya liganidam kshantirahitate
tapodana na sheela ca yogo vairagyme va ca
ahimsa satyavadityamachauryam tyaktakama a
nishparigrhata ceti prokto dharmah sanā anah"

Self control, nonviolence, philanthropy, righteousness, *Yoga*, asceticism and truthfulness comprise of the qualities of *Sanatana Dharma*. 
The master of *Vaishashik Darshan*—Maharshi Kanad has said about *Dharma*

“yatobhyudaya nishreyasasiddhī sa dharmah”

(That from which we adopt the knowledge of worldly progress and attain heaven after this worldly life is *Dharma*).

Therefore, a man who protects *Dharma* is in turn protected by *Dharma*. If there be a man who damages *Dharma* then *Dharma* too damages him. Rishis and Munis have spoken that if a man is full of *Dharma* then he can adopt *Kama* otherwise not. So *Dharma* is most important.

2. Artha:

To fulfill his desires and needs man has to acquire or earn money. *Artha* is the money which is earned through the right way according to *Vedas* and *Shastras*. The money which is earned in an illegal way will ruin and destroy the human heart and his selfhood too. Such a man can never succeed in getting *Moksha*. Such money is not good.

*Manu Smriti* exhorts men to keep in mind that no one is harmed by our enterprise of earning money or using it.

3. Kama:

In *Shranga Dhar* it is said that – the love and attraction of man for woman and woman for man is *Kama*. 
“स्त्रीषु जातो मनुष्याणां स्त्रीणां च पुरुषेषु वा।
परस्परं कृतम् स्नेहं काम इत्याभिधीयते॥”

“Streeshu jato manushyanam streenam ca purusheshu va
parasparah krtah snehah kama ityabhidhiyate”

*Kama* followed according to Dharma and based on
*Dharma* is right. If *Kama* is not based on *Dharma* then
*Kama* is ‘relinquishable’.

In *Bhagwad Gita* Sri Krishna says “that *Kama* is
followed by *Dharma* such ideal *Kama* is me”.

4. Moksha is the main purpose of human life.

Prabhakar says about Moksha

“नियोगसिद्धिवेत भोक्ष:”

“Niyoga siddhireva mokshah”

According to Meemansak- In the cutting off of Atma
from the world is Moksha. When we attain detachment we
can hope to attain Moksha.

“प्रपञ्चसम्बन्ध विलयः मोक्षः!”

“Prapanchsambandha vilayo mokshah”

According to *Vedanta*: To be free from the
attachment of this materialistic world is that stage
through which we can attain *Moksha*. At such a stage the
soul becomes free from worldly possessions and
attachments; and the man loses all charm for
materialistic life.
According to Jain philosophy it is said that **Samyak Darshan** **Samyak Gyan** and **Samyak Charitra** are very necessary for achieving **Moksha**. Acharya Uma Swami gives the definition of Moksha as the act of acquiring Samyak Darshan, Samyak Charitra and Samyak Gyan.

“सम्यक्ञ्डकानांचारित्रणी मोक्षमार्गः”

“Samyagdarsanagyanacaritrani mokshamārgah”

According to **Samyak Darshan**, Man has to know the reality (yatarthha) of tatva. The seven tatvas are **Jeev**, **Ajeev**, **Asraw**, **Bandha**, **Sanvar**, **Nirjara** and **Moksha**. If we add **Punya** and **Paap** too then these become nine. To know and to believe about all these Tatvas means **Samyak Darshan**

“तत्वर्थश्रव्द्धां सम्यग्दर्शनम्

जीवा जीवाश्रव्यवसंवर निर्जरामो शास्ततत्वम्”

“Tatvārthaśraddhanam samyagdarsanam
Jeeva jeevasravabandhasanvar nirjaramo kshāś ətvam”

To know these Tatvas and to have faith in them is ‘Samyak Darshan’ according to **Samaya Sar-**

“पूदत्थेयाभिषिक्ता जीवाजीवा च पुन्यपाववंच

आसंवस्तवरणिज्ञरबन्धो मोक्खो य सम्मतं”

“Bhoodatthyenabhigadājeevajeeva ca, punyapāvavamca
Asamvasavaranijjarbandho mōkhyō ya sammatam”

**Samyak Gyan** is a knowledge which can be got through the five senses and heart merely by getting rid of
the preadopted false ideas. According to Kshatra Churamani the real and perfect knowledge of Jeev, Ajeev Bandha and Sanvar, etc. is Samyak Gyan. Apart from all these tatvas everything else is false.

"तत्त्वज्ञानं च जीवादि तत्त्वायात्मनिनिष्टं।
अन्यतयाहितु लोकेःसिंहु मिथ्याज्ञानं तु कथ्यते।"¹³

"tatvagyanam ca jeevadi tatvayathatmanischayah
Anyathadhistu lokasmin mithyagyanam tu kathyate"

Samyak Gyan is to know Atma (Soul) and all things as they are without any confusion or opposition. According to Jain Acharyas there are five parts of Samyak Gyan (i). Matigyan (ii). Shrut Gyan (iii). Avadhi Gyan (iv). Man Paryaya Gyan (v). Keval Gyan

(i) Mati Gyan is a knowledge which can be attained through the five senses and the heart. Moksha cannot be attained by mere rejection of falsehood.

(ii) Shrut Gyan: The main body of Matter (पदार्थ) which is known by Mati Gyan is Shrut Gyan.

There are two kinds of Shrut Gyan.

a) The knowledge which is got only by four senses leaving out Karn (sense of hearing) is called Anaksharatmak Gyan. Hearing the word ‘pitcher’ and to be aware that this pitcher is used for several purposes is called Anaksharatmak Shrutgyan. This Gyan can be acquired only by hearing through Karna Indriya.
b) But after that the state of comprehension which is got by the other four senses that this object is a pitcher and that it is used for collecting and storing water is called *Aksharatmak Shrut Gyan*.

(iii) *Avadhigyan-* The knowledge which is acquired through material sources without the help of the senses is called *Avadhigyan*.

(iv) *Man Paryaya Gyan-* To be aware of the aspects or ideas which are present in the heart of *Jeeva* of the materialistic world is called *Man Paryayagyan*.

(v) *Keval Gyan-* To be acquainted with all aspects of material in different states and in the Trikaal time period i.e. Past, Present and Future is called *Keval Gyan*. To be free from false attachment and to know the self and omnipresent God is *Keval Gyan*. In Buddhism *Keval Gyan* is called *Shunya Gyan*. It is a state when man becoming aware about the reality of everything remains satisfied. Then everything stays as *Shunya*.

Samyak Charitra: *Samyak Charitra* is to leave all external activities such as *Himsa* and indulgence etc. and to ensure the significance of the life of the soul (*Atma*). The state of detachment in moments of both happiness and sorrow is the life of the soul.

In Sanskrit Kavya- *Kshatra Churamani* it is said that if we permanently adopt Samyak Darshan and Samyak Gyan then we can achieve Samyak Charitra of our soul.
As gold can be purified by fire, in the same way the bad *Karma* of *Atma* (soul) may be reduced by the influence of *Tapa*. *Moksha* is certain when the soul is pure.

In the Indian Samskriti there is arrangement of four Ashramas or four phases of human life.

1. Brahmacharya Ashram
2. Grhastha Ashram
3. Vanaprastha Ashram
4. Sanyas Ashram

After *Upnayana Sanskara* starts the *Brahmacharya Ashram*. According to this Ashrama, a *Brahmachari* has to live in Gurukul and get knowledge about Shastras from his teacher (Guru).

Grhastha Ashram: According to Manu a Brahmachari obtaining knowledge from the three Vedas or two or one Veda can enter this ashram. Getting the permission of a Guru he has to marry a Suvarna girl.

After this stage the duty of a man is to protect his *Kula* by getting a son, so that he can be free from his *pitrarṇa* (parental obligation).

Manu says: As all living beings get life by breathing air, in the same way recourse to all *ashramas* is possible by following *Grhastha Ashram*.

“यथावायु समाश्रित्य वर्तन्ते सर्वजन्तवः
तथा गृहस्थाश्रित्य वर्तन्ते सर्व आश्रमः।”

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“Yathavayu samasritya vartante sarvajantavah
Tatha grhasthamasritya vartante sarva ashramah”

Vanprastha: After performing all his duties successfully, especially those of *Grhastha Ashrama*, a man has to adopt *Vanprastha Ashrama* at the age of 50 years. This Ashrama demands qualities of kindness, truthfulness and mercy.

In *Manu Smriti* some rules for this Ashrama have been set out. After gaining victory over his senses he has to live in the forest. When his hair becomes white and his skin becomes loose then he has to leave his wife with his son or he has to enter into this Ashrama alongwith his wife.

Sanyasa Ashrama- is the fourth and last of the Ashramas.

There is a vow for this Ashrama ‘I have no desire, yearning about my son, money and glory so no one has to be afraid of me’.

“पुत्रिष्ण वित्तिष्ण लोकिष्ण या परित्यक्तः
सर्वेभ्योभयमस्तु”

“putraisana vittaisana lokaisana ya parityaktah sarvebhyoabhayamastu”

The life of a Sanyasi is not for himself but for the welfare of the society and other human beings.

In *Vayu Purana* it is said, that purity is of body but also of the heart. To follow *Brahmacharya*, to be kind,
to be aggressive, to serve the teachers and to speak the truth is essential for a Sanyasi. It has been said in *Manu Smriti*—through controlling his senses and by becoming *Ahinsaka* a Sanyasi can get Moksha, and can get the happiness in this world and in the heaven.

In *Gita* too it has been said—A man is a Sanyasi when he performs his duties without anxiety regarding the results. There are four bases of life in Indian Sanskriti. viz. *Dharma, Artha, Kama* and *Moksha*.

Attachment/Expectations and Pain:

Through attachment and expectations pain can arise. As said by Mahatama Buddha in his first teachings *Satya Chatustaya*:

This world is full of sorrows. Sorrow in this world is permanent because when a man is born and until he dies, he faces a lot of problems through which pain comes. Birth, death, old age, and desires which are not fulfilled; to be attached to those whom you do not like and be detached from those whom you like the most etc- all these situations create pain in this world. In this world we feel happiness for some time. Happiness is perishable.

Behind every pain and sorrow there are causes. Pain and *Trshna* are produced through *Agyan*. Expectations and *Trshna* both are the reasons of pain.

Expectations and longings are never-ending. When a desire or longing is fulfilled then another arises. If desires are not fulfilled then it results in pain.
When a man becomes attached to someone or something then desire or expectation is born. Expectations are the root cause of pain. Through attachment pain comes indirectly. Due to attachment high expectations are born; and when they cannot be fulfilled, pain comes. If one learns to detach oneself from that attachment, it means that he will rise above all his desires and expectations. Pain is caused during the process of achieving the level of detachment. Only when we train our attachments to be above narrow longings and worldly expectations we will be free from pain. In that situation man's non-attachment will help him to find eternal bliss.

According to Sanatana Dharma—there is a circle of life. To be free from this circle of life is called Moksha. Attachment is concerned with these two approaches.

1. Materialistic approach
2. Spiritualistic approach

Attachment cannot be quantified but we can qualify God and our attachment in terms of God. Lakshmi, Ganesha and Shiva are merely approaches to reach a super power. There is only one Brahma.

Even in Sanyasa Ashrama, which is considered to be the Ashram of transcendence over desires there is attachment. Complete detachment is almost impossible. When man feels that he is about to reach his goal, i.e. Moksha, he feels himself becoming attached to God. To
get Moksha, man should have to detach himself from worldly things and get attached with the notion of God.

‘No one loves anyone; everything is liked by everyone for yourself’. Here an old narrative will come of use:

There was a man who used to visit his teacher daily in the evening. One day his Guru asked him to stay for some more time. The man told his Guru that he had to go because his wife, mother and children would be waiting and worrying for him because all of them were very much concerned. But his Guru told him that no one cared for anyone. One morning the Guru asked him to pretend that he was dead. He did as per his Guru’s direction. As the family lamented the Guru arrived and told the mother that if she agreed to leave this world in place of her son, he would come alive. At this his mother said that she had only a few days of her own life left and that she had to pray and serve God. Then the Guru conveyed the same message to the man’s children. His wife said that they were still growing and still had to see a lot in this world. How could they be ending their lives? The Guru then asked the wife. She replied that she had now to care for her children. Even was he to come alive her husband would be unable to look after the household alone. So she would not like to die. At this the man understood what his Guru had meant.

According to Mahabarata when Yudhishtira was sent to Swarga, only a dog followed him. That was his Dharma in the shape of a dog. Even his brother could not go with
him. Having become a Dharmagya, a Dharmarthi, Yudhishtra enters into swarga with his Dharma. Dharma is like the loyal follower who remains faithful and helps man to enter into swarga and attain Moksha. Complete detachment from the world denotes a degree of final attachment with God. That in true sense is Moksha.

Nirvana is different from Moksha. Nirvana is a kind of knowledge and denotes an overcoming of the ordinary attachments and human limitations.

Nirvana is a kind of consciousness or enlightenment, a happiness that cannot be explained. A man continues to live his life after attaining Nirvana but he is now more spiritually conscious and has the capacity to guide others. It may be called Siddhi. This state is similar to that of a Sufi who has attained a close communion with God, or a Prophet after the Divine Revelation. Moksha, on the other hand, is the assimilation of the individual soul with God.

The wonderful aspect of this philosophic vision is that every individual is sensitive to the core value that it contains in itself. The philosophic text as contained in the scriptures and the religious modes and practices shifts into a philosophic idiom and is often translated into a practical way of life manifest in manners, negotiations and attitudes.

The social, cultural and moral vision that is contained in the Indian novels comes through the philosophy assimilated by the writers through their
religio-cultural backgrounds. That is what makes for the Indianness of these works.

The Indian fiction writers in English have, by and large, overtly or covertly, projected a predilection towards this philosophic vision of life.

It is said generally of the fiction writers that they like to explain religion but tend to avoid the general principles.

They "are bound to take account of religion; partly upon general principles, because of the place which religious views and institutions hold in the life of all ages and races; and partly because each new generation has its own religious experience and problems, which often seem of transcendent importance to its day". 46

Religion plays a very prominent role in the Indian way of life. Religion gives the Indians their own identity. Often this can take rejectionist shapes as we see in some novels In R.K. Narayan’s novel, The Painter of Signs, Raman’s aunt does not accept her nephew’s choice of a Christian wife as her daughter-in-law. One can find similar responses in R.K. Narayan’s The Guide and Nergis Dalal’s The Inner Door.

In Chaman Nahal’s Azadi the central character Lala Kanshi Ram appreciates the British because it is a successful government, which can bring peace and justice in India. But on the other hand he says that they
“no doubt were pagans; they had no religion worth the name (no awareness of the atman I tell you), and he knew all their Church services were a fraud. There hymn-singing and the stupid smile with which, their padres moved about were merely snares for the unwary to make a few more converts to Christianity. Lala Kanshi Ram knew all that, thanks to Swami Dayanand”.47

But Hinduism is also a religion which can be tolerant towards other religions. The more modern Hindu man can never downcry others’ religion. As we see in Narayan’s Painter of Signs, the central figure is an advocate of this changing world and situation. Religion creates no hindrance in his daily life. It is not only because of his Hindu religion that he is tolerant. Daisy tells her aunt that her name Daisy only refers to a flower not any religion. At one point Daisy tells Raman that she was fed up with her present life and that she too had a purpose in her life, which she wants to fulfill. Her idea is to work for controlling the population of India. Raman knows her feelings more than he wishes to marry her. Daisy also thinks that her love for Raman was only a means to fulfill her ambition to help. So she is full of zeal like other missionaries. She visits many villages and thinks about the methods of birth control. She faces many difficulties. Raman observes that she is a very strange type of a girl who only wants to serve mankind. That is her religion. Her worship is to serve the poor, to help the ignorant people. She does not care for money and titles.
She refuses to be a Christian. All she had wanted from the missionary was the methodology of imparting Christianity, which she applies to her work. Even though she had left her home with only the clothes which she wore, she had “studied with the help of a missionary organization, refused baptism but changed her name to some non-denominational label”.

Mostly the Indian English writer has rejected a confrontation with the proselytizing Christianity. God is already present within every man. And the God of the Indians is the God of the ancestors. As we grow then God also grows within us. The early Indian novels of the British Raj times depict the Indian victory over Christianity in the shape in which it entered India is the colonial times.

We should turn to another novel, Anand’s Untouchable to see the treatment of the missionary types.

Bakha’s needs are social. He has no wish for salvation after death but Colonel Hutchinson thought that the solution for Bakha’s problem is only that he should be converted into Christianity because he always behaves like the Sahib and wears clothes like the Sahib’s and likes to speak their language too. But he had no idea about Yessuh Messaih nor did he want to convert himself. Bakha wants to run away from Colonel Hutchinson because he was mortally afraid of Mrs. Hutchinson more than of being converted. If he accepted Christianity then
there would be a defeat of Gandhism or Anand’s vision of socialistic democracy. In the new India all men are equal.

We can also see the attitude of the novelists towards the missionaries in other novels. In Clear Light of Day Desai reflects that there are many people who want to educate their children in a Christian school. Of her two main characters Tara and Bim, Tara would like to stay at home with Aunt Mira than go to school. She likes only to go to school to see Miss Singh, the teacher she admires. We see that Tara does not gain much from the missionaries. Bim her older sister is overjoyed when she was made head girl. Her ability as a leader helps the Das family to bring about unity in the school atmosphere too.

Bim, like Narayan’s character Daisy, only gets an education but not their religion. She does not adopt Christianity.

In Raja Rao’s The Serpent and the Rope we see the hero Ramaswamy, a Brahmin, always in pursuit of Truth so that he can adopt it. He was married to Madeline, a French Catholic who provides a fruitful ear for his religious views. Madeleine is an atheist but after the death of her first son Pierre, she starts to go to Mass and even fast on Fridays like a Brahmin wife. Ramaswamy is a Brahmin but he still appreciates Christianity because he believes that “to wed a woman you must wed her God”.49

Madeleine forces her husband to adopt celibacy because she is very much attracted to the teachings of Mahatma Buddha.
George whom Ramaswamy calls a ‘holy bureaucrat’ wants to convert Indians by giving them a gift of hope. He does not succeed in making Rama a Christian. He remains a holy Brahmin in a Christian land.

In *The English Teacher* like the other novels of R.K. Narayan we see that the central character had attachments towards worldly things as love for his daughter and wife, and a desire to earn more and more money etc. In the end he comes to know that all this is in vain. Nothing has a value in the face of the ultimate reality.

In India every single human, be he a farmer, a smith or a carpenter may be a philosopher because philosophy is seeped within the Indian character. There is neither a need to be a saint, nor to be highly qualified, nor to be a reclusive Muni in the forest. In the midst of numerous social responsibilities any one may be a seer or a philosopher.

Narayan’s heroes are all philosophers in their own way leading a middle class life. Philosophy means to know the difference between the real and the unreal. Every man who has come in this world has to suffer difficulties due to his own folly becoming attached to the unreal. After all philosophy is finally only a ‘way of looking at things’.
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