



A Critical Analysis: On How Necessary is The Concept of Liberation in Indian Philosophy for Human Life in Present Modern Period

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Abstract:

The concept of liberation is one of the fundamental concepts, a central concept in various religious and philosophical traditions of the world. Humans have always had a particularly sincere desire for security, happiness, fulfilment and freedom from the bondage of body and mind. This sincere desire drives people to the path of liberation. Since the ancient Rig Vedic period, sages and sages have organized their lives and paved the way for liberation through the path of austerity, but liberation is not only about gaining heaven. In the state of liberation, one gets eternal freedom from suffering, and once one attains liberation; there is no possibility of suffering returning. There are differences of opinion among various philosophical Schools on this. If human life is lived through morality, the path to liberation is organized. Through this writing, modern machine-made human life will recognize the path to liberation anew, and the path to liberation can be paved even in working life.

Keywords: Concept of Liberation, Indian Philosophy, Present Human Society, Modern Period, *Puruṣārtha*, Modern Mechanical Human Life.

Introduction:

The main supreme theme of Indian philosophy is Moksa. Although the topics discussed in Indian philosophy are manifold, all of them culminate in Moksa. Therefore, the discussion of Moksa occupies an important place in Indian philosophy. Therefore, it is not only difficult to understand Indian philosophy without the concept of Moksa, but it is also impossible. Therefore, if a person who is fond of philosophy strives for the knowledge of Indian philosophy, he must understand the nature of Moksha. We find four *Puruṣārtha* in Indian philosophy, one of which and the main *Puruṣārtha* is Moksha. Therefore, before discussing the nature of Moksa, the discussion of *Puruṣārtha* becomes relevant.

The word "*Puruṣārtha*" means the meaning of man, that is, the meaning or objects that is available to man or man is *Puruṣārtha*. In simple terms, what a man wants, what a man finds desirable, for which a man strives is *Puruṣārtha*. Maharshi Jaimini says – "*Jasmin priti: purusasya tasya lipsartha*"¹. That is, "What a man

loves, that is *Puruṣārtha*. Lipsa or ritual is what is obtained by natural passion”². *Puruṣārtha* refers to the four right goals or the four human value. They are – ***Dharma, Artha, Kama & Moksa***.

Dharma, in ancient Indian ethics, religion is considered as the first *Puruṣārtha*. Here, the word *Dharma* does not mean ‘worship of God’, but rather *Dharma* means some righteous behaviour that must be followed by the living people. The word *Dharma* is derived by adding the suffix ‘mana’ to the root ‘dhr’. Dhr + mana = *Dharma*, that which contains something is *Dharma*. In the ancient Vedas and Upanishads, *Dharma* is considered as an ineffable law by which the entire universe is governed and the rules and order of the world are maintained. “In the Rigveda, ‘Rit’ is called *Dharma*. Every object in the world follows its own law, that is *Dharma*. The nature of fire is to radiate heat and that is its *Dharma*”³. *Dharma* refers to the performance of actions for the welfare of humans, that is, the entire world of living beings. Therefore, it is not possible for any living being to attain salvation without *Dharma*.

Artha, is the second *Puruṣārtha*. In Indian philosophy, ethics, money is also called *Puruṣārtha* or desirable object. ‘Money’ means something used to lead life which is helpful for Kama (life care) and Dharma. Life is not possible without ‘Money’, so the need for money is not denied in Indian scriptures. In the ancient Vedic era, religious rituals were performed to relieve natural disasters and sorrows, to make life joyful, for that type of person money was needed, so money has been included in interests as an aid to salvation.

Kama, the four *Puruṣārtha* also includes Kama. In Indian ethics, Kama does not only mean *sexual intercourse* but *any desire, sensual pleasure is called Kama*. Although desire, desire and lust are obstacles to attaining salvation, Kama is not condemnable in Indian ethics, but it must be restrained and limited and according to the scriptures. Dharma, Artha and Kama together are called *TrivargaPuruṣārtha*.

Moksa, the last and the best of the four *Puruṣārtha* is Moksa. Moksa is the ultimate *Puruṣārtha*, and the other three *Puruṣārtha* are the helpers of Moksa. The reason why Moksa is called the ultimate *Puruṣārtha* is that after attaining Moksha, a person has nothing more to desire. Except for Charvaka, almost all the sects have called Moksha the ultimate *Puruṣārtha*. However, it is interesting that although they accept Moksha as the ultimate *Puruṣārtha*, Indian philosophical sects do not agree on the nature of Moksa and the way to attain Moksa.

Literature Review:

Sharief1. Dr. S., & Sharief. Dr. I., (2018) Conducted a study on “The Concept of Liberation in Indian Philosophical Systems”. The main objective of the study was the present study represents an attempt to identify the desirable and necessary approach and gives a detailed concept of liberation. to explore and present a detailed understanding of the concept of liberation (moksha) in Indian philosophy, emphasizing the unique human capacity to consciously seek freedom from the cycle of birth and suffering through knowledge and intellect. The passage aims to identify the desirable and necessary approach to achieving liberation. finding that liberation (moksha) is the highest goal in human life, as it signifies freedom from the cycle of birth and suffering. Unlike other beings driven by instinct, human beings have the unique ability to reflect, plan, and seek liberation using their intellect. The passage concludes that understanding the nature of bondage and consciously striving toward liberation through self-knowledge is both necessary and desirable for achieving true happiness.

Das. D. k., (2005) Conducted in this research thesis “The Indian concept of Moksa: its relevance to the present - day crisis” the main objective of the study The Upanishads are the foundations of Indian philosophy, which teaches spiritual monism and mysticism. The systems of Indian philosophy are systematic speculations on the nature of reality in harmony with the teachings of the Vedas and the Upanishads. They aim at the knowledge of the reality with a view to transform and spiritualise human life in India.

Philosophical knowledge does not aim only at the satisfaction of our theoretical and speculative interest but also at realisation of the highest truth of life. Indian philosophy is essentially spiritual. In India philosophy and religion are found to be intimately connected with one another. Religion is not a system of dogmas, but a living experience. It is the realisation of the spiritual truth. Philosophy in India also as a theory of reality is an insight into the nature of the reality, which leads to the highest spiritual truth viz., liberation. the main findings of the conducted research this Indian philosophy cannot be regarded as mere theorizing but a spiritual quest. It is based on logical reasoning's. which subordinate to the authority of the Vedas, which are believed to embody the intuitions of seeds of truth. So, it is said that Indian philosophy, which is based on rational speculation in harmony with the Vedas, is consciously aimed at achieving the highest perfection (moksha) attainable in human life.

Sinha, S., (1994) in this research thesis “Concept of Liberation in Various Communities of Jain Philosophy Yoga Philosophy and Buddhist Philosophy a Comparative Study” main objective is research work find out is to conduct a comparative study of the concept of salvation (Moksha) as understood in Jain philosophy, Yoga philosophy, and Buddhist philosophy, with the aim of understanding the logical development of Indian thought concerning spiritual liberation. It seeks to highlight the relevance of Moksha in the modern, materialistic era as a guiding spiritual value to address human suffering and existential threats.

The main finding of the research is that despite their doctrinal differences, Jain, Yoga, and Buddhist philosophies all emphasize liberation (Moksha/Nirvana/Kaivalya) as the ultimate goal of human life, and each provides a unique yet coherent path to attain it. This illustrates the depth and richness of Indian philosophical tradition, which universally upholds spiritual liberation as the supreme value. The study reaffirms the timeless relevance of Moksha as a solution to modern existential and moral crises, underscoring Indian philosophy as a Moksha Shastra (science of liberation).

Upadhyay. S., Sanwal.K., & Goswami. P.K., (2024) in this research work “The Concept of Liberation (Moksha) In Indian Philosophy: An Analysis” The main objective to examine and compare the concept of moksha (liberation) as interpreted by major Indian philosophical traditions—Vedanta, Samkhya, Yoga, Jainism, and Buddhism—by analysing their philosophical foundations, methods of attaining liberation, and its ethical and metaphysical implications. The study also aims to connect classical understandings of moksha with its contemporary relevance.

Objectives of the Study:

1. To find out the core Concept of liberation in Indian Philosophical School.
2. To find out the Importance of Liberation in traditional culture in Indian Philosophy.
3. To find out the Combination of Liberation from very Ancient to modern period.
4. To find out the Importance of Liberation in Practical modern life.

This Research paper aims to take human life to the path of salvation even in today's mechanized society. This research conduct through Qualitative approach. The method in this paper is mainly descriptive and based on secondary data. Information has been collected from various books.

Philosophical Research: Philosophical Research has contributed significantly to the development of thought of great people. Understands and evaluates aspects of their thinking. Other work of philosophy discusses and analyzes issues social rules, normative theory, knowledge, values, reason, Metaphysical doctrine, Epistemological theory & conceptual analysis.

Population:

As per the demand and nature of the proposed research, the population will be non-human such as books, research thesis, journals articles, magazine etc. related to concept of liberation.

Data collection:

The data of the proposed study will be qualitative in nature.

Data Analysis:

Content analysis related to concept of liberation of Indian Philosophy ancient to modern period.

Findings of the study:

Objective- 1. To find out the core Concept of liberation in Indian Philosophical School.

In Indian philosophy, bondage means the liability of individual to birth and all consequent sufferings while as liberation means complete cessation of sufferings. Perhaps the biggest idea in man's search of happiness is the concept of liberation. Human beings always struggle for their existence like all other conscious beings. However, while the lower beings always struggle more or less blindly without any conscious plan and purpose and motivated by instinct, whereas man uses the superior gift of his intellect to understand the conditions and meaning of the struggle and the device plans and instruments to ensure success in his life. He wishes to lead his life in the light of his knowledge of himself and the world. The present study represents an attempt to identify the desirable and necessary approach and gives a detailed concept of liberation.

In discussing the **Concept of Liberation**, we find it in various scriptures of the ancient Vedas long before the Indian theistic-atheistic (Orthodox and Heterodox) philosophical communities. The concept of liberation, the way of liberation has been discussed in various ways in various scriptures. Before discussing the concept of liberation, we will highlight the *grammatical meaning of the word liberation or liberation - the word 'Mukti'* is derived from the root 'much'. *Vaiyakarana Panini says that the root 'much' means 'Mokshan'.* In the Vedas, liberation means liberation from the bonds of death, not being in immortality. The Upanishads talk about liberation from death, desire, bondage and worldly life, etc. The Gita talks about liberation from sin, bondage of karma, evil deeds, lust-anger-greed, etc.⁴

Some have seen the ultimate cessation of suffering as Moksha, while others have called it the destruction of metaphysics. The cessation of desire is called Moksha in the Mahabharata – *"mūlamētaṁ tribargasya nibṛtirmōkṣa ucyatē"*⁵. In the Padma Purana, the dissolution of actions that give pleasure and pain is called Moksha. In the Garuda Purana, unity with Brahman is called Mukti. In the Charaka Samhita, the state of cessation of pain in its complete form is called Moksha or liberation. In the Sāmkhyaprabhāṣasūtrā, it is said that *"liberation is nothing other than the destruction of hindrances (ignorance)"*⁶. In Indian philosophy, we come to know of 6 schools of theistic philosophy, namely: - Nyaya, Vaisheshika, Samkhya, Yoga, Mimamsa and Vedanta. Together, these are also called Śaṅkarāśana. And those who are not receptive to the evidence of the Vedas are the atheistic philosophical sect. The Charvaka Jain and Buddhist sects are atheists. Although the Jains and Buddhists are against the Vedas, they did not hesitate to accept spiritual theories such as karma, reincarnation, etc. Rather, their discussion is spiritual. However, the Charvaka are more against karma, reincarnation, and are strict atheists. Therefore, their thinking about salvation is completely different from the rest of the sects. Also, in each sect, there is a common similarity of Indian culture (The Common Stamp of an Indian Culture), but the nature of salvation and the ways to achieve salvation are depicted differently. They are as follows: -

Charvaka philosophy, also known as *Lokayat philosophy*, has given a materialistic idea of Moksha. We have already seen that Charvaka are strongly anti-spiritual. They believe in only two *Puruṣārtha*: Kama (primary) and Artha (secondary). They do not accept Moksha as *Puruṣārtha*. Since they do not believe in the existence of a soul beyond the body, the doctrines of karma and reincarnation are useless to them, and therefore accepting Moksha is irrelevant. Therefore, since there is no soul beyond the body, there is no question of liberation of the soul. Charvaka say to avoid suffering and seek happiness as much as you can. So their moral theory is, live with the present without thinking about the dark future, *“A sure shell (courie) is better than a doubtful golden coin”*⁷ Although this moral theory of the Charvaka has become egocentric, yet one aspect is observed from this that in modern society, each of us is depriving ourselves of present happiness by ignoring the present and rushing towards the happiness of the unknown future. Again, instead of enjoying the present time, we suffer by thinking about the memories of the past. Therefore, it is worth learning from the moral theory of the Charvaka that we should also enjoy the present by keeping the future in mind.

Jain philosophy, Maharshi Jaimini speaks of two types of bonds, bhābābandhana & Dravya bandhana. Bhābābandhana (Emotional bonds) are bonds of formation and Dravya bandhana (material bonds) are bonds of the body. False knowledge or erroneous knowledge and anger, illusion, greed and lust in the living being arise in various ways, these emotions are called Kasha. According to Jain, the emotional form of the living being is the main cause of bonds. In Jain philosophy, we find three concepts for liberation from bondage, asrava, samvara and nirjara. Asrava is the main cause of bodily bondage, and Samvara is the main cause of liberation. The means through which the karma body takes refuge in the living being is called Asrava. And the function of Samvara is to stop the intrusion of new karma bodies into the soul. Liberation is not possible only through Samvara. Because one has to be free from the effects of previous karma, and this function is performed by Nirjara. Therefore, liberation is possible through these two actions, Samvara and Nirjara. According to Jainism, the first thing that is needed for liberation is pure thought, this purification of the mind and good conduct is possible. In this way, the liberation of the living being occurs.

Buddhist philosophers have called liberation by the word *Nirvana*. Nirvana is the ultimate goal of Buddhist philosophy. Gautama Buddha, the founder of Buddhist philosophy, *realized that human life is suffering*. In an effort to permanently end this suffering, he invented the Four Noble Truths – *Suffering (Duhkha), the origin or Cause of Suffering (Duhkha- samudaya), the cessation of Suffering) and the path or way to Cessation of Suffering*. There is disagreement in Buddhist scriptures about the meaning of the word Nirvana. According to the Buddha, Nirvana means completely controlling the desires and desires caused by craving. When a person rises to the level of complete wisdom through the four stages of samadhi through constant meditation on the truth, he becomes free from attachment. Then he is called an *Arahant*. *“One meaning of the word Nirvana is Nirvāpāna - the extinction of fire. Anger, hatred, delusion - these are fires, and there is no fire of anger. Again, the word ‘Vana’ means ‘Trsna’. That is, Nirvana is the disappearance of Trsna”*⁸. After attaining Nirvana, Buddha declared – *“I have conquered all the passions, anger, etc., have become omniscient, have become detached from all things, have renounced all things, and have become liberated by the cessation of craving. My craving has ceased”*⁹. However, whenever his disciples asked Buddha about Nirvana, he always remained silent. This indicates that Nirvana cannot be expressed in words, it is a matter of self-realization. In the *Question of Milind*, it is said – *“Just as a burning fire is extinguished and cannot be seen anymore, similarly, a person who has attained Nirvana does not have any personality and cannot be seen anymore. In the state of Nirvana, personality always disappears”*¹⁰.

The two main schools of Buddhist philosophy, Hinayana and Mahayana, also have different views on liberation - the **Mahayanas** and **Hinayanas** have different ideas about Nirvana. While great sages are willing to help others attain Nirvana after attaining their own Nirvana, lesser sages are not. According to

them, once someone attains Nirvana, they can no longer associate with ordinary people, because they have gone far beyond ordinary people. For them, Nirvana means the inner cessation of suffering.

Nyaya-Vaisheshika, “Tadatyantavimokshaha pavargah”¹¹. That is, liberation is the ultimate elimination of all major and minor types of suffering, which the Nyaya Vaisheshikas call apavarga. In various scriptures, birth is considered as suffering because one has to take a body only after being born. Therefore, the body is considered as suffering. The ultimate elimination of that form of suffering in birth is called apavarga. According to Maharishi Kanada, the founder of Vaisheshika philosophy, *“The association with the invisible body is the world and the separation from the association with it is liberation”¹².* **Vatsayana, the commentator of Nyaya Sutra,** *“The apavarga of the living entity is expressed by the definitions of fearlessness, fearlessness, immortality, Brahman and attainment of bliss etc. Many people also think that liberation also lacks eternal happiness. The commentator Vatsayana thinks that liberation is the expression of the eternal happiness of the soul. There is no direct evidence, no inferential evidence, and no a priori evidence is available on this matter”¹³.*

Maharishi Gautama says in the first sutra of the Nyaya Sutra – **“Tattvajñānāt niḥśrēyasādhigamah”**. That is, only when there is Tattvajñana, there is Nihsreyasa or liberation. Tattvajñana is the true knowledge of the 12 factors – soul, body, senses, mind, intellect, mind, instincts, faults, rebirth, results, suffering and defilements. After attaining Tattvajñana, the soul realizes that the soul is not the body, mind or any sense. In a liberated state, along with the feeling of pain, the feeling of happiness also disappears from the soul. Nyaya-Vaisheshikas do not accept liberation from life; liberation means liberation from the body.

According to Samkhya, worldly life is full of three kinds of suffering. The first kind of suffering, called ādhyātmika (spiritual), is caused by internal psychosomatic causes and includes all mental and physical suffering. The second kind of suffering, adhibhautika, is caused by external natural causes such as people, animals, birds, thorns, etc. The third kind of suffering, adhidaibika (super-divine), is caused by supernatural causes such as planets, elemental forces, ghosts, demons, etc. Where there is quality, there is suffering. So-called happiness also leads to suffering. Even life in heaven is subject to quality. The ultimate goal of man is to be free from these three kinds of pain and suffering. Liberation means the complete cessation of all suffering, which is the highest purpose of life (Apavarga or *Puruṣārtha*)¹⁴.

According to the Sankhya, both bondage and liberation are only appearances. The bondage of man is only an imagination. In reality, the ego, which is a creation of nature, is bound. Therefore, the ego is liberated. Man, in his complete isolation, is not touched by bondage and liberation. If man were really bound, he could not attain liberation even after a hundred births, because the real bondage can never be destroyed. Nature is bound and nature is liberated. ***Ishvara Krishna clearly says: “Man is actually neither bound, nor free, nor transmigrated; bondage, liberation and transmigration are inherent in the different forms of nature”¹⁵.*** “Nature herself binds herself with her seven forms”¹⁶. “There is nothing more subtle than nature; She is so shy that once a man sees her in her true form, he never comes back to her”¹⁷. “Just as a dancer leaves the stage after entertaining the audience, so too nature leaves after showing herself to man”¹⁸.

According to Yoga, the idea of **“Ayamekatra Samyama”¹⁹** – meditation and samadhi – when one is accustomed to these three things, it is called Samyama. Only when the mind is able to empty itself can one reach the room. The yogic philosophers say that the living entity experiences suffering for sinful actions and happiness for perfect actions. The living entity will be freed from suffering only when it reaches its perfect self, then only will it return by the path of Sadhana.

The Mimamsakas believe that the seeker of liberation has to rise above both virtue and vice, above heaven and hell. But even in such a state, he has to perform the daily and occasional duties prescribed by the Vedas.

“Prabhakar believes in ‘duty for duty’s sake’²⁰. Obedience to the Veda is an end in itself and is of ultimate value (*Puruṣārtha*). These actions must be performed in an absolutely detached manner without any consideration of reward simply because they are the commands of the Veda. Kumaril believes in Psychological Hedonism and sees these actions as a means of achieving liberation by overcoming past sins and avoiding future sins, because neglecting them is sure to result in sin. Prabhakar believes in the supremacy of karma, although he also accepts knowledge as a means of liberation. “Kumarila believes in jñāna-karma-samuchchaya-vāda the path to liberation through the combination of knowledge and action, and thus paves the way for Advaita Vedanta”²¹.

According to the Advaita, what we see in the world is covered by *Maya*. We look at material things but do not see the Supreme. In our lives, we see that the world is impermanent/temporary and it is always changing. Due to ignorance, we do not see this fluid existence. The path to liberation from unconsciousness/ignorance is Mukti. The Advaita believe that people are free from Maya only when they are connected to the Supreme. For the Advaita, Mukti is self-realization or knowledge of the soul. When this knowledge is achieved, a person is not under the influence of Maya. A person is then not covered by ignorance and is free from all kinds of bondage. He is above everything. According to the Advaita, four types of meditation are necessary to achieve self-realization, namely: 1. Gaining correct knowledge of the difference between eternal and impermanent beings; 2. The inferiority of this life and the next; 3. Internal and external restraint; 4. Intense desire for liberation. Through these four types of actions, man realizes that there is no difference between himself and Brahman. He realizes that everything is Brahman or “Sarvaṁ khalvidaṁ Brahma”

“Sarvaṁ khalvidaṁ brahma, Tajjalāniti Sānta Upāsita, Atha Khalu Kratumāyaḥ Puruṣo Yathā kraturasmin
Lōkē Puruṣo Bhabati Yāthēha Prētya Bhabati, Sa Kratuṁ Kurbītā.”

(Chandogya Upanishad, 3.14.3)

In Advaita Vedanta there are two types of liberation, one is liberation from life (*Jīvanmukti*) and the other is liberation from the body (*Bidēhamukti*). Liberation that occurs while in the living body is called *Jīvanmukti*. Liberation that occurs after the body is destroyed is called *Bidēhamukti*. At the time of liberation, the accumulated karma of life ends here. The liberated person is desireless, so there is no possibility of producing any new karma. This state is called the completion of karma, which cannot end. If the complete karma is not completed, then the liberated person has to continue to exist physically for some time, to finish the results of karma. This type of liberation is called *Jīvanmukti*.

Objective- 2. To find out the Importance of Liberation in traditional culture in Indian Philosophy.

If we look at the literal meaning of the word philosophy, there are two words called Eastern and Western. But the interesting thing is that we do not get the idea of liberation in Western philosophy, there the issues related to knowledge, the truth of knowledge are discussed. But Indian philosophy originated from the Vedas, so it originated from the questions of the ancient sage Muni, where philosophy means encounter, self-realization (*Vision of Truth*), search for truth, gaining knowledge through austerity, which leads people to the path of liberation. Since ancient times, people have been looking for a way to get rid of suffering, as a result of which various Indian philosophical communities have shown various ways to get liberation. Since Indian philosophy talks about self-realization, standing at that place, the search for truth is necessary to remove the hatred and hatred in people, which only gives the search for the path of liberation. Even today, people are plagued with various troubles because the only way out of them is good conduct (*Morality*), because it is said in the Shrimad Bhagavad Gita, “The result of good deeds is good, the result of bad deeds is bad.” This is the cause of suffering and becomes an obstacle to liberation. Therefore, in order to attain liberation, human life must be conducted (*Morality*) in a well-ordered manner. Just as fire cannot be ignited on wet wood,

liberation is not possible without a well-ordered life. Therefore, according to Indian philosophy, in order to attain liberation, human life must be conducted through good conduct (Morality).

Objective- 3. To find out the Combination of Liberation from very Ancient to modern period.

In ancient times, the concept of liberation was a method of mind purification developed in religious, philosophical thought, which had to be achieved through the concept of meditation, for example, Gautama Buddha, in modern times Vivekananda, Sri Aurobindo. But in modern times, the concept of liberation has come to mean individual liberty and right, political and social movement, psychological and spiritual perspective. The concept of liberation has been compared with freedom that I am free, I am free. Such a concept cannot be called the concept of liberation. Because liberation is the desire to get spiritual power for which a person becomes deaf through severe penance, becomes the owner of true knowledge, and is possible at such a level. But even in the present time, it is possible to attain liberation without performing austerities. The question may arise as to how – in such a situation, the main task is to free oneself from the bonds of attachment, to regularly and systematically bind oneself in a good manner, because liberation does not mean heaven, nor does liberation mean death. Liberation is the concept where a person can transcend himself. Achieving liberation means making oneself possessor of true knowledge. In ancient times, sages and sages advanced on the path of liberation through severe penance. In the present time, people can advance on the path of liberation by performing right actions.

• Present situation role of Liberation

Since ancient times, we have been aware of the concept of Moksha in various Indian scriptures. With the change of era, the living world, the animal world and everything changes. To survive in an ever-changing world, you have to adapt to the changes or your existence will be wiped out from this world. Since ancient times, Indian sages and sages realized that life is painful and to eradicate this pain forever, i.e. to achieve liberation, they have made every effort and have been able to determine the way. Humanity has been able to understand that just as the past life was full of pain, no matter how modern the human race is, it will have to accept pain if it is born in the future. Therefore, the human race needs to move towards Moksha to end pain. But the question is how aware is the present modern machine-built humanity about Moksha? Do those who have abandoned spiritual life and are always immersed in mechanical life really feel the need for salvation, or do they feel comfortable being in the chains of the cycle of birth and death? How much do ordinary people who are not directly associated with philosophy know about salvation? We know that philosophy does not only talk about the knowledge of theories, but also about the application of those theories that are intrinsically linked to life. Therefore, if a theory is limited to a specific group and does not reach everyone, does not become usable, then that theory will be considered useless. Even if an ordinary person is aware of salvation, it is also a matter of seeing whether it is difficult for them to follow the rigorous practices required to attain salvation. And for those who do not believe in reincarnation, who are ordinary people who are made of modern machinery and have no concept of afterlife, who do not believe in the cycle of birth and death, then the word salvation is not applicable. They are also burdened with suffering and hardship. So, can't they get rid of this suffering? In a narrow sense, for ordinary people, liberation is liberation from suffering in this life. They don't want much, they don't understand birth and rebirth, they have no idea about liberation from the body, they just want to live their life well by getting rid of the sufferings and troubles that come with their daily lives, this is *the ultimate goal of Salvation* for them.

Needless to say, the reason why people are suffering so much in this day and age is man himself. A person himself is the main enemy of his life. Because as the society is now increasing, the more people are inclined towards modernity and machines, the more greed and pride are increasing in people, as a result, people themselves are bringing their own suffering closer. No matter how much wealth and possessions people have

today, people are never satisfied. The more they have, the more they want. People are never satisfied, as a result, suffering and troubles increase. In this context, the words of the world poet Rabindranath Tagore about the two bighas of land are relevant: *“You understand, Upen, I will buy this land - Alas in this world, those who have it want more, steal the wealth of the poor from the hands of the king”*. No matter how modern the current society is, people are losing their humanity while becoming modern. And this is one of the reasons for suffering in human life. And if this continues, the human race will gradually disappear into the depths of the ocean. That is why the liberation of mankind, built on modern machines, has become necessary in the present time.

Objective- 4. To find out the Importance of Liberation in Practical modern life.

In Indian philosophy, Moksha or liberation is the ultimate goal. Because liberation helps human life to realize itself and brings about the spiritual cessation of suffering. With the change of era, the course of human life also changes. In present times, people are moving away from the life of spirituality, forgetting their own self and building their lives in a mechanical way. Human life is gradually becoming more complex and miserable. As a result, a desire for liberation is being born in them. However, they do not mean attaining heaven or death by liberation, for them liberation means getting peace of mind from a indiscipline life, getting rid of sorrow, so that sorrow does not return again and again. It is almost impossible for human life built on modern machinery in the present society to follow all the ways that are given in the Indian scriptures for liberation. Because today people are always working for the sake of life, it is difficult to completely get out of working life and follow the path of strict austerities for liberation separately. Therefore, in practical life, people are reluctant to seek liberation from their daily work life. In the present time, like the Charvaka philosophy, *“Sensual pleasure as the summum bonum of life. Eat, drink and merry for once the body is reduced to ashes, there is no hope of coming back here again...”*²². Rather, even though they are bound to the world and do not leave their homes, it is necessary to think about how humanity can find a way to escape from work life for daily living.

Before searching for a way to escape, we should understand that even after the sages and sages of ancient times searched for a way to escape, why are people suffering so much in the present time? We know that whatever has a rise has a fall. Therefore, if there is an origin of suffering, there is also a way to destroy that suffering. But today, human life has become mechanical. Human society is gradually becoming selfish, greedy, violent and self-centered. It is an exaggeration to say that the more self-centered a person becomes, the more suffering increases in a person, yet people cling to that. Because people are optimistic. First of all, man must be virtuous and well-disciplined. The purification of the human mind and heart and the well-developed form of thought and thought must be achieved. Just as this vast space is filled with black clouds from which clouds descend, creating an embrace in nature, nature sways in its own rhythm, similarly, if the machine-made human society is self-centered, keeps away from jealousy and hatred, and is virtuous and well-disciplined, then like clouds, nature will be filled with the embrace of liberation or liberation. According to Buddhism, four thoughts are known: friendship, compassion, non-violence and disregard. Friendship is the love of all people, that is, the living world and the animal world, which is called universal love or universal brotherhood. In the Dhammapada of the Khuddaka Nikaya, which is part of the Sutra Pitaka, it is said –

“nāhi bēṛēna bēṛāni sam’māntidha kudācanam,

*abēṛēna ca sam’manti ēsa dham’mō sanantanō”*²³

That is, enmity is not destroyed by enmity, enmity is destroyed by friendship or friendship. Compassion means that all living beings should be seen with compassion. In Mudita, it is said that just as you are happy

with your own victory, you should also be happy without being sad with the victory of others. Neglect means maintaining a neutral or equanimous attitude in any situation, whether happy or sad, favourable or unfavourable. Any householder or family member can follow these thoughts, for which it is not advisable to leave the world and leave the working life.

Conclusion:

Although the lifestyle, ideas, culture, needs, etc. of mankind have changed with the changes of the ages from ancient times to today, people still feel the need for liberation. No matter how much human society is united with machinery, no matter how modern people are, sorrow will follow people like its shadow until they achieve liberation. Therefore, to get rid of sorrow, people have to move forward on the path of liberation. Although the ancient Indian scriptures instruct strict practice to achieve liberation, in fact, if the right approach is adopted, through good conduct (*sadācāraṇēra*), the modern machine-made mankind is able to taste liberation even while being bound by work life. *Mortality*, a dormant state, exists within every human being, the awakening of which is to move forward on the path of liberation. Therefore, the first task of a human being is to discipline himself and practice good conduct(*sadācāraṇēra*).

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