The three heterodox schools of Indian Thought are Charvaka, the Buddhist and Jain. The time of the first cannot be fixed exactly as no early Charvaka works are extant. According to some authorities, the Charvaka School had developed before Buddha. Brihaspati is accepted by some as the founder and Charvaka, his chief disciple. Others say that Charvaka is the name of the originator. Still, a third claim is that Charvaka is not the name of a person but a word signifying pleasure.

It seems that Charvaka thought came into being as a protest against the excessive monkdom of the Brahmana priests. The externals of ritualism which ignored the substance and emphasized the shadow, the idealism of the Upanishads unsuited to the commoners, the political and social crisis rampant in that age, the exploitation of the masses by the petty rulers, monks and the wealthy class, the lust and greed and petty dissensions in an unstable society paved the way for the rise of materialism in India in the post-upanishadic pre-Buddhistic age.

The basic characteristic or the essence of the Charvaka thought is its materialism. Its metaphysical claim is that matter is the only reality. Matter consists of four elements - earth, water, fire and air - mixed in various ways and proportions and in terms of laws inherent in them to
form objects. Since ether can only be inferred, not seen, its existence is rejected. The mind is simply a particular combination of four elements. Consciousness is an outcome of matter, a result of a certain combination of the elements. It is an epiphenomenon or by-product of matter.

The Chārvākist believes that perception is the only means of true knowledge. He rejects inference as invalid. He does not accept God as in inference from the material world. Moreover, God is not necessary to account for the world and its operations. An internal explanation is sufficient. The early Chārvākists are said to have believed that religion is an opium given by the priesthood to the people to retain their pre-eminent position in the society.

Its denial of the soul and immortality leads the Chārvākist to place a major emphasis on this world and thus to propose a hedonistic ethics. Like the British Utilitarians, he asserts the good to be whatever is useful for maximizing pleasure and minimizing pain. Sensual happiness is considered the supreme good and goal of life. Values are man-created, and have no a priori existence or theistic grounding. Kāma (Pleasure) is the end of life and Artha (wealth), the means of realizing it.

It can easily be inferred that in Chārvāka Philosophy, the idea of bliss has entirely different dimensions. The Chārvākist has nothing to do with the bliss of Brahman on the yearning of the soul for its achievement. His concern is the material world and as such, its bliss remains on the
material plane. He enjoys the material life in full and does not bother about and celestial or heavenly experience. He has no desire to get rid of the worldly attractions. Rather, he has an intense desire for indulgence. He would like to make money, he would endeavour to enjoy sex, he would relish all kinds of dishes and he would long for all the comforts of life. M. Hiriyanna, in his article, 'Indian Philosophy and Hedonism', has very beautifully tried to explain how the Vedic tradition's concept of pleasure differ from that of the hedonistic tradition. (1)

A believer in God may brand all these worldly enjoyments as transitory and false, but for a Chārvākist, they are the final truth and the ultimate object. In the words of Hiriyanna," The doctrine dismisses necessarily all belief in a supernatural or transcendental being, and with it also belief in everything that constitutes the specific subject matter of religion and philosophy. It recognizes neither a God who controls the universe nor conscience which guides man, ..... It thus draws away man's mind altogether from the thought of a higher life and fixes it upon the world of sense." (2)

Thus, we see that the non-vedic stream of thought that starts flowing into the network of Indian Philosophical Systems, has its own notion of happiness or pleasure, which is limited to worldly and material experiences and has nothing to do with the bliss of Brahman or that of the other-worldliness. And the Chārvāka philosophy occupies the first place in heralding this trend.
Jainism View-Point:

Jainism is said by many to be as ancient as Vedic religion. References are found in the Rig-Vedic mantras to Rishabha and Aśtanemi, the two Jain Tirthankaras, the former being the founder of the Jain Dharma of the present age. Jainism was taught by twenty four Tirthankaras, who attained liberation. Rishbha was the first and Vardhamāna Mahāvīra, a contemporary of Buddha, was the last. Mahāvīra was known as Tīrtha, meaning the spiritual conquerer.

To a certain limit, Jainism originated as a protest movement against the dogmatism of the Hinduism. The early Jains strongly repudiated Vedic rituals and practices. In the Kritanga Sūtra we read, "By self-invented rites common people seek holiness; they are full of deceit and shrouded in delusion." A. Chakravarty writes, "The Jains insist that right faith can be attained only if superstitious beliefs are discarded." Such as, "that bathing in certain rivers, going round certain trees, etc. purify a man..."

Ahimsā, Asceticism and anekāntavāda form the three basic concepts of the Jainism. Of these, Ahimsā is the pivot of the Jain Thought. The Jaina belief is that the source of happiness and sorrow is within one's self. Therefore, we should not do himsa to other creatures, rather we should consider them as a part of our soul. Dr. Radha Krishnan rightly observes that "The Jains were the first to make ahimsa, non-violence, into a rule of life." Ahimsā is the doctrine of non-violence, non-injury or
non-killing. In Jain literature it is mentioned time and again, the Akaranga Sutra states that, "knowing the course of the world, one should cease from violent acts," And Brahmana following the Jain example, "... should not kill, nor cause other to kill, nor consent to the killing of others... One should do no injury to oneself, nor to any body else." (8)
The importance of Ahimsa is reflected in its being the primary one of the five great vows taught by Mahavira.

Jainism accepts the principle of Karma in the sense of cause and effect. An act will give rise to effects which are of the same nature as the act and for which the doer is responsible. It is because of the principle of Karma that Ahimsa produces positive results. It alleviates quarrels and wars. Furthermore, it enables the individual to free his soul from the bond of karmic matter.

Himsa (Violence) and lack of compassion are not the only causes of the bondage of the souls and evils in the world. Four passions producing the same effect are anger (Krodha), pride (Mana), infatuation (Maya) and greed (Lobha). They give rise to bhava bandha (bondage caused by passions) in contrast to dravya bandha (bondage resulting from the permeating of the soul by matter particles).

In a more general sense desires and pleasures are the primary causes of both rebirth and the world's ills. "From desires of pleasures arises the misery of the whole world, the Gods included..." one sustra states. Elsewhere we read, "Those who are led by their desires... are born again
and again ... the miserable, afflicted fool who delights in pleasures ... is turned round in the whirl of pains.... Those who acquiesce and indulge in worldly pleasures are born again and again. Desirous of pleasures they heap up Karman."

In another part of the sutras, the term 'Colour' is used to denote the objects of the senses and desires - "colour attracts the eye; it is the pleasant cause of love, but the unpleasant cause of Hatred... He, who is passionately fond of colour will come to untimely ruin... he, who is very fond of a lovely colour hates all others... he who has a passion for colours will kill many moveable and immovable beings; a passionate fool, intent on his personal interests, pains and torments those beings in many ways... where he is not satisfied with those colours and his craving for them grows stronger and stronger, he will become discontented and unhappy by dint of his discontent, misled by greed he will take another's property.

Thus, Jainism believes that desires and the drive for pleasures becomes the primary sources of evil. Out of them grow the passions which bind the soul and cause so much trouble in the world.

The cure or means of overcoming ills avoiding rebirth and getting rid of the Karmic element is self-effort and discipline. Jainism holds to this solution in common with Buddhism, especially Theravada. In the Dhammapad of
Buddhism we read: "By oneself evil is done; by oneself one suffers, by oneself evil is left undone, by oneself one is purified. Purity and impurity belong to oneself, no one can purify another." (11)

Jainism emphasizes even more strongly that each one reaches Kevala, the state of blessedness, through his own efforts. There is no divine redeemer or saviour who will do it for him. Through self-conquest, the true Jain rid himself of passions and desires. Jain Acharya Samant Bhadar Swami, while eulogising the Jain dharama, says that true Dharma 'aims at relieving the pain and grief of human beings and making them able to achieve the true and supreme happiness.' (12)

According to *Encyclopaedia of Religion and Ethics*, Jain ethics has for its end the realization of Nirvana, or Moksha. The necessary condition for reaching this end is the possession of right faith, right knowledge and right conduct. These three excellencies are metaphorically named the "three jewels" (triratna). (13)

The foregoing analysis is sufficient to analyze the fact that Jain doctrine is sincerely and deeply interested rested in discussing the problem of human sorrow and happiness. It shows the path, which is practical and devoid of any heavenly help. By the enforcement of self-discipline, one can reach the stage of sublime happiness, contentedness or what may be called the state of Nirvana. Kailash Chander Shastri gives the essence of the Jain doctrine in these
words:

"The essence is that every body longs for sukha and sukha can—not come without the negation of dukha. The sukha which comes from Artha and Kama is not the real sukha... The true sukha is that on achieving which, no fear of dukha remains. That is why it is said - ' Tatt sukham Yatra Nasukham ' - This type of permanent sukha emanates from Dharma." (14)

The jain faith puts forth a fine definition of a Bhikshu. It says that " Bhikshu is he who never says a word which causes grief. He who accepts dukha and sukha alike, is the real Bhikshu. A Bhikshu is always on the path of human welfare, he does not believe in transitory and unholy physical life, and he reaches the state of Moksha. All the Aviveka ( ignorant) human beings suffer in this world. The true people enjoy the sublime life. The jain doctrine categorically condemns the worldly pursuits of pleasures and stands for the attainment of a state of complete freedom from desires. It may be different from the Bliss of the Upanishadas, but it is decidedly a highest achievement of the Jiva, beyond which no craving remains. Acharya Rajnish, has aptly tried to equate the Moksha of Jainism with the idea of Bliss when he says: " The seeker of dukha is the seeker of hell and the seeker of sukha is seeker of heaven. Away from both, he, who is the seeker of Mukti, he is the seeker of bliss." (20)
The Buddhist system of Philosophy originated from the teachings of Gautam, the Buddha. As his life-story goes, he was awakened to a consciousness of sorrow after seeing the different sights of disease, old age, death and other miseries to which the human flesh is subjected. Consequently, he renounced his princely life, spent years in study, penance and meditation to discover the cause and origin of human suffering with a view to find out means to overcome them. At last, he got enlightenment, as a result of which he set forth the following four noble truths: -

1. Life in the world is full of suffering.
2. There is a cause of the suffering.
3. There is path which leads to the cessation of suffering.
4. It is possible to stop suffering.

Thus, the philosophy of Buddha centres round the existence of misery, cause of misery, cessation of misery and the path leading to the cessation of misery. These may be expressed as: - (i) Dukha, Dukha Samuctya, (ii) Dukha Nirodha and (iv) Dukha- Nirodha Marga. Thus Buddha starts with the misery in life and ends with the state of deliverance from this misery, which he calls Nirvana.

In Dhammapâ, there is a full chapter, known as Sukh-Varga, which deals with the problem of happiness in detail. It says: "Happy is he who acts towards his foes
Neither winner, nor loser is peaceful, peace comes when one rises above both the states. Only the enlightened one knows that the Nirvana is the supreme happiness. In the company of bad intellect, there is always grief and sorrow." Dharama Nand Kosambi remarks: "Buddha was first to show that the real cause of misery is not Atman or Prakriti, it is trishna (desire). The negation of desires is deliverance from pain. And the way to the negation of desire is Ashtang Marga." It is worthwhile to discuss in detail the four truths described by Buddha, as they show the evolution of his thought expressly.

The first noble truth about suffering is indicative of pessimistic approach to life. The life is full of suffering and the very idea of it upset the mind of the young Prince. According to him, even apparent pleasures are fraught with pain and misery. Birth, old age, disease, death, sorrow, grief, wish, despair, disappointment, in fact, all that is born of attachment and the human flesh is heir to misery.

The second noble truth about the cause of suffering maintains that suffering is not casual but it is causal. It depends upon some conditions. Buddha explains suffering as belonging to chain of twelve bricks or links (1) Life's suffering is due to birth (jati), for if he were not born, he would not have been subject to misery. Birth is due to the Bhava, the will to become or be born, again the Bhava or will to become is due to Upadana or mental clinging to or clasping
the material objects. This upadana or clining is due to trishna or craving to enjoy objects of senses. Again this trishna or desire is due to Vedana or memory of previous sense experiences. This vedana or feeling toned sense experience arises because of sparsa or contact of sense organs with objects. Further, this contact of sparsa is occasioned by the six organs of cognition (Mind and the five senses). Further, these six organs (sadayatna) defend for their function on body-mind organism or nama-rupa and this organism develops and comes into existence because of consciousness or Vigyana. This embryonic consciousness in the mother’s womb is the effect of Sanskaras or impressions of our past existence. Thus the Sanskaras determine our present life and existence. Lastly, the impressions which make for rebirth are due to ignorance or avidya about truth. Ignorance thus according to Buddha is the root cause of impressions or Sanskaras that cause rebirth.

Now, the third noble truth. It emphasizes that the suffering must cease if its cause is stopped, i.e. if the conditions of suffering are removed, misery would cease. This state of the cessation of misery is called Nirvana. Buddha urges that cessation of suffering i.e. the attainment of Nirvana is attainable here in this life. The perfect control of passions and constant contemplation of truth leads a person to the state of perfect wisdom. Such a person is no longer under the sway of worldly attachment. He breaks the fetters that bind him to the world. He becomes free and liberated soul and attains Nirvana which implies the extinction
of passions and therefore also of misery and sufferings. It may be noted that Nirvana is not inactivity. The life and work of Buddha belies this misunderstanding. His life was full of activity even after his enlightenment. We know that he had an active life of travelling, preaching, founding brotherhood after his enlightenment even up to the last days of his eightieth year when he passed away. Liberation is not thus incompatible with activity.

In fact, Buddha urges that work without attachment, Raga, Dvesha or Moha etc., does not cause bondage. attachment is the main cause of bondage, birth and suffering. Like Lord Krishna, Buddha, teaches that disinterestedness in action does not create a Karma, producing rebirth. Thus, Buddha by his deeds and actions set the example of selfless service of fellow-beings. Again Nirvana does not mean total extinction of existence but it only implies the cessation of misery and of the causes of rebirth. Nirvana implies the attainment of perfect peace in this life besides the cessation of future misery and rebirth. The liberated soul may, however, continue in some higher and subtler form other than human.

The fourth noble truth about the path to liberation (Dukha Nirodha Marga) consists of Eight Steps or rules to be followed by one who wishes to be liberated and enlightened. The eight-fold noble path sums up in a nutshell the essentials of Buddha Ethics and teaching. These eight steps or rules are: - Right views, right determination, right speech, right conduct, right livelihood, right endeavour, right mindfulness and right concentration. We need not go into detail of all
these points, but it is evident, combined together all these
form a sort of ideal living which is full of happiness and
devoid of tensions.

If we go deep into the philosophy of Buddha, we
find his Nirvana, is nothing but a kind of anānd or Bliss.
In the Bhikshū Varga, Buddha says that in the state of void,
in Bhikshū is the state of permanent bliss. (26) A Bhikshū
is he, who is not after name or fame. (27) The Shant-pad,
i.e. the highest state of contentment comes to the Bhikshu
whose behaviour is friendly towards all. (28) In the
Prakīrāṇ Varga it is emphasised that those whose intellect
is right, are happy. (29) Those whose intentions are good
are happy. (30) Those who believe in Non-Violence are happy. (31)
The human-soul covers a long distance which is full of trials
and turbulences and finally reaches the state of deliverance
from all pain and misery. As Buddha believes that the
attainment of Nirvana is possible in this very life, it is
obvious, that Buddha's main concern is that of mental
contentment of higher planes. If living in flesh and blood,
it is not possible that a man will be completely free from
all pains, but he can definitely, attain a state of supreme
happiness in mind and spirit. As Buddha is silent about
God, his Nirvāṇa is definitely different from the ānānd of
the Upanishadas. It is perhaps a state lower than ānānd
although it is perfect and final for Buddha. The world 'Sukha'
also finds an important place in Buddhist philosophical thought.
but this word ' covers in extension, both the relatively static state which we name happiness or felicity, and the conscious moments of such a state, to which our psychology refers as pleasurable or pleasant feeling... Sukha is applied alike to physical health, material well-being and spiritual beatitude." (32)

The scholars have gone deep into the philosophy of Nirvana, but there has not been a single opinion. According to Hiriyanna, the word literally means, 'blowing out' or 'becoming cool' and signifies, annihilation - the 'heaven of nothingness', as it has been described, (33) when it is reached, the constant procession of the five-fold aggregate disappears once for all. Dr. Radha Krishnan, while discussing this theoretical position of Buddhism, comes to the conclusion that salvation here becomes 'the Unmaking of Ourselves.' (34)

But as it seems to be the negative nature, this interpretation hardly serves the purpose for which Buddha stands. Accordingly other interpretations have been suggested. (35) Some scholars have flatly denied that Nirvana can be annihilation and have represented it as everlasting being or eternal felicity - an ideal hardly different from the Upanishadic Moksha. Others again have taken it as a condition of which nothing whatsoever can be predicted - not even whether it is or is not. All that the term means, according to them, is freedom from suffering; and positive description of it - whatever the speculative interest attaching to them - are irrelevant from the practical stand-point. Hiriyanna rightly avers- "But it
does not seem necessary to resort to such explanations to show that Nirvana as conceived in Buddhism is worth striving for, because it does not really signify, as seems to be commonly taken for granted, any state following death. It represents rather the condition which results after perfection is reached and while yet the individual continues to live. This would correspond to Jivan-Mukti, which as we know, had been well recognized in India by Buddha's time. It is a state when the passions and the limited interests of common life have been extinguished and the person leads a life of perfect peace and equanimity. It connotes a certain habit of mind; and he that has succeeded in cultivating it is known as arhat, which means 'worthy' or 'holy'. It is this perfect calm to be reached within the four corners of the present life that the Buddhist aims at and means by Nirvāṇa, although as stated above an arhat, after the dissolution of his body and mind may come to nothing.

It is clear enough from the foregoing discussion that Nirvana to some extent, resembles the state of Bliss or Anand, but as Buddhist philosophy has nothing to do with the idea of a Supreme Being, this is not the same state of Anand, which in the Upanishadas has gathered to the proportions of Brahm, Itself. At the same time, we can say unhesitatingly that 'Nirvana' is a state more mental than the spiritual one. Here, it has some physical touch also. An arhat is one, who is calm and quite not only mentally but feels free of suffering and pain, physically also. Can it be possible? This is only a
question for speculation which cannot be answered satisfactorily unless personally experienced.

Thus, we can say that the idea of Ānāpānā is the very basis of the Buddhist Philosophy also, but it is decidedly something far different than the Ānāpānā of the Upanishadas. In Upanishadas, there is no confusion that it reaches the heights of being synonym of Brahman but here in Buddhist Philosophy the ultimate goal remains undefined. Hence, the confusion remains there about the term.

Moreover as we go through the texts of the different systems of Indian Philosophy, we see that the word Nirvāṇa, Moksha, Muktī, Parampad, Turiya pad etc., are used to convey almost the same sense. They are designated to be the supreme goal for the followers of the system considered. Then, naturally the question arises in our minds, in the sense, that what is the marked distinction amongst them. It should be made clear that although basically the terms stand for a similar meaning, yet there are two different sets of interpretation. Indian Philosophy stands divided, fundamentally in two different divisions. The first being the Vedic tradition and the other being the Non-Vedic. In Vedic tradition, the meaning of all these terms has considerable similarity, whereas in the Non-Vedic tradition they again assume similarity of meaning. In the first division, God or Almighty is the final goal, whereas in the second, even the existence of God is not accepted. Buddhist Philosophy is decidedly Non-Vedic, hence, here the 'Nirvāṇa' does not signify the same state of being as the 'Nirvāṇa' of the Bhagwad Gītā. Keeping this thing in view,
we can definitely appreciate how far the Bliss of Buddhist thought is different as compared with the Bliss of Brahman.

(d) आनंद मार्ग,

Recently, an organisation called 'Anand Marga' caught the imagination of the entire Indian sub-continent and all the other parts of the world interested in Indian political scene. It was a political organisation, believing in the cult of violence to usurp power. It was founded by one Anand Swami of Bihar. During the period of Internal Emergency in India (June 1975 to January 1977), this organisation was declared illegal.

The heinous crimes committed by the members of this organization shook the Indian people to a great extent. As such, the ignoble aims of it stood exposed.

The name of the organization sometimes misguides that it has some association with the Anand Siddhanta of the Indian Philosophy. But the fact is that it has nothing to do with it. Though the followers of this organisation believed in Tantric practices, their aim was not philosophical, it was rather, political. Name Anand Marga, came from the name of the founder, who is known as Anand Swami.
NOTES, EXPLANATIONS AND REFERENCES

1. See, Indian Philosophical Study, PP.127-33.
2. Outlines of Indian Philosophy, PP.193-94.
5. Indian Thought, Donald Bishop, PP.35.
7. A Source Book in Indian Philosophy, PP.251.
9. Sacred Books, Vol. XXII, PP. 20,22,37,187,
13. Cf. Indian Thought, Bishop, PP.90.
15. Mahāvīr Vānī, PP. 236.
17. Ibid, PP. 244.
18. Ibid, PP. 162.
20. Mahāvīr, Merī Drishtī Meñ, PP. 730.
21. Buddh Vachan ( Dhampad), PP.35
22. Ibid.
23. Ibid.
24. Ibid.
25. Bhagwān Buddha, PP.141.
26. Dhampad, PP. 137.
27. Ibid, PP.136.
29. Ibid, PP.106.
30. Ibid.
31. Ibid.
33. Outlines of Indian Philosophy, PP.152.
34. Indian Philosophy, Vol. I, PP. 419.
36. Outlines of Indian Philosophy, PP. 159-53.