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INTRODUCTION

The etymological meaning of the word philosophy is 'love of wisdom'. In this sense philosophy may said to be an intellectual quest. In Indian tradition philosophy is termed as 'darśana' meaning 'vision of the truth'. The term 'philosophy' which is substituted by the term 'darśana' in Indian tradition, clearly shows the deeper motive of spiritual outlook of the Indians. According to Dr. S. Radhakrishnan "A 'darśana' is a spiritual perception, a whole view revealed to the soul sense. This soul sight, which is possible, only when and where philosophy is lived, is the distinguishing mark of a true philosopher. So the highest triumphs of philosophy are possible only to those who have achieved in themselves a purity of soul. This purity is based upon a profound acceptance of experience, realized only when some point of hidden strength within man, from which he can not only inspect but comprehended life, is found. From this inner source the philosopher reveals to us the truth of life, a truth which mere intellect is unable to discover. The vision is produced almost as naturally as a fruit from a flower out of the mysterious centre where all experience is reconcile."1 In this regard Dr. C. D. Sarma says "Indian philosophy has been however, intensely spiritual and has
always emphasizes the need of practical realization of truth. The word *darsana* means ‘vision’ and also the ‘instrument of vision’. It stands for the direct, immediate and intuitive vision of Reality, the actual perception of Truth, and also includes the means which lead to this realization. ‘See the Self’ (*ātmā vā are draṣṭavyaḥ*) is the keynote of all schools of Indian Philosophy. To quote Dr. S. Radhakrishnan “The spiritual motive dominates life in India. Indian philosophy has its interest in the hunts of men, and not in supra-lunar solitudes. It takes its origin in life, and enters back into life after passing through the schools.” The spiritual background of Indian Philosophy which includes pitiless self-examination will enable the seeker to reach his end of freedom or his highest goal of life.

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. The philosophical wisdom is not merely intellectual exercise but it is a search for human end. The practical outlook of Indian thinkers inspired them to deal with the sufferings of human life and also to search for the remedial measures of these sufferings. Indian philosophy tries to find out the root cause of these worldly miseries and try to achieve pure bliss and happiness with the removal of the worldly miseries.
Indian Philosophy is purposive in nature. Attainment of liberation may said to be the ultimate aim for all the systems except the Cārvāka system of Indian Philosophy. Hence discussion on liberation or *mokṣa* is one of the important problems of Indian Philosophy. Discussions of Indian philosophy moves centering mokṣa or liberation. In Indian philosophy except the Cārvāka system all the system recognizes that the world is full of sufferings. That is why the main questions for the Indian philosophers, what are the causes of these worldly miseries? How can we get rid of these miseries? In general relief from the worldly sufferings is called mokṣa or liberation in Indian philosophy.

The word *mokṣa* comes from the root ‘mus’ meaning ‘mokṣan’. The word mokṣa points to another words that is bondage. If there is no bondage, liberation has no meaning and significance. In Indian Philosophy ignorance is considered as the root cause of bondage and right knowledge as the way of liberation. In this regard to quote Mahopaniśad "Ichātramviddyeym tmanāso mokṣauchyte" it means that desire is avidyā and destruction of avidyā is mokṣa or liberation. In Indian Philosophy there is different synonymous word for mokṣa such as Kaivalya, Nirvāṇa, Śreya, Niḥśreyā, Apabarga etc. Kāma, Artha, Dharma, Mokṣa is called puruṣārtha in Indian philosophy. Here dharma means all the moral virtues. If any body does not practise dharma and give rise of Kāma and artha, it is
not possible for him to attain the state of mokṣa. The state of liberation is full of pure bliss and happiness. That is why in Indian Philosophy liberation is stated as the Summum Bonum of life. Hence, Indian Philosophy invites the attention of every one to be conscious for the attainment of mokṣa.

The Indian philosophical tradition presents a glorious reflection on concept of liberation and destiny of man. In Indian philosophy the idea of liberation is accepted as the highest end of life. Liberation may be interpreted in two ways with its negative and positive meanings. Negatively speaking liberation is the state of total destruction of sufferings of life. On the other hand positively liberation means the state of perfection, which is not simply negation of pain, but a state of positive bliss. The Indian philosophers believe that it is possible for the individual souls to attain liberation with disinterested performance of their prescribed duties. The prayer for the Indians is – Asato Mā Sat Gamaya, Tomoso Mā Jyotir Gamaya, Mrtyor Mā Amṛtam Gamaya.

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. Liberation is nothing but realization of the true nature of the self. Bondage is due to ignorance and liberation is destruction of ignorance. Hence true knowledge is the sole force for the attainment of liberation. It
is a state of positive bliss. Liberation is not the disappearance of a false outlook. Feeling of difference is due to ignorance, liberation is attained by the knowledge of the self. Liberation is a state of perfection. According to some Indian thinkers like the Jainas, the Buddhist, the Sāmkhyas, and for the Advaita Vedāntins liberation can be attained even in this life.

Regarding the concept of liberation we have different views of different systems of Indian philosophy. As like as the classical Indian philosophy the concept of liberation attract serious attention of the contemporary Indian thinkers. In contemporary Indian Philosophy also we have different opinion on the concept of liberation. Here the point to be noted that the Contemporary Indian thinkers have developed their concept of liberation by following classical Indian philosophy. But it is note worthy that the concept of liberation gas got a new dimension in the thoughts of contemporary Indian thinkers. Like the traditional Indian thinkers Contemporary Indian philosophers have considerable influence on the concept of Liberation. Contemporary Indian Philosophy reinterprets the classical Indian truths of the past with a new orientation.

By following Indian philosophical tradition the contemporary Indian thinkers regarded ignorance as the root cause of all conflicts and evils; hence concept of liberation emphasized the importance of right knowledge for overcoming human problems. It offers the hope and possibility of a better world. Man can not realize his oneness with the Divine
if there is the gap of spiritual values and his life. In this regard the
Contemporary Indian philosophers made significant contribution to the
solution of the problems of life and the destiny of man. 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.

According to Rabindranath Tagore man has an inner
power within him which enables him to realize his unity with the whole
mankind, with nature and also with God. He conceives this inner power as
the Divinity latent in man which is characterized by him as the universal
man. In this regard he holds that when the individual completely surrenders
himself to the supreme and becomes one with him, he attains the life eternal.
He escapes births and deaths and is mere succession in time. For
Rabindranath Tagore the destiny of soul is to becoming one with the God.
Until and unless the soul is not becoming one with the God, the destiny of
the soul is not fulfilled.

Liberation as explained in the philosophy of Swami
Vivekananda is nothing but the realization of immortality of the soul.
According to Swami Vivekananda man will be able to attain immortality
when he will be able to pass beyond the cycle of births and rebirths. The state
of immortality is the state of freedom from the chain of births, freedom from suffering, realization of the free character of the soul. It is the state of pure intuitive bliss.

According to Gandhiji liberation means deliverance from having to assume the endless succession of various bodies and from the resultant suffering. For Gandhiji Devotion to God accompanied by true understanding brings \textit{mokṣa} or salvation. Gandhiji holds that the aim of human life is \textit{mokṣa}. He believes that \textit{mokṣa} is freedom from birth, by breaking the bonds of the flesh by becoming one with God.

Liberation according to Sri-Aurovindo is the attainment of perfect consciousness and bliss, while retaining the individuality. Sri-Aurovindo holds that it should be the first duty of man to affirm him in the universe. According to him spirituality can be attained by overcoming numerous dangers and obstacles. Man has to discard all kinds of egoistic desires, passions, prejudices etc. He has to surrender himself to the Divine through mind, heart and will.

Dr. S. Radhakrishnan says that attainment of liberation from the wheel of births and deaths is nothing more than to rise to the spiritual level from the merely ethical. It is a new dimension of altogether dealing with things eternal. Dr. S. Radhakrishnan holds that for the attainment of liberation two conditions are essential namely inward perfection and
outward perfection. The liberated souls should have to attain the first condition to work for the second. All living beings aim at its specific perfection. To change into a whole integrated personality, instinct, intellect, emotion and will have to be integrated.

Considering the significance and importance of liberation here effort is being made to illustrate Concept of Liberation in Contemporary Indian Philosophy with a critical study of the views of Rabindranath Tagore, Swami Vivekananda, Mahatma Gandhi, Sri-Aurobindo and Dr. S. Radhakrishnan.

1.1: Sources of Indian Philosophy:

The Vedas, *Upaniṣads, Sruti, Smriti, Purāṇas*, and different Epics are the sources of Indian Philosophy. The Vedas are the earliest literary monument of the human mind that we possess. According to Chandradhar Sharma, “The origin of the Indian Philosophy may be easily traced in the Vedas”. Indian Philosophical speculations are greatly influenced by the Vedas. All the systems of Indian philosophy influence by the Vedas either positively or negatively.

Again the *Upaniṣads* may rightly be regarded as the fountain head of Indian Philosophy. In this regard Prof. R.D.Ranade says:
"The Upaniṣads constitute that lofty eminence of philosophy, which, from its various sides gives birth to rivulets of thought, which, as they progress onwards towards the sea of life, gather strength by inflow of innumerable tributaries of speculation which intermittently join rivulets, so as to make a huge expanses of waters at the place where they meet the ocean of life." 6 Except the Cārvāka all the systems of Indian Philosophy regarded the Upaniṣads as sacred and interpreted the Upaniṣads so as to make them suit their theories.

Like the Vedas and the Upaniṣads, different Epics are also considered as sources of Indian philosophical thinking. Among the different epics the Gitā has great bearing on the orthodox systems of Indian Philosophy. The Gitā is mostly influenced by the Kaṭha and the Īsha Upaniṣad.

Like the other sources of Indian philosophy Sruti is also consider as an important sources of Indian philosophy. Sruti means revelation of Holy Scriptures. Sruti corresponds to the revealed scriptures. In the course of development of Indian philosophy Sruti has considerable influence on Indian philosophy as source for development of Indian philosophy.

As like as the other sources Smriti has significant contribution as the sources of Indian philosophy. Smriti means that which is remembered. Most of the Indian thinkers consider that Smriti has the force of proof as an authority. Basically Smriti has more concerned with morality.
Along with the different sources of Indian philosophy none can deny the importance of *Smriti* as source of Indian philosophy.

Along with the above mentioned sources of Indian philosophy Samhita, The Brahmanas, Aranyakas, Sutras, Vedangas, Puranas etc. are considered as the sources of Indian philosophy. Indian philosophy is rooted on these sources.

The practical and spiritualistic outlook of the sources of Indian Philosophy gave rise to the spiritualistic nature of Indian philosophy. This spiritualistic outlook of Indian Philosophy leads it for the search of the Summum Bonum of life i.e *mokṣa* or liberation. Hence, the concept of mokṣa or liberation occupies an important place in Indian Philosophy.

**References:**

6. Ibid., p-30