In Indian philosophy the idea of liberation is accepted as the highest end of life. Belief in mokṣa or final emancipation is considered as the ultimate end and the highest goal of life for which men are to work steadily. Liberation or mokṣa implies freedom from suffering of the world and death. 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 this regard the Contemporary Indian philosophers made significant contribution to the solution of the problems of life and the destiny of man.

Regarding the concept of liberation all the great contemporary Indian thinkers have their concern mostly about the world instead of one's 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. By following Indian tradition contemporary Indian thinkers upheld the view that more one evolves, the greater does one identify oneself with the interest of all. In this regard it is noteworthy that the right course for one would be the social interest then the individual interest.
The contemporary Indian thinkers conceive man in two ways, namely Psycho-Physical being and Spiritual being. From Psycho-Physical aspect man is essentially free from bondage and sufferings. The awakening of spirit and the spiritual realization of human personality leads to the liberation of the entire human personality. Considering the significance and importance of liberation here an attempt is made to make a critical study on the concept of liberation in contemporary Indian Philosophy by studying the views of Rabindranath Tagore, Swami Vivekananda, Mahatma Gandhi, Sri-Aurobindo, and Dr. S. Radhakrishnan.

To make an elaborate discussion on the main objectives of the study the whole work is divided into eight chapters. The first chapter deals with the introduction of the concept. The second chapter deals with a survey of the concept from the Vedas to Vedanta. In the third chapter there is an elaborate and evaluative discussion on Rabindranath Tagore's concept of liberation. The fourth chapter deals with Swami Vivekananda's concept of liberation. The fifth chapter deals with Gandhiji's concept of liberation. The sixth chapter deals with Sri Aurovindo's view of liberation. The seventh chapter deals with an elaborate and evaluative discussion on Radhakrishnan's concept of liberation. The eighth chapter is the conclusion of study. In this chapter along with the findings, a summative note is made on the study as well as a comprehensive observation is also made on the whole study.
I offer my deep sense of gratitude to my revered teacher and supervisor Professor Girish Sarma, Head of the Department of Philosophy, Gauhati University, for his scholastic guidance, parental care, help, constant encouragement and advice. It is a matter of great privilege for me that I have got the opportunity to work under such a great personality and always having his blessing hands on me.

I would like to take the opportunity to offer my sincere thanks to all the noble faculty members of the department of philosophy, Gauhati University for their valuable suggestions.

I am taking the opportunity to offer my sincere thanks to my teacher Dr. Pranita Devi, Head of the Department of Philosophy, Bajali College, Pathsala for her continuous encouragement, advice and suggestion till the completion of the work.

I offer my heartiest thanks to Dr. K.A.Ahmed, Principal, Goalpara College, Mr. Hemanta Kalita, HoD, Philosophy, Goalpara College and all the faculty member of the Department of Philosophy, Goalpara College for their encouragement and support.

I would like to take the opportunity to offer special thanks to my friends and colleague Mr. Gokul Ch. Dev Goswami, Mrs. Manisha Bhattacharya, Mr. Dhananjay Medhi, Dr. Khargeswar Nayak, Mrs. Bhanu Bezbora, Mr. Abdul Hussain for their active help and constant encouragement.
My sincere thank is due to all the members of Jñānam Academy of Philosophy, Guwahati for their help and co-operation.

My sincere thanks is due to the library staff of Goalpara College library, Goalpara; K.K. Handique library, G.U; District library, Guwahati; library of Vivekananda Kendra, Guwahati, NEHU library, North Bengal University library, District library, Goalpara; Govt. B.T. College library, Goalpara; Cotton college library, Guwahati; SBMS College library, Sualkuchi.

I am thankful to Jiten Da, Banti Ba, Prapanch (Manu), Kamal Das (Bapa), Banajit Baishya, Bhupen Sarma, Tilak Deka, Hitesh Kalita, Seuji Sarma, Jaba Sharma, Rupjyoti Dutta, Rajnandini Das and Ritumoni Nath, for their support and encouragement for the completion of the work.

Last but not least, I express my deep sense of gratitude to my beloved wife Gitali Das (Sunu) and my son Hridam Prayam (Namoo) for giving me enough time and mental support as well as constant encouragement to devote myself for the smooth completion of the research work.

Date: 20.9.2009  
(Mantu Kumar Das)