Chapter I

INTRODUCTION

It was the earnest effort on the part of the ancient Indians which enabled them to build a philosophy of their own. Nature also provided them with ample opportunity to meditate on the deeper problems of life. No foreigners could easily enter and invade India - the lofty Himalayas in its northern and eastern side, and the deep sea on the southern stood as barriers for them. And as a result, India was free from foreign invasion for a long time. The Indians found abundant food for their livelihood without spending much of their energies. Thus they got an opportunity to lead a care-free and comfortable life and this in turn helped them in their incessant search for truth and knowledge.

How the ancient Indians could lead a care-free and very comfortable life can be best understood from a remark made by Prof. Maxmuller in this context. He says - "In ancient India there could hardly have been a very severe struggle for life. The necessaries of life were abundantly provided by nature, and people with few tastes could live there like birds in a forest, and soar like birds towards

1. S. Radhakrishnan, Indian Philosophy, vol. I, p. 21
the fresh air of heaven and the eternal sources of light and truth.\textsuperscript{2}

In ancient India philosophy occupied the supreme position among all other sciences and arts. It had an independent status, standing as it does on its own legs. It had not to lean for support on any other studies. In the words of Radhakrishnan, "It is the master science guiding other sciences, without which they tend to become empty and foolish."\textsuperscript{3} The Muṇḍaka Upaniṣad also expresses the same view when it holds that Brahma-vidyā or the science of the eternal is the basis of all sciences.\textsuperscript{4} Here Brahmā himself, by way of imparting Brahmā-vidyā to his eldest son Ātma, says that it is the foundation of all knowledge. According to Kautilya, "Philosophy is the lamp of all the sciences, the means of performing all the works and the support of all the duties."\textsuperscript{5} The Gītā also proclaims that among the sciences God is the science of the Self.\textsuperscript{6}

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\item \textsuperscript{2} F. Maxmiller, The Six Systems of Indian Philosophy, p. 70
\item \textsuperscript{3} S. Radhakrishnan, Indian Philosophy, vol. I, p. 72
\item \textsuperscript{4} Muṇḍ. Up., I.1.1
\item \textsuperscript{5} Indian Antiquary, 1918, p. 102. Quoted in S. Radhakrishnan, Indian Philosophy, vol. I, p. 23
\item \textsuperscript{6} B.G., X.32
\end{itemize}

\textit{adhyaṭma vidyā vidyānām}
In contrast to Indian philosophy western philosophy had no independent status. It leaned for support on studies like ethics, politics, history, theology, natural sciences etc. The philosophy of the Middle ages derived its support mainly from theology while Bacon and Newton based their philosophical arguments on natural sciences and the nineteenth century thinkers derived their strength from history, politics and sociology.

Indian culture and civilization were at the top of all other cultures and civilizations of the world at a particular period of world’s history of civilization. Scholars like Maxmüller and others have said many things in praise of Indian philosophy - especially about its steadfastness to truth and straightforwardness of the Indian thinkers. It is a widespread belief that philosophy is aristocratically cut off from the pressing concerns of everyday existence. This may be true of mere metaphysical speculation or theological web-spinning which passes itself off for philosophy but it is not true of Indian philosophy.

Mere acquisition of knowledge or arriving at truth was not the sole aim for an Indian thinker. He did not

7. F. Maxmüller, op.cit., p. xii
remain content with merely discovering the truth, but he wanted to realize it in his own life and experience. He always wanted to pass beyond logic. His only thinking was how the knowledge acquired may be of any help for life and hence by following most earnestly and strenuously the path of knowledge, he wanted to arrive at the state of release or liberation which may in his opinion be said to be the real goal of philosophy. Hence it may be said that the aim of philosophy in India was not only the acquisition of knowledge but also something other than that. It is not merely an intellectual pursuit. Maxmuller comments that philosophy was recommended in India "not for the sake of knowledge but for the highest purpose that man can strive after in his life." 

The highest purpose as referred to by Prof. Maxmuller was none other than "moksha" or liberation. We may note here with great interest one of the fundamental maxims taught in Jainism. The maxim runs thus - "Do not live to know, but know to live." This is not only true in respect of Jainism but also true in respect of other Indian schools. As Radhakrishnan observes - "Philosophy, which could not stand the test of life, not in the pragmatistic but the larger

8. P. Maxmuller, op.cit., p. 370
9. J. Jain, Outlines of Jainism, p. 112
sense of the term had no chance of survival." 10 Ever the Sāṃkhya-yoga was a practical help to the people. 11 "The Gītā and the Upaniṣads are not remote from popular belief." 12 Heinrich Zimmer also says that in ancient India each department of learning was associated with a highly specialized skill and also with a corresponding way of life. 13

An Indian usually sought to practise in his own life the very craft he learnt from his guru or teacher. Heinrich Zimmer elaborating this point further says - "Precisely in this way, oriental philosophy is accompanied and supported by the practice of a way of life - monastic seclusion, asceticism, meditation, prayer, yoga-exercises and daily devotional hours of worship." 14 Thus we may notice that Indian philosophy has a practical aim in view. It is a way of life. Philosophy in India is the guide of all life. Its final worth is to tell us how to live and how to meet and overcome our difficulties.

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11. Ibid., pp. 26-27
12. Ibid., p. 25
14. Ibid., p. 50
Probably it will not be out of place to say a very few words regarding the life and morals of an Indian teacher. To borrow again the words of Zimmer, "... there should be an identity - an absolute, point-for-point correspondence - between his teachings and his way of life; the sort of identity that we should expect to find in the West only in a monk or priest." It will be quite conspicuous from the statements made above that the Indian thinkers laid greater emphasis on the practical side of life. But we should not mean thereby that the Indians had no contributions in the solution of theoretical problems. Śaṅkara, the greatest of all the Vedāntins, for example, was a philosopher who had contributions not only towards solutions of practical problems of life but also towards solutions of theoretical problems. Prof. Hiriyanna in this context rightly speaks of him - "He was a great reformer, and the direction which he gave to his generation in matters social and religious, continues to guide the life and regulate the conduct of millions of people even now after the lapse of many centuries. He was at the same time, a great thinker also, who, though not claiming to have done anything more than elucidate what was already there in the Vedas and Vedic tradition, was

15. Ibid., p. 49
Now we like to point out certain characteristics of Indian philosophy. One such characteristic of Indian philosophy is that it is rich and varied. It is varied in the sense that it is inclusive of all sorts of speculations. The various flower-plants of philosophical systems had grown up in the philosophical garden of India. These different systems of philosophy though having certain common characteristics developed in diverse ways. But even in the midst of diversity we may notice two principal currents running through the thought systems of India. One such current originates from the Vedas while the other is independent of it. They are respectively called the orthodox and the heterodox systems. Of them the heterodox system may be characterised as pessimistic and realistic.

Whether the heterodox systems deserve to be called pessimistic will be discussed in the sequel. But the orthodox ones were of complex type. We may notice optimistic as well as pessimistic note even in the songs of the Rg-veda. Its melancholy note is noticed only in some of the songs which are addressed to the goddess of Dawn (Ushā).

16. M. Hiriyanna, The Essentials of Indian Philosophy, p. 155
17. M. Hiriyanna, Outlines of Indian Philosophy, p. 16
These songs narrate the way how this goddess takes away ruthlessly the little lives of men. But the general trend of the songs of the Rg-veda is conspicuously optimistic. These are the songs sung in praise of different deities. The poets joyfully and hopefully pray to these gods to bestow on them either health, wealth, long life, progeny, cattle, victory in battle or freedom from the bonds of sin.

The poets through these verses certainly seek for material prosperity and collective well-being of the people. Let us take note of what Anima Sengupta has said in this context. She says - "... the main burden of these (Rg-vedic) hymns was frank and simple solicitation for material and worldly pleasures."\(^\text{19}\)

The verses of the Vedas being numerous are found to be tedious. Yet on the other hand these are extremely delightful and interesting. Commenting on the Vedas Maxmuller says - "What can be more tedious than the Veda, and yet what can be more interesting, if once we know that it is the first

\(^{18}\) Rg-veda, i.124.2 - Ralph T.H. Griffith translates the verse thus - Not interrupting heavenly ordinances, although she minisheth human generations the last of endless morrs that have departed, the first of those that come Dawn brightly shineth.

\(^{19}\) Anima Sengupta, The Evolution of the Sāmkhyā School of Thought, p. 3
Some other orthodox systems like Sāmkhya philosophy, are found initially to be pessimistic.

Another characteristic of Indian philosophy is that it lays emphasis on the reality of the external world. Even according to the Vedas the world is not illusory. Radhakrishnan observes - "... there is no suggestion in the Rg-veda of the illusory character of the empirical world." 21

Indian philosophy is at bottom spiritual. It makes incessant search for truth. And the truth for them is the truth of the spirit. The Indian philosophers believe in the reality of the soul. They equate the Ātman with Brahma which they regard as the only ultimate reality. 22 The aim of the Indian philosophers is to realise this soul in its true form. At one time India was very strong culturally and hence its culture and civilization could survive even though there had been repeated attempts at crushing its civilization by foreign invaders. It is the intense spirituality of India which gave her power to defend herself from impending ruins.

20. Quoted by Ralph T.H. Griffith, Hymns of the Rg-Veda, p. v
21. S. Radhakrishnan, The Principal Upanisads, p. 41
It held its head high even though she was attacked several times by different foreign nations.

In India there is a mutual interdependence between religion and philosophy. Religion here is based on philosophy. With the progress of philosophy, it goes on accumulating into its fold new conceptions and thereby it also wears a new form. In this context Radhakrishnan says - "No religious movement has ever come into existence without developing as its support a philosophic content." Religion in India has a rational character as Indian thought lays emphasis on intellect. And it is because of this fact that the critics have said that it is nothing but replacement of religion by philosophy. Thus the rational character of Indian religion becomes evident.

It is also a fact that religious problems stimulate one to philosophise. The question of the nature of God-head, the end of life, the relation of the individual to the universal soul are all common problems of both philosophy and religion. Hence philosophy and religion in India are not divided into two water-tight compartments. Indian philosophy as it is called the mokṣa Śāstra recognises liberation or mokṣa as the ultimate goal of life and accordingly the

24. S.S., i.1; S.F.B., i.1
different systems though differing in their details prescribe different suitable practical disciplines for its attainment and as such philosophy becomes a way of life.

All the Indian systems barring the Cārvāka system agree in holding that renunciation is a necessary step towards the goal.²⁵ Hence the postulation of this ascetic spirit becomes a common characteristic of Indian philosophy.

The Bhagavad-gītā makes a distinction between renunciation of works and their unselfish performance.²⁶ But of these two the unselfish performance of works is better than the other.²⁷ But according to the Gītā both lead to salvation.²⁸ The author of the Gītā declares that one who performs one's normal or obligatory works without seeking their fruits is the Saṅvāsin²⁹ In the Gītā the disciplined activity is called renunciation because none can be reckoned a Yogin who has not renounced his selfish purpose.³⁰ But the conception of renunciation differs in the two traditions. According to the heterodox schools men should turn away once

25. M. Hiriyanā, Outlines of Indian Philosophy, p. 20
26. B.G., V.1
27. B.G., V.2
28. B.G., V.2
29. B.G., VI.1
30. B.G., VI.2
for all from the world completely ignoring the situations in which he is placed. But for the orthodox schools, the ascetic ideal should only be progressively realized. Their suggestion is that a man prior to accepting the vow of Sannyāsin, should first go through the two states of Brahmacya and gārhaṣṭhya (householder). According to this group of thinkers the habit of detachment should be cultivated by a training undertaken in the midst of society. But the thinkers of the other group say that it can be acquired at any moment of time when there would be any sort of disillusionment about the world. In other words any sort of detachment about the world should be considered sufficient ground for renunciation. The orthodox schools consider social training indispensable while the heterodox schools do not consider it so. They consider it a hindrance rather than a help. But for all this, it should not be thought of that it is a case of abhorrence or neglect of society on the part of those thinkers. What they mean is that they do not take it as means of self-culture. On the other hand, they lay particular emphasis upon the need for fellow feeling, love and sympathy for all human beings. Mahāyān Buddhism, for example, pleads for release of all beings. According to the school, when a man is capable of releasing...

31. M. Hiriyanna, Outlines of Indian Philosophy, pp. 20-21
himself, he should also strive to release others. There are other differences between the two traditions in respect of this ideal. The heterodox takes the ascetic morality to be the sole practical discipline while the orthodox tradition takes it only as a preparatory step for a fresh course of training which by itself may be different for different schools. 32

Of all the notions as dealt with in Indian philosophy, the notion of 'mukti' or liberation is the most important one. 'Mukti' or liberation in India is considered the 'paramount ideal and end' of life. The notion of liberation gained such prominence in India that the Indian philosophical systems were called the mokṣa Śāstra. The Indian systems chiefly dealt with the problem of mokṣa. Each of the systems is an attempt to show the path that would lead to salvation. Indian philosophy is not only the science of thinking but also the art of living. We cannot draw a sharp line of demarcation between philosophy and religion in India, the point which we have already referred to. Commenting on the concept of 'mukti'. S.N. Dasgupta says - "The notion of mukti is indeed the pivot on which all systems of Indian philosophy revolve." 33 He further says - "The doctrine of

32. Ibid., p. 22
33. S.N. Dasgupta, Yoga Philosophy in relation to other Systems of Indian Thought, p. 316
mukti and karma are the two fixed postulates which Hindu philosophy could not disavow even in its highest soarings - these two doctrines, taken along with their necessary corollaries, sum up all the important peculiarities of the Hindu mind as it manifests itself in philosophy." And Sri Aurobindo would call this word a 'master' word of Indian thought.

Indian philosophy throughout its history has given the foremost place to values; and the reason behind it is that it takes a pragmatic view of knowledge. The values, therefore, may be said to constitute its central theme and as such Indian philosophy is described as essentially a philosophy of values. "Iṣṭa" is the Sanskrit word used for value and it means the object of desire. Hence we may define it as that which is desired. A distinction is made between instrumental value and intrinsic value. For example, if a thirsty traveller finds fresh water somewhere and quenches his thirst by drinking it, then water in this case will be instrumental value whereas quenching of his thirst by means of water will

34. Ibid., p. 10
36. Ibid.
be considered as intrinsic value. Though the end generally sought for is taken to mean value, yet the means to its attainment is also by courtesy, called value.  

Indian thinkers speak of Caturvarga or the four-fold scheme of values - Artha, Kāma, Dharma and Mokṣa. Out of these four values - Artha and Kāma may be said to be purely secular or worldly values. While the other two values, viz., Dharma and Mokṣa are spiritual values with which the Indian philosophy was primarily concerned.

Of course this does not mean that the Indian thinkers discarded the other two values. The concept of four values of life reflects the psychological insight into human nature of the Indian thinkers who appreciated fully that man is neither completely different from nor identical with the animals. They recognised the other two values as well; but only in so far as they were considered instrumental to spiritual values. Owing to such importance given to the spiritual values or the fact that values are brought under different grades, Indian philosophy may rightly be described as a criticism of values.

37. M. Hiriyanna, "Philosophy of Values", op.cit., p. 646
38. M. Hiriyanna, The Essentials of Indian Philosophy, p. 50
"Indeed its final aim", says Hiriyanna, "is to determine what the ultimate value is, and to point out how it can be realized."\(^39\) These values also constitute the moral standards of life. Artha may be translated as 'wealth and material well-being, Kāma as 'pleasure and aesthetic satisfaction of desire', Dharma as 'duty' or 'virtue' and Mokṣa as 'final release' or 'salvation'.\(^40\)

These four values together are what may in Indian philosophy be called 'puruṣārtha caturvarga'. The first three of them again are brought under one class in which case it is called 'trivarga'. As regards these three values we may further say that there may be mutual opposition among them. There may be illegal or illicit means of acquiring wealth or pleasure. At the same time there may be conflict between duties and acquisition of pleasure. But such opposition may be said to be apparent. In this context we may add one more thing. Philosophical systems which accept the ascetic ideal, e.g., early Buddhism, regard physical pleasure or aesthetic satisfaction as inferior or of lower grade.

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39. Ibid., p. 50

40. K.V. Rangaswami Aiyangar, Some Aspects of the Hindu View of Life according to Dharma Sāstra, p. 20
Such apparent 'lowness' or 'inferiority' of pleasures will be found groundless when we shall consider the following facts. Can there be action without desire? All action must have a motive behind it. Somadeva opines that even the aspirant for final release is actuated by a desire.\textsuperscript{41} Manu, the law-maker of ancient India also says that it is not good for a man to be over-powered by desire, nor it is good to be completely desireless; because the study of the Vedas or discharging of duties enjoined by the Vedas depends on desire.\textsuperscript{42}

Pleasure may be said to be feeling of satisfaction of a desire. Rangaswami Aiyanger says that like the English word 'pleasure', Kāma implies the coarser types of pleasure, especially those arising from sexual intercourse.\textsuperscript{43} Technically Kāma is defined as vişayänubhavajana sukha - i.e., happiness derived from contact with the external objects of sense. The Kāmasūtra gives both the wider and the narrower meanings in Sūtras I.2.11 and I.2.12. In the wider sense Kāma is the fitting relationship between each sense and its object. But

\textsuperscript{41} See K.V. Rangaswami Aiyanger, op.cit., p. 20

\textsuperscript{42} Manu kāmātmatā na praśastā
d. 2 na caivehāstyakāmatā/ kamyoh hi vēgadhigamaḥ karma yoge śca vaidikah,

\textsuperscript{43} K.V. Rangaswami Aiyanger, op.cit., p. 20
in the narrow sense Kāma may be treated as the paradigmatic case in which all senses find simultaneous fulfilment from their appropriate objects. The Mahābhārata uses the term Kāma in a wider sense to mean the desire for gratification of the five sense organs and also the gratification of the mind and heart.44 But the use of the term should be restricted to mean only pleasure derived from sexual relationship, which is also the meaning attached to the term by the Indian materialists. Similarly Artha means not only wealth but it also means all other conditions necessary for material well-being. This is why Malamoud says that "artha is a most elastic notion."45

We have already pointed out that the two worldly values, viz., Artha and Kāma are not rejected by the Indian thinkers. They feel their need also. Without Kāma domestic life cannot be imagined nor the perpetuation of human race is possible. Similarly Artha has a very important role to play in the society. It is the root of all sorts of pleasure and dharma. We would not be able to perform any rites whatsoever even if we so desire unless we are in possession of wealth. Hence Artha is the source of Dharma. Dharma emanates from it.

44. See The Mahābhārata, Śāntiparva, adhyāya, 161 and Āśve-mēdhikaparva Canto 13, Ślokas 11-17.

So also Kāma is not possible without Artha. Nay Artha is the source of all human activity. Even society would not survive without it. A pauper is unable to perform any religious rites without it. There are certain verses in the Mahābhārata which praise the pursuit of wealth. They say - "As all life-giving streams have their source in the mountains so all human activity finds its springs in Artha. Life is impossible without it; wealth produces more wealth, as mighty elephants are captured through other elephants; Dharma, Kāma, the heavens themselves (svarga), joy, anger, tranquillity all spring from Artha. The pauper cannot perform the rites enjoined by Dharma; in short it is from wealth that Dharma itself emanates as rivers from mountains." 46 In another context the Mahābhārata states that Artha is the source of everything. 47 What we are to remember here is that renunciation of wealth and acquisitive instinct is prescribed as a disciplinary measure to the Brahmacārins and to the ascetic. Importance of Kāma also cannot be minimised as has been indicated above. Society will not continue without procreation which is the result of gratification of Kāma. It is the married householder alone who can perform the rites enjoined by the Vedas to the fullest extent. A man is not a

46. The Mahābhārata, Śānti-parva (6.13-20)
47. Ibid. (15, 47).
full man if he is physically and emotionally handicapped.

Realization of human personality is the highest end of life. 48

The orthodox thinkers are of the view that a man can enter the stage of renunciation only after he has gone through the stage of householder. It is said that a householder is better fitted to undertake the vow of the ascetic than a man who starts the process from the beginning.

We have shown before that Artha and Kāma are usually regarded as instrumental to the other two values. Kautilya justly condemning poverty lays emphasis on the study of the science of Artha as the two values, viz., Dharma and Kāma depend on Artha. But what we should remember here is that Dharma should be considered as regulator of both Artha and Kāma. It should also be thought as a constant end by itself. 49

It would not be out place to add here a few more words in respect of the two spiritual values. It is inferable from the original ritualistic teaching of the Brāhmaṇas that the first of the two spiritual values, viz., dharma alone was recognised in earlier times and the other spiritual value, viz., mokṣa was not accepted by all. 50 But this view was soon

48. K.V. Rangaswami Aiyangar, op.cit., p. 21
49. See Arthaśāstra, I.ii.2-3; I.vii.3-5
50. M. Hiriyanna, The Essentials of Indian Philosophy, p. 20. See also The Mahābhārata, 12.59, 30-31.
superseded and the ideal of mokṣa was acknowledged by all the systems as the highest of human values. Rather the ideal of mokṣa gained prominence and dharma was made subordinate or auxiliary to it. Of course this did not mean that the moral value was altogether discarded. It was now used as necessary aid for the attainment of salvation. The heart of dharma was obligation to others, while mokṣa was regarded as transcendence of all obligations whatsoever. As Potter goes on to argue, "... the logic of the four aims of life is such that one who transcends the first two by coming to view life in terms of dharma does not thereby leave behind the points of view (subject-matter, methodology) of the first two but rather combines them into a new and more adequate overview of life. The same thing, in turn, is said to happen when one advances toward mokṣa or liberation. Since in this way the point of view of liberation not only constitutes the highest value and the ultimate goal, but also represents the most adequate understanding of anything worth understanding, it is evident why treatises on all sorts of subjects were introduced in such a fashion to suggest that the work would present its subject under the aspect of liberation."  

The conception of mokṣa is one among many points which distinguishes Indian philosophy from that of western philosophy. The word mokṣa in Indian philosophy is used to mean freedom of the soul from the cycle of birth and death. Nay more strictly, it means that the soul is here eternally free. It is only due to ignorance that the soul identifies itself with certain extraneous elements because of which it is said to be in bondage. Liberation in Indian philosophy is also used to mean self-perfection. It is becoming one with Brahman. It is the supreme end of man (paramāpurusārtha).

The conception of liberation in Western philosophy means the releasing of the soul from the Samsāra in which it has fallen at a particular point of time for certain sins it committed earlier. Thus the conception of liberation differs widely in Indian and Western philosophy.

We may mention here one more special feature of Indian philosophy which distinguishes it from the Western value philosophies. In India realization of moral value was never regarded as ultimate aim, but according to the Western thinkers moral value was considered to be the ultimate aim of philosophy. Humanity was their chief concern. They confined their attention only to humanity and morality. But for the Indian thinkers humanity and morality were not the ultimate
ends. The end for them is super-moral which brings to an end the struggle between the 'Is' and the 'Ought'. This is a state in which moral activity becomes spontaneous like that of an instinctive activity and this state is the state of liberation. Commenting on the concept of liberation A.K. Lad says - "The conception of liberation is the greatest original contribution of Indian sages to the world thought." 52

Discussing the notion of liberation Heinrich Zimmer says that the true force of this ideal cannot be understood without reference to its context and he at the same time points out that this context is the traditional Indian and not the modern industrial world. For him it is a force which impresses itself on every feature, every trait and discipline of Indian life. He further opines that it shapes the entire scale of values. To borrow his own words, "It is to be understood, not as a refutation but as the final flowering of the success of the successful man." 53 Indian philosophy has as its aim the task of guiding the individual especially during the second portion of his life. According to Zimmer, the greater part of Indian philosophy proper is concerned

52. A.K. Lad, A Comparative Study of the Concept of Liberation in Indian Philosophy, p. 2
53. Heinrich Zimmer, Philosophies of India edited by Joseph Cambell, p. 44
with this problem.  

According to Hindu religion a man's life is divided into four distinct stages or Āśramas. These stages are known as Brahmacarya, Gārhasṭhya, Vānapraṣṭha and Sannyāsa. The first stage is the stage of a student (Brahmacārin) who is to learn the Vedas under the guidance of a proper guru whom he is to serve and wait upon. He is a learner and student. He is to lead here a life of austerity. He is to abstain himself from all kinds of pleasure. Moreover, he is to beg alms for his subsistence. He should also devote himself whole-heartedly to his studies so that he can prepare himself for the second āśrama. Next comes the stage of householder (grihaṭha), who is to offer sacrifices to the gods and to perform duties like alms-giving etc. The third stage is the stage of Vānapraṣṭha in which a man is to retire to the forest with the sole aim of meditation and prayer. The last stage is the stage of a wandering mendicant (Sannyāsin), who abandoning all worldly or selfish desires, concentrates his mind on the ultimate reality. Now what is important in this connection is that 'mokṣa' is for the latter two, not for the first or second. Thus when a man retires to the forest for meditation there should be complete change of his outlook.

54. Ibid.
55. Ibid.
He is no longer troubled by worldly cares and anxieties of life. Now he is completely free from earthly burdens of objects, desires and duties of life. He is to give up business, family, secular life, the hopes and aspirations of youth and the like. Now he is to follow a completely different ideal, different technique for achieving release.

But when a man leads the life of a householder, he cannot ignore his normal aims and ends of worldly life. He is to perform his normal duties, offer sacrifices to the gods, learn the Vedas and beget son and by so doing he pays his debts to the gods, to the teachers and to the ancestors. In the course of attainment of liberation there are two courses open to us. One such course is the course of pravṛtti and the other is the course of nivṛtti. Pravṛtti is the path of pursuit of pleasures relating to the senses while Nivṛtti is the path of renunciation. Hindu scriptures advocate a path of reasonable and lawful enjoyment of pleasures. This is Pravṛtti. After the lawful enjoyment of pleasure, renunciation or Nivṛtti is possible. A householder is allowed to follow the path of Pravṛtti, but when he retires to the forest, he is to follow the other ideal of Nivṛtti which alone can bring him release. Heinrich Zimmer explains mokṣa thus - "Mokṣa looks beyond the stars, not to the village street. Mokṣa is the practical discipline of metaphysics."  

56. Ibid.
It has no such aim as to establish the foundations of sciences nor to evolve a valid theory of knowledge nor "to control and refine methods of scientific approach to either the spectacle of nature or the documents of human history."\textsuperscript{57} It simply aims at tearing off the tangible veil. In the words of Zimmer - "Mokṣa is a technique of transcending the senses in order to discover, know, and dwell at one with the timeless reality which underlies the dream of life in the world."\textsuperscript{58}

The sage may cognize and interpret nature and man in so far as they are visible, tangible and open to experience; but this is not his final aim. He makes them stepping stones only to arrive at his ultimate metaphysical good.

We have already shown that according to the Hindus liberation is the highest end of life. Of course this is a fact that the different systems of Indian philosophy differ widely in their description of the nature of liberation. Yet we may say that it is not merely a state of negation of pain, but it is a state of eternal bliss as well. It may also be said to be a state of self-perfection.

We like to draw attention to one more point in connection with the attainment of liberation. Some Indian

\begin{footnotes}
\item[57] Ibid., pp. 44-45
\item[58] Ibid., p. 45
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thinkers maintain that liberation or state of perfection is achievable even during the life time of an individual, while some others hold the view that it is attainable only hereafter. Liberation if attained during the life time of an individual is called Jīvan-mukti, while liberation attained after one's death is called Videha-mukti in Indian literature.

Indian philosophy including the heterodox systems may be characterised as optimistic rather than pessimistic in so far as these systems believe that the evils of Sāṃsāra carry with them the seeds of their destruction and that they are sooner or later bound to be superseded by the good. They believe that the evils of life can certainly be eradicated and the ultimate end of life can be realized. Of course, this is a fact that "Indian philosophy works under a sense of discomfort and disquiet at the existing order of things." The Indian philosophers think that a life led thoughtlessly is a life of sorrow and suffering. Such a life is a mere sport of blind impulses and unquenchable desires. It inevitably leads to unending misery.

Though the Indian philosophers think that there is suffering in life, they at the same time hold that the

59. M. Hiriyanna, The Essentials of Indian Philosophy, p. 51
60. S.C. Chatterjee and D.M. Dutta, An Introduction to Indian Philosophy, p. 13
sorrows and sufferings of life can be removed. They bring to light the means how sorrows and sufferings can be removed from life. They show us how an enlightened life can be led. Avoidance of sorrow is a normal human urge. So mokṣa is the most coveted end.

We propose to enquire into the nature of mokṣa in the Gītā and the Sāmkhya-yoga, because they recognise human limitations and point the way to peace and freedom even in the midst of the turbulent river of life. It is often held that the liberated man is lost to humanity and is of no help to society. The Gītā and the Sāmkhya-yoga show this to be a shallow and an utterly puerile opinion.