CHAPTER- 8
The most striking and fundamental point about the Indian philosophy is its practical outlook. The Indian thinkers consider philosophy as a practical necessity and with this motive they cultivate it to understand how the life be led best. For the Indians the prime objective of philosophical speculation is an enlightened life lead with insight, foresight and far-sight. In Indian philosophy the idea of liberation is accepted as the highest end of life. In contemporary Indian philosophy the ancient Indian concept of bondage and liberation is explain in a modified manner. As the contemporary Indian thinkers consider philosophy as a way of life, that is why for the contemporary Indian thinkers, philosophical knowledge provides a new outlook about the world and every thing.

Our exposition of the concept of liberation of the eminent contemporary Indian thinkers throughout the preceding chapters has made it clear that through their philosophy they have shown a deep appreciation regarding the problem of liberation or mokṣa. From our discussion it is clear that regarding the concept of liberation the contemporary Indian thinkers do not evolve any extremely new mode of thought. In this connection we may say that the contemporary Indian thinkers developed their views on liberation from the Upanishads as well as from the classical Indian philosophical systems. The
concept of liberation of the contemporary Indian thinkers mostly influenced with the Advaita tradition. In this regard it is noteworthy that though the concept of liberation of the contemporary Indian thinkers influenced mostly with the Advaita tradition, they reinterpret it with their own novel thoughts to make it more intelligible.

Rabindranath Tagore holds that through the realization of the true nature, man may attain the state of salvation. In his philosophy Tagore has developed a spiritual conception of freedom like Vivekananda and Aurobindo. Tagore believes that it is the realization of spirit within man and within the whole universe which may bring freedom for him. Much of Tagore's ideologies come from the teaching of the Upanishads and from his own beliefs that God can be found through personal purity and service to others. He stressed the need for new world order based on transnational values and ideas, the "unity consciousness."

The main literary device by means of which Tagore communicated his religio-philosophical views was that of bridal mysticism. This entails seeing oneself as the bride of God, with a complete submission to and adoration of the divine. His yearning for world peace was however not of a political nature; he desired it to be based on a true realization of the universal identity of mankind and indeed, of the whole of the entire sentient world. By following Indian tradition Tagore holds that man can attain liberation only by removing avidyā or ignorance. Here the point to be noted that Tagore does not
mean that the positive or real should be destroyed.

Tagore’s concept of salvation is more or less influenced by Vaisnava philosophy of rural Bengal. Tagore believes that first of all we have to know our own soul under the guidance of our spiritual teacher. When we have done that we can find him, who is the Supreme Soul within us. Tagore holds that goodness is the freedom of our self in the world of man, as is love. We have to be true within, not for worldly duties, but for that spiritual fulfillment, which is in harmony with the Perfect, in union with the Eternal.

Salvation or mokṣa is a state of divine life on earth. Tagore is never in favour of escapism. According to him, God has created the cosmos for men as He is bound in love with men. The goal of human life according to Tagore was to shatter the bonds of his imprisoned self, to continue the struggle and to offer freedom and be free. Tagore found God in man; the search for God must be done through services to mankind. There is an urge in Rabindranath to retain the individuality.

The self is not lost or dissolved at the highest stage of religious experience. This was pursued due to emergence of Jivan-devatā. Jivan-devatā is not God. Jivan-devatā is a source of inspiration towards the beauty and goodness. It is a creative urge. There is one prevailing opinion that Jivan-devatā is independent. But this opinion is not tenable. Jivan-devatā and Viswa-devatā are two manifestations of the same universal reality. There is no separation amongst Jivan-devatā, Viswa-devatā, and Universal reality.
Tagore believes that Jivan-devā will bridge the gap between the individual and the universe. Man in his detachment has realized himself in a wider and deeper relationship with the universe. In his moral life he has the sense of his obligation and his freedom at the same time, and this is goodness. In his spiritual life his sense of the union and the will which is free has its culmination in love.

Tagore pointed out that the freedom of social relationship may attain through owning responsibility to his community thus gaining its collective power for his own welfare. In the freedom of consciousness he realizes the sense of his unity with his larger being, finding fulfillment in the dedicated life of an ever progressive truth and ever-active love. There should be synthesis of individual and social aspects. Synthesis of the two will prepare the individual to sacrifice for the service of the others. With the service of the others altruistic feeling will be developed. Tagore holds that, as science is the liberation of our knowledge in the universal reason, which cannot be other than human reason, religion is the liberation of our individual personality in the universal Person.

Truth is the infinite pursued by metaphysics; fact is the infinite pursued by science, while reality is the definition of the infinite which relates truth to the person. Reality is human; it is what we are conscious of, by which we are affected, that which we express. Rabindranath believed in the eternal flow of humanity. Through this eternal flow of humanity God does manifest Himself. Man also finds fuller expression. It is for dignity of being
that we aspire through the expansion of our consciousness in a great reality of Man to which we belong. We realize it through admiration and love, through hope that soars beyond the actual, beyond our own span of life into an endless time wherein we live the life of all men.

For Tagore an enlightened person realizes the spiritual unity in human society above all the differences of race and religion. He realizes that peace is found in the internal harmony which lies in truth and not in external appearances. He apprehends that in the society of mankind when we aspire for *Sīvam* (the bliss), in our realization of that bliss we give it a place between *Sāntam* and Advaitam. In other words, it means that the welfare of society is balanced between the fulfillment of law and the fulfillment of love. Action for others gives him a freedom in the outside world, and that is a prelude to his finding freedom within.

In his concept of liberation Swami Vivekananda make a powerful expression of the total self-negation required in the path of Advaita for the one who seeks to realize the true self. Vivekananda is not merely a theoretician, but a man of practical wisdom. A lover of mankind, he strove to promote peace and human brotherhood on the spiritual foundation of the Vedantin Oneness of existence. Swami Vivekananda attempts to work out a philosophy on the basis of the Advaita which will raise mankind to the level of perfection resolving all conflicts. The keynote of this message is- Truth is one; sages call it by various names. By following Vedantin tradition Vivekananda
holds that liberation in life is that state of life where in the last trance of egoism and selfishness is gone. A man may release him from the state of bondage only through the mercy of god and purity which is the condition of his mercy.

By following traditional ancient Hindu philosophy Vivekananda holds that it is only when man is able to pass beyond the cycle of births and rebirths that he is able to attain immortality. *Moksha* or release from all bondage for Vivekananda is something wonderful and stands at the pinnacle of the science of values. *Dharma, artha* and *kama* can give us a happy and pleasant life. It is the fullness of a modern welfare state. Vivekananda holds that there will be a feeling in the human heart of something missing in human life- knowledge of the unknown, knowledge of the imperishable, knowledge of the Infinite reality of the Atman, of God, hidden within the heart of every human being, which, as will be shown later, is the very source of all values, the very value of all values.

Vivekananda carried out his concept of liberation through his concept of religion. In his concept of religion Swamiji make a harmonious balance of *Jñāna, Karma, Bhakti* and *Yoga*. But here the point should be noted that although Swami Vivekananda give stress on integrated cultivation of *Jñāna, Karma, Bhakti* and *Yoga*, yet he is ready to admit that pursuit of any one of the paths sincerely and entirely will lead to the ultimate goal of human life namely liberation. Swami Vivekananda belonged to that branch of Vedānta that held that no one can be truly free until all of us are. Even the desire for personal salvation
has to be given up, and only tireless work for the salvation of others is the true mark of the enlightened person. He founded his mission on the principle of one's own salvation and for the welfare of the World.

According to Swami Vivekananda realization of immortality is the destiny of the soul. The human soul has sojourned in lower and higher forms, migrating from one to another, according to the samskāras or impressions, but it is only in the highest form as man that it attains to freedom. The man form is higher than even the angel form, and of all forms it is the highest; man is the highest being in creation, because he attains to freedom. We shall be freed, once for all from samsāra. This state of freedom from samsāra is called muktī. The liberated man realizes the essence of his being as none other than God, and therefore, becomes divine in all his bearings. Eternal peace reigns in his heart. The liberated persons have no want, no fear; love and compassion for all move him to help them out of samsāra. We are sure to attain liberation if we get three rare things namely- the first is the human body, since human mind is the nearest reflection of God and since we are God’s own image. Secondly, there should be intense desire to be free. The third one is the preceptor who has already crossed the ocean of dualism.

For Vivekananda, Liberation is the state in which suffering will finally come to an end. It is the state of knowledge and not of ignorance. Freedom from the chain of births, freedom from suffering, knowledge realization of the free character of the soul- all these would be the aspects of
the soul in the state of immortality. Vivekananda reconciles different paths to liberation in his philosophy. Regarding the attainment of liberation or *mukti* Swami Vivekananda says there is various Yoga or methods of union – but the chief ones are—Karma Yoga, Bhakti-Yoga, Rāja-Yoga and Jñāna –Yoga. As the ultimate goal of all mankind, the aim and end of all religions is but one—reunion with the God, or what amounts to the same with the divinity which is every man’s true nature. According to Swami Vivekananda Yoga is the means through which man may attain the state of liberation. He holds that *Karma Yoga* is the manner in which a man realizes his own activity through works and duties. *Bhakti-Yoga* is the path of the realization of the divinity through devotion to, and love of a personal God. *Bhakti-Yoga* suggests the best possible use that may be made of emotion. *Rāja-Yoga* is the path of realization of the divinity through the control of mind. The goal of liberation or mukti is reached when the mind becomes absolutely still. Thus *Rāja-Yoga* can help us to manifest our divinity.

In his concept of liberation Swami Vivekananda speaks of the possibility of the realization of immortality in the embodied state itself. He also maintains the distinction of Jivanmukti and *Videha-mukti*. Vivekananda’s description of Jivanmukta is more or less like that of the vedantic description of it. Vivekananda holds that Jivanmuktas act in a dispassionate manner. He is no longer being interested in having things for himself. The Jivanmuktas are not affected by his activities. In this way the Jivanmuktas
continues his embodied life and attain the state of immortality.

V.S. Naravane says “The practical teachings of Vivekananda are humanistic and activistic.” But he emphasizes, at the same time, the ideal of action with detachment. His metaphysical conviction that Brahma alone is real reinforces his urge to detachment. Vivekananda was a man of religion. He, in the spirit of his master, maintains the principle that religion must be a religion of action. He feels that mankind can be united together only by means of love. This love is god. All the hopes, aspirations and happiness of humanity centre round the word-God. The Advaita philosophy of Vivekananda gives a call for action. It appeals to man, the doer, the thinker. It is an unceasing attempt to awaken humanity. Vivekananda thus render the greatest service to the world.

For Gandhiji the ultimate spiritual goal of our life is salvation or mokṣa. Gandhiji’s whole life was patterned on the lofty teachings of the Gītā. As such his view of liberation is developed in the light of Indian philosophical tradition. Gandhi tried to incorporate individualism with that of universalism through his concept of liberation. Gandhiji holds that freedom from birth through the realization of the supreme Reality is mokṣa. Mokṣa for Gandhiji means deliverance from having to assume the endless succession of various bodies and from the resultant suffering. He strongly believes that the aim of human life is Mokṣa. Mokṣa is nothing other than freedom from birth, by breaking the bonds of the flesh, and becoming one with God. Salvation or liberation means destruction of the shackles of birth and death, escaping from
that cycle, and deliverance from evil.

By *mokṣa* Gandhiji means relief from the cycle of births as well as deaths. In this regard Gandhiji said that if he had any passionate desire, it was only to reach the God, if possible, at a jump and to merge myself in Him. He believed that the body persists because of egoism. The total extinction of egoism is *mokṣa*. Gandhiji believed in the necessity for ceaseless effort in this spiritual adventure, but he also believed in the need for grace to crown the effort with success. Whenever an impure thought arises in the mind, it should at once be confronted with a pure one. This is again possible only with the grace of God. That grace can be obtained by repeating His name all the twenty-four hours and by realizing that He resides within us.

Gandhiji never considers liberation as a mere concept. For Gandhiji liberation is a fact and it should be realized in this life or in some other births. We can grasp a part of the meaning of *mokṣa* or liberation and the rest can only be experienced. For the attainment of liberation one should have to follow the path of *ahimsā* or non-violence with firm determination and constant effort. The ultimate destiny of human being is attainment of self-realization which is not other than perfection of life or liberation. For Gandhiji realization of the absolute Truth is the ultimate end of human life. The absolute truth is to be attained by means of the observance of relative truth through the action, speech as well as in the thought of an individual.

By *mokṣa* Gandhiji mean freedom of the soul from the
bodily bondage. In the state of liberation the atman is freed from the bodily bondage. Gandhi pointed out that there are two types of liberation, one is destruction of one's body. The other is brahma-nirvāṇa, which is a state of void. But the void is in regard to the external world; within it is all bliss of illumination. Man's ultimate aim is the realization of God, and all his activities, social, political, religious; have to be guided by the ultimate aim of the vision of God. The immediate service of all human beings becomes a necessary part of the endeavour, simply because the only way to find God is to see Him in his creation and be one with it. This can only be done by service of all.

In Indian tradition two types of liberation is recognized namely, jivanmukti and videha-mukti. Gandhi holds that, jivanmukti or mukti while one is still alive is an impossible idea. For Gandhi an individual at best may said to be fit for liberation, a man who would attain videha-mukti or deliverance after death. Those who can attain the state of liberation become able to free him from the cycle of rebirth.

For Gandhi truth can be realized by single-minded devotion (Abhyās) and indifference to every other interest in life (Vairāgya). The question naturally is asked as to which of the three approaches to God- Jñāna, Bhakti, and Karma? Gandhi preferred for himself the way of Bhakti and Karma- of complete surrender to God, and unceasing selfless service of men. For Gandhi holds that, we must completely surrender ourselves to him for the attainment of mokṣa. The pursuit of Truth is true bhakti (devotion). It is
the path that leads to God, and, therefore, there is no place in it for cowardice, no place for defeat.

Liberation according to Sri-Aurobindo is the attainment of perfect consciousness and bliss, while retaining the individuality. According to him spirituality can be attained by overcoming numerous dangers and obstacles. Nirvana according to Aurobindo is a necessary experience in order to get rid of the nature-personality which is subject to ignorance. One may cease to be the small individual ego in a vast world. The individuals may throw away that and become the One in Nirvana. Nirvana is a passage for passing into a condition in which our true individuality can be attained. That true individuality is not a small, narrow and limited self contained in the world, but is vast and infinite and can contain the world within you; one can remain in the world and yet be above it.

Sri Aurobindo developed new terminology to explain the tenets of his radical new approach, which he called the “Integral Yoga”. The yoga is the method of spiritual progress. Yoga implies not only the realization of God, but an entire change of the inner and outer life till it is fit to manifest a divine consciousness and become part of a divine work. For the attainment of the state of liberation we need a clear vision of the Absolute. In explaining his concept of liberation Aurobindo pointed out that the vision of Brahman as well as the Oneness of all things has to be realized for the attainment of liberation. To be made oneself with God above and God in man and God in the world is the
sense of liberation and the secret of perfection. We do that through by developing our higher consciousness.

In his philosophy Sri Aurobindo give utmost stress on spiritual progress of individual. Without spiritual progress it is not possible for us to realize the state of liberation. Liberation of man has close connection with evolution. Aurobindo’s evolution is integral evolution. His method of evolution is “integral” not only because it synthesizes the highest aspects of traditional Indian yoga, but because it seeks to bring the spirit into all aspects of our lives. We do not seek release and liberation into the spirit but we bring the spirit into the becoming of our daily existence to transform ourselves and the world around us. Through that process, we overcome ego, separateness, limited knowledge, Ignorance, falsehood, division, duality, pain, suffering, and eventually death itself. Those who would like to realize Truth Consciousness, Sri Aurobindo describe three successive phases of transformation for them. These are — psychic transformation, spiritual transformation, and supramental transformation.

Aurobindo suggests the path of yoga for the realization of liberation. With the help of yoga man may attain the state of liberation through evolutionary process. In order to make his yoga more accessible, Sri Aurobindo developed new terminology to explain the tenets of his radical new approach, which he called the “Integral Yoga”. The aim of Aurobindo’s integral yoga is to bring down the power of the Absolute in order to harness it to the service of
man and establish the kingdom of God on earth. Aurobindo conceives Integral Yoga as the most important method for the realization of truth. Aurobindo pointed out that a Divine perfection of the human being is our aim. Integral Yoga aims not only at individual but also cosmic liberation, through transformation of human race into supramental beings. Integral Yoga is a synthesis of knowledge, love and work in their integrality. In Integral Yoga ascent is helped by the descent of the divine consciousness. The Integral Yoga is based on the synthesis of Jñāna, Karma and Bhakti. With the help of Integral Yoga the individual knows the God integrally as one in the self; in all and beyond all; and all this united.

Sri Aurobindo strives for an ideal reconstruction of human existence keeping its basis on spiritual harmony. D.M. Dutta observes “Sri Aurobindo tries to solve the fundamental problems of humanity in the world by means of spiritualization. Hence, he is called a ‘Spiritual or divine humanist.’”

Sri Aurobindo’s philosophy constitutes the theoretical part of his thinking. His Yoga forms the practical side of his teaching. Both the two are intertwined.

For Radhakrishnan the destiny of man lies in his ultimate salvation. It is the divinization of man that takes place in the state of ultimate salvation. The destiny of man thus, is ultimate salvation which is the realization of oneness with the supreme. The goal of life is the union with god, the realization of the monistic character of reality. It is also self-realization as it is the fullest expression of the higher nature of man. In salvation, man come to face with his true origin and merges with the Absolute. The Neo-Advaita
philosophy of Radhakrishnan is a synthesis of East and West. The root notions of Radhakrishnan’s philosophy are taken from the Vedantin tradition. But, he presents such ideas in the light of western outlook. Thus Radhakrishnan attempts to synthesis “the traditional wisdom of the East and the new knowledge and energy of the West.” The state of liberation which is free from suffering is conceived by Radhakrishnan as the realization of oneness of the reality, world and man from his own metaphysical standpoint. Mokṣa, nirvana, eternal life are not an escape from life for Radhakrishnan, but the realization of life’s fullest possibilities, the perfection of personality. In mokṣa, individuals retain their individualities as long as the world process continues. The released souls at the moment of release do not pass in to the stillness of the Absolute, but secure a steady vision of the oneness of it all. Radhakrishnan pointed out that human’s ultimate realization of itself and of the world can be attained only by an ever increasing liberation of the values that are universal and human. In this regard whatever we require is a power which will help us to discipline our passions of greed and selfishness and organize the world which is at one with us in desire.

Man is describing as actually divine. The highest destiny for man is to grow “More humane, more spiritual” to be more sympathetic in understanding others. Radhakrishnan says “the destiny of the human race as of the individual depends on the direction of its life forces, the lights which guide it, and the laws that mould it.” Man has the capacity to rise above himself, to
grow into a higher being. Man aspires to stand on the truth of his being. Man endeavours to realize the potentialities to the full for which there is need of time. Man tries to master the world and transform it instead of denying it. Man aims, above attainable by man. The spirit is within the inmost being of man. It is the inner light. It is imperishable from birth. One who makes efforts for the realization of the supreme must awaken the spirit within him. So long as man can not ascend to spiritual existence, he does not reach his goal; —man continues to pass through the alternating periods of birth and death. When the ego is harmonized by the divine completely, it ascends in to spiritual existence which is its destiny.

Radhakrishnan makes it clear that salvation is different from survival, rebirth, and durational continuance. It is not escape from life. The individual works as a centre of the divine in the cosmic process and transforms into harmony all individual manifestations. Survival, rebirth or durational continuance belongs to the plane of self consciousness, whereas salvation belongs to the spiritual plane. Salvation is a supreme state of being in which the individual knows himself to be superior to time, to birth and death. Radhakrishnan says that to seek for liberation from the wheel of births and deaths, is nothing more than to rise to the spiritual level from the merely ethical. The spiritual is not the extension of the ethical. It is a new dimension altogether that deals with things eternal. "To inquire in to his true self to live in and from it to determine by its own energy what it shall be inwardly and what it shall
make of its outward circumstances, to found the whole life on the power and truth of spirit is mokṣa or spiritual freedom.”6 Radhakrishnan negatively describe mokṣa “as the state of freedom where there is neither day nor night, where the stream of time has stopped, where the sun and the stars are swept away from this sky”7 this negative description is due to the fact that both Brahman and mokṣa are beyond the categories of our thought and expression. Positively, mokṣa can be said to be a state of eternal bliss and ecstasy. It is a state in which man attains liberation and absolute freedom.

Radhakrishnan believes in Jivanmukti. According to him, liberation is not a state of existence that follows on physical death. It is an all satisfying present experience. It can be even in life. This is what is meant by Jivanmukti. Eternity is a state of mind. It is not a place or an environment. Anybody who attains this state of mind is liberated. The liberated individual is the Jivanmukta. As such he is not affected by the world. He acts in a selfless and disinterested manner. He works simply for the good of others. The body is an obstacle to liberation only when one identifies one self with it. But, to possess a body does not mean identification with it.

In this connection, the problem arises as to whether the liberated individuals loses or retains its individuality after liberation. Radhakrishnan asserts that salvation does not imply loss of individuality. In a sense it can be said that individuality is more asserted than denied. While the liberated individual attains a universality of spirit, it yet retains individuality as
a centre of action so long as the cosmic process continues. The loss of individuality happens only when the world is redeemed, when the values are achieved. The liberated individuals do not separate themselves from the world. They accept the responsibility for perfecting all life. As long as the cosmic process continues, the liberated individual participates in it and returns to embodied existence for the sake of the world. The world process reaches its final goal when every individual realizes divinity. Therefore, the ultimate human destiny is not individual salvation but universal salvation – ‘Sarvamukti’. The word ‘sarvamukti’ means the liberation of all. It is true that liberation implies not only harmony with the self, but also harmony with environment. The self must act from its individual centre as long as there are unredeemed elements in the environment. The liberated souls can not remain isolated from the world and indifferent to the spiritual plight of the unredeemed souls. The cosmic process continues till the last man is saved. When the cosmic process reaches its end, the liberated souls lapses back into the absolute. Perfect freedom is possible only in a perfect world. When all the souls are liberated, the world as such is redeemed. The time process is transcended. The whole being of man is transformed and he belongs to ‘Brahmaloka’. The ultimate end of the cosmic process is such a perfect state of spiritualized harmony.

Radhakrishnan observes that after attainment of liberation the individual realizes the basic oneness of every thing, but still the individual remains an individual. Radhakrishnan believes that individual redemption is
not the ultimate human destiny. Because an individual cannot be free from the cosmic process *till all others are saved*. When every individual will realize Divinity then only the world process will reach its final goal. That is why Radhakrishnan stated that the ultimate human destiny is not individual redemption but *"Sarvamukti"* or universal redemption. There are three different ways to man's ultimate realization. These are- the karma mārga or the way to work; Bhakti mārga or the way of devotion, the dhyāna mārga or the way of meditation. All these lead to jñāna wisdom or enlightenment. All these different ways are included in yoga that is one. Yoga aims at self-unification - the integration of the self. Yoga demands that life must be a meaningful whole and every element of life must be inspired by spirit.

Radhakrishnan demands for the organic unity of the universe and its many aspects of the many sides of the nature of man, of man and the universe, of the finite and the infinite, the human and the divine. The concept of universal liberation is an important feature of the philosophy of Radhakrishnan. The philosophy of Radhakrishnan also provides us hope and optimism regarding his faith in the dignity and potentialities of human individuals.

Besides the above mentioned contemporary Indian thinkers, there are some other thinkers who have significant contribution in to the concept of liberation, such as, K.C.Bhattacharya, Mohammed Iqbal, Ramanna Maharshi etc. Though their views are not taking in to account in details, let us make a brief account of their views on liberation.
Krishnachandra Bhattacharya was one of the eminent contemporary Indian thinkers who made significant contribution to the growth of contemporary Indian philosophy. Regarding concept of liberation Krishnachandra Bhattacharya does not agree with the view that the knowledge of the distinction between real and unreal provide complete freedom from misery. But, like the other contemporary Indian philosophers he recognizes realization of the actual nature of the self as the destiny of the self.

Krishnachandra Bhattacharya holds that realization of the actual nature of the self is possible with the realization of the subjectivity in man. According to Krishnachandra Bhattacharya "The mode of subjectivity are the ways of freeing oneself from the modes of objectivity." The awareness of the distinction between subject and object is subjectivity.

The subject's freedom may be realized in a progressive manner. While Krishnachandra Bhattacharya is talking of subjectivity he recognizes three different stages of subjectivity, namely- Bodily subjectivity, psychic Subjectivity and Spiritual Subjectivity. At the first stage of subjectivity the self identifies itself with the body. At the second stage of subjectivity the self identifies itself with the psychic life and realizes subjectivity as awareness. Again at the third stage of subjectivity there is a transition of the self from the psychic to the spiritual state. At this stage there is an urge pointing to the positive freedom from objective meaning.

The progressive realization of the subject's freedom
consists of different steps. "It is called progressive because it is by the rejection and suppression of each preceding stage that the succeeding stage is attained."9 The first step towards the realization of subjectivity is negation of the objectivity. Negation of the object paves the way of realizing the here nature of the subject. In this regard Krishnachandra Bhattacharya says, "First hint of freedom is reached in the feeling of the body."10 After negation of bodily stage the subject comes to assert psychic state. At this state the subject realizes that the true nature of the subject is over and above of the distinction between content and consciousness. Again with the negation of the psychic stage the subject enter into the proper subjectivity which is the realm of spirituality.

In the process of the progressive realization of freedom the subject conceives him as a 'feeling self'. But with the process of the progressive realization he develops the sense of detachment even from the feeling of subjectivity also. Then, with the spiritual introspection he realizes the 'I-awareness'. The realization of this I-awareness is proper subjectivity. Krishnachandra Bhattacharya holds that in the process of the progressive realization of freedom the I-awareness may also be negated. When the I-awareness is negated by the subject then he realizes complete freedom.

In contemporary Indian philosophy Sir Mohammad Iqbal occupies a unique place through his philosophical thought. Mohammad Iqbal tries to apply academic philosophical standard to Islamic thought. Iqbal was famous for his poetry, but still he never neglected his philosophical pursuit.
Along with the other philosophical issues Iqbal made significant contribution towards the destiny of man. In his view on human destiny we may have an account of his concept of liberation.

Iqbal's view of liberation is based on the Quranic interpretation of liberation. By following the Quranic interpretation of liberation Iqbal recognizes realization of the immortality as liberation or salvation. Islam teaches that all people are sinners and that salvation can be attained through observing the Five Pillars of Islamic practice. By performing these works, a Muslim hopes that at the day of Judgment the recorded good deeds will exceed the bad ones, and so he or she will reach the paradise of material and sensual delights. Iqbal holds that for the attainment of salvation faith in Allah and his grace and mercy is also encouraged. Despite all deeds, Allah reserves the absolute right to send the deceased to wherever he pleases paradise or hell. Those who do not confirm their lives to the demands of Islam will surely be thrown into hell, a place of extreme physical pain. In this regard Iqbal suggests that for attainment of salvation a complete surrender to the Divine will is necessary.

Iqbal recognizes realization of immortality is the ultimately destiny of man. By immortality Iqbal means deathlessness. Iqbal recognizes that the soul is an aggregate of activities and potentiality. When the potentialities are expressed fully the soul may realizes immortality. At the state of salvation the soul realizes immortality. The self realizes its ego-hood at the
state of salvation. Iqbal holds that the self may attain the state of salvation by means of persistence and continuous action. By following Quranic teaching Iqbal clearly states that realization of salvation does not mean realization of Godhood. The individual has to remain as individual even in the attainment of salvation. For Iqbal salvation does not mean loss of individuality. In this regard Iqbal made it clear that in the final day of Judgment the ultimate fate of individual will be determined. That is why individuality should be retained even after salvation. Hence, salvation for Iqbal does not mean complete freedom of the self from the individuality. With the attainment of salvation individual realizes its complete ego-hood. In this regard Iqbal says, "The unceasing reward of man consists in his gradual growth, in self-possession, in uniqueness and intensity of his activity as an ego……And the climax of this development is reached when the ego is able to remain full self-possession, even in the cause of a direct contact with the all-embracing ego."^11

In his concept of liberation Iqbal give emphasis on prayer as a means for attainment of liberation. For the attainment of salvation man should have to concentrated on ego-activities. Iqbal says, "Prayer as a means of spiritual illumination is a normal vital act by which the little island of our personality suddenly discovers its situation in a larger whole of life."^12 It is prayer which supplement the intellectual activity of individual. Prayer provides a deeper vision of the reality and synthesizes the power and vision of the individual. By means of prayer the individual acquire new experience as well as
new power for the ego. With the help of prayer the individual may develop himself and may march towards the attainment of salvation.

Like the other contemporary Indian Philosopher Sri Ramana Maharsi also make significant contribution in to the concept of liberation in contemporary Indian philosophy. Ramana Maharsi holds that liberation is the state where the self get free from the karmic bonds. As T.M.P Mahadevan & G.V. Saroja, in the book Contemporary Indian Philosophy pointed out that when the Self is realized, the sense of being the doer disappears, the triple karma – *sañcita, prārabdha and āgāmi*- is ended. This is the state of eternal liberation. If liberation is said to be with form, without form, with and without form, Ramana remarks, the extinction of the three forms of liberation is the only true liberation. When the individual becomes free attachment may attain the state of liberation and enjoy happiness and pure bliss. At the state of liberation the liberated person realize that he is the Self, the one reality unbound by any form.

Like most of the other contemporary Indian thinkers Ramana also recognize Jivanmukti and videhamukti. Ramana holds that those who may realize the non-duality of self in this life may attain the state of at the Jivanmukti. At the state of Jivanmukti the embodied individual is enlightened by perfect wisdom. Again, when the individual discard the body, he attains the state of videhamukti. At the state of videhamukti along with the body and experience of happiness, the subtle mind is also destroyed. The state of videhamukti is termed
as the end of all by Ramana. Ramana made it clear that there is no difference between Jivanmukti and videhamukti for the jñāni.

For the attainment of liberation Ramana suggest the path of \textit{Karma, bhakti, yoga} and jñāna. By following these path the individual may get release from bondage. Along with these Ramana also give importance on \textit{sravana, manana, nididhyāsana} and \textit{samādhi}. \textit{Sravana, manana, nididhyāsana} and \textit{samādhi} paves the way of liberation for the aspirant.

From our discussion on the concept of liberation of the eminent contemporary thinkers we may state that Like the traditional Indian philosophical tradition most of the contemporary Indian philosophers also considers \textit{Karma, Jñāna, Bhakti and Yoga} as means of liberation. Four chief means of liberation, namely \textit{Karma, Jñāna, Bhakti} and \textit{Yoga} have been recognized by almost all systems of Indian philosophy with a difference of emphasis only. The Mimamsakas hold that liberation can be attained by action alone. Vaiśnava Vedāntins on the other hand, consider devotion as the only means of attaining liberation. For Sāmkhya-Yoga the Yogic practices are indispensable for the realization of liberation. Śaṅkara emphatically declares that knowledge alone is the direct means of liberation and highest knowledge is itself liberation. The terms \textit{Karma, Jñāna} and \textit{Bhakti} may be taken in two senses, namely higher and lower. Karma in the lower sense means the satisfaction of the unfulfilled desires but in the higher sense it refers to disinterested performance of action for the sake of \textit{Loka-Sangraha} surrendering all fruits to the lord. In like manner,
knowledge means intellectual knowledge in the lower sense where there remains the *triputi* of knowledge, knower and known, but in the higher sense trinity of knower, known and knowledge is transcended. But *Bhakti* in the lower sense means devotion to God who is other than the devotee; but in the higher sense it refers to devotion offered to one's own ideal from who is the same thing as God. The aim of *Karma, Jñāna, and Bhakti* is the same, namely, seeking a direct spiritual experience. The *sādhaka* has to begin with *Karma*, that being perfectly suitable to the beginner who is not yet purified in body and mind. The stage of *Karma* next gives place to the stage of *Bhakti*. This natural attraction necessarily draws the *sādhaka* nearer and nearer to the object of his worship, and gradually the division between the ideal and the actual becomes healed up, until ultimately the ideal is reached. This is the stage of *Jñāna*, implying identity and absolute absorption of the finite in the infinite. Each means is essential at a particular stage in the spiritual development of *sādhaka*. Like the traditional Indian philosophical tradition the contemporary Indian philosophers also considers *Karma, Jñāna, Bhakti and Yoga* as means of liberation.

The contemporary Indian philosophers explain their concept of liberation by following the Hindu tradition. Like the great Hindu tradition the contemporary Indian philosophers consider mokṣa or liberation as the ultimate destiny of man. But it should be note worthy that while the contemporary Indian thinkers explain their view on liberation they threw new light on it. Like the traditional Hindu view the contemporary Indian philosophers
also give on the performance of niskāma karma as it is prescribed in the Gita. But at the same time one may see the influence of existentialism when the contemporary Indian philosophers upheld the view that man is the maker of his own destiny. Regarding innovativeness on the concept of liberation of the contemporary Indian philosophers Dr. A. Carrel observes “Our destiny is in our hands. On the new road we must go forward.”¹³ The contemporary Indian philosophers recognizes that through the performance of niskāma karma one may realizes his true freedom. Again it is very interesting to note that the contemporary Indian philosophers suggest that for the attainment of spiritual freedom; social, political and economic spheres have great bearing upon spiritual freedom. That is why the emphasis of the contemporary Indian philosophers is not concentrated only with the individual freedom. They give equal importance on individual as well as social freedom.

Regarding the concept of liberation all the great contemporary Indian thinkers have their concern mostly about the world instead of ones’ own interest. The contemporary Indian philosophers through their philosophy in general and in their concept of liberation in particular show their maiden effort to overcome selfishness and individual perfection. After through discussion on the concept of liberation of different contemporary Indian thinkers it is clear that by following Indian tradition they upheld the view that more one evolves, the greater does one identify oneself with the interest of all. In this regard it may be pointed out that the right course for one would be the
social interest then the individual interest.

The contemporary Indian philosophers emphasizes on the cultivation of virtues for the attainment of liberation. "The virtue that everyone should cultivate in order to aspire for perfection, it should be remembered, are social excellences which put individual en rapport with society." 

Cultivation of virtue is explicitly enjoined that one has to look upon others oneself. Through the cultivation of virtue one may strengthen his altruistic attitude and one may become the friend of all through acts, speech as well as thought. Exercise of virtue may broaden ones social interest.

For the attainment of one's ultimate goal the contemporary Indian thinkers recognizes significance of empirical life and its activities. For the attainment of liberation it is not necessary to negate empirical life and its activities. Liberation for the contemporary Indian thinkers not only means freedom from karma, cycle of birth and death, avidyā, but also means the attainment of harmony with the society. The contemporary Indian thinkers believe that liberated persons should have to endeavour their service for the perfection and progress of the society in general. In their concept of liberation the contemporary Indian thinkers uphold the view that after attainment of individual liberation no one should be satisfied with it, because the liberated person must work earnestly for the liberation of the masses. "Individual liberation and perfection without the liberation and perfection of society is something abstract and partial, and so cannot be said to constitute the highest
goal of man's life." Concept of liberation of the contemporary Indian philosophers clearly pointed out that the liberated persons have to work for moral and spiritual freedom of mankind as well as freedom in every sphere of human life at the same time. Hence as per opinion of the contemporary Indian thinkers liberation of man can not be interpreted adequately without real freedom of the society.

In explaining their concept of liberation the contemporary Indian thinkers give stress on humanity also. The fundamental idea is that mankind is the godhead to be worshipped and served by man and that the respect, the service, the progress of the human being and human life are the chief duty and chief aim of the human spirit. In this regard Sri Aurobindo says "The life of man is to be held sacred, preserved, strengthened, ennobled, uplifted. The heart of man is to be held sacred also, given scope, protected from violation, from suppression, from mechanization, freed from belittling influences. The mind of man is to be realized from all bonds, allowed freedom and range and opportunity, given all its means of self training and self development and organized in the play of its powers for the service of humanity." The contemporary Indian thinkers develop new conceptions of the dignity of the human being and opened new ideas of self development and potentiality. It spread enlightenment, and made man feel more responsibility for the progress and happiness of the race; it raised capacity of mankind. For perfection of life one should have to develop his sense of love, mutual recognition of human
brotherhood, sense of human oneness is necessary.

In their concept of liberation the Contemporary Indian Philosophers develop under the conviction that the basic aim of philosophy is to cultivate a world view. This requires an awareness of the existential condition of life as also the consciousness of life's ultimate ideal. That is why the Contemporary Indian Philosophers consider redemption, not only of the individual, but of the total human race. It emphasizes the ultimacy of spiritual values; yet it demonstrates that the roots of spiritual life in conditions that are essentially existential.

We find that the philosophy of Advaitism acquires new meaning and significance in the hands of contemporary Indian philosophers. Those thinkers emphasize the need for a spiritual reorientation of our outlook on life. All of them emphasize that the unity and harmony of spiritual experience should be made dynamic in our life. One will find, in the philosophy of Neo-Advaitism, an appreciation of the modern scientific and philosophic thoughts as well. As such, it should be appealing to the modern mind.

The concept of liberation of the contemporary Indian philosopher emphasize on the immense potentialities of the human individual. It is of great significance in the present world. The world; now has become a mechanical whole, and the individual has become an insignificant unit of this world. In such a background, the philosophy of Neo-Advaitism carries the messages of hope, optimism and inspiration.
Every philosophical thought that develops during a particular time takes into consideration the spirit of that time. The philosophy of the contemporary Indian philosopher bears the marks of their time. It is not the time to rest content with the foundations of the past. But, we must assess the failures and the achievements of the past time. We must understand also deeply the problems and needs of the present century. We must have a clear and comprehensive philosophic vision. We expect a philosophical upsurge in the light of the contemporary Indian philosopher that can meet the needs of the present and help mankind to advance in its march for a better future.

In explaining their concept of liberation the contemporary Indian thinkers give stress on the religion of humanity. The fundamental idea is that mankind is the godhead to be worshipped and served by man and that the respect, the service, the progress of the human being and human life are the chief duty and chief aim of the human spirit. In this regard Sri Aurobindo says “The life of man is to be held sacred, preserved, strengthened, ennobled, uplifted. The heart of man is to be held sacred also, given scope, protected from violation, from suppression, from mechanization, freed from belittling influences. The mind of man is to be released from all bonds, allowed freedom and range and opportunity, given all its means of self training and self development and organized in the play of its powers for the service of humanity.” The contemporary Indian thinkers develop new conceptions of the dignity of the human being and opened new ideas of self-development and potentiality. It spread
enlightenment, and made man feel more responsibility for the progress and happiness of the race; it raised capacity of mankind. For perfection of life one should have to develop his sense of love, mutual recognition of human brotherhood, sense of human oneness is necessary.

The concepts of liberation of the contemporary Indian philosophers reflect an attempt to harmonize and synthesize the values of spirit and flesh, of the other world and this mundane realm. According to Sri Aurobindo an ascetic and pleasure monger both are one-sided. In the similar view Vivekananda had been giving more importance to playfields than to temples for youth in his numerous writings. Only a strong and healthy body is capable of undergoing religious travails. A weak man loses this as well the next world. In the same manner, Dr. S. Radhakrishnan, Tagore and Gandhi have laced their idealisms by the touch of sound practical wisdom.

From the observation on the concept of liberation of the contemporary Indian thinkers it reveals that the contemporary Indian thinkers regarded man to be fundamentally a spirit, a soul, and the matter is accorded secondary or subsidiary importance. This world is regarded as a vale of soul-making, a sojourn for spiritual development and progress. However, the contemporary Indian thought has not overlooked the importance of physical and mental growth along with spiritual development. An integral development which embraces physical, mental and spiritual development all is the ideal of contemporary thought. Besides the manner and means of such a development
must avoid extremes of both asceticism and self-indulgence it should steer the middle path.

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