Research Paper Arts

Dharma with Moksha during classical Indian philosophy: Its consequence in 21st century

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ABSTRACT

In 21st century teenagers are seen dash following harmful, fake standards. They are observed to discover relief in severe materialism, drugs, unnecessary sexual characteristics and body-mind relating styles. Nevertheless by means of all these effects also be seen to be discontented and unchallenged. Dharma in the wider sense is the world –order or the code of laws that binds together human beings. Universal peace and harmony are the fruit of universal presentation of dharma. It is the co-operative effort for shared benefits, as duties are always performed in appreciation of others. While we observe in current period it is worldwide dishonesty. If this early wisdom be capable of be used and garbed in up to date ways it can positively help out us to discover harmony of mind which is the birth right of all human life form. To attain inner precision, we have to change and sanitize the mind and body through moral conduct, worthy living, self-restraint, objectivity, calmness, resemblance and detachment. Practicing dedication, meditation, rumination and self absorption whereby the mind and body are completely purified, perfected and stabilized. The present paper highlights how Dharma with Moksa helps human being to live ethically and order in current instant.

KEYWORDS | Dharma, Moksha, Classical, Indian, Philosophy, 21st Century.

Introduction

Human- being to develop into conscious their absolute self, they require to discover the reason and objectives why they came into being on this earth plane and fulfil them. The earliest seers undoubtedly uttered the objectives of human race as 'Purusharthas'. The four purusharthas are really the objectives of god, of supreme self, the qualities of god. And since an individual person is a reflection of god, is a part of god, it is the fair pursuit of a person to fulfil these four purusharthas. In fact it is both your individual and soul purpose. An individual can become conscious him or herself by pondering and pleasing these four objectives. These four objectives are not independent of each other and should not be viewed in a stand – alone mode. They define and refine the other objectives and allow the other objectives to define and refine it. The activity of fulfilling one objective should also support the fulfilment of the other objectives by maintaining a balance between the definition and fulfilment of the four purusharthas, a symbiotic development of the individual self takes place. Restricted pursuit of one purushartha creates a disproportion in a person life, and prevents the person from triumph the final aim of life. As a person progresses through the development of their soul, they find that some of the objectives ultimately lose their place and meaning to more major objective. For example, the desire to earn wealth may lessen and vanish, or a person may come to the consciousness that there is no more material desires that they need to pursue, and more room is created for the pursuit of the ultimate objective, Moksha. The idea of purusharthas has played a very imperative function in the history of Indian thought. The term purusharthas literally signifies what is required by men, so that it may be taken as equivalent to a human end or purpose. We know that a man, like other living beings, act impulsively, but he can do so intentionally. This means he can deliberately set before himself ends, and work for them. It is this conscious quest that transforms them into purusharthas. Thus even the ends which man shares with other animal, like food and rest, may become purusharthas provided they are sought deliberately. We may thus define a purusharthas as an end which is consciously sought to be accomplished either for its own sake or for the sake of utilizing it as a means to the accomplishment of more end or goal. Purusharthas means aim or goal of human life. The purusharthas that have been familiar in India from early times are four. Dharma [duty], arth wealth, kama [pleasure], and moksa [liberation]. Of the four, dharma and moksa are the one that man ought to seek but ordinarily does not, while Arth and Kama are the one man is naturally liable to seek.

Dharma with Moksha and its relevance

DHARMA------ It is referred as the initial goal. Dharma has diverse sense according to many people. Dharma is defined as a mandatory duty and this mandatory duty is prescribed by the Vedas. Dharma is also referred as the secret of bond. It is also defined as the obligatory force. It also defines our role and responsibilities. It is defined as the law of god. Dharma is also regarded as means to achieve liberation. It regulates the existence of human being. The word dharma which is imitative from the root dhr [to hold, to support, and to nourish] denotes to a huge extent and also connotes the same idea as is connoted by the word; law. The word has been used in various contexts to signify a prescribed course of conduct, ordinance, law, usage, practice, custom, customary, observances of castes, religion, justice, equity, virtue, morality, nature. The word purusharthas consists of two words, viz, purusa meaning person and arth meaning aim or end .character and characteristic quality. The different senses of the word appear to be different but there is a common principle underlying all these different senses. This principal involves the idea of consistency, spirituality and reality of life. If from the metaphysical standpoint, dharma is the law of reality, from the ethical standpoint it is command that is unconditionally binding on the human will. In both the cases, Indian sages have used the term dharma. Dharma in Indian tradition is accordingly co-extensive with life. It seeks to resolve the inevitable conflict between the real and the phenomenal, the spiritual and the material, the eternal and the temporal.

Dharma is the basic of the duty to make the five great sacrifices [punca mahayajna] everyday .Firstly there is the brahmayajna which is proposed mainly for the protection of the sacred learning. Second pitr yajna is devoted to ancestor who plays a very important role in Indian tradition. The third devayajna the sacrifice to god is symbolic of the recognition with gratitude of the fact that whatever has and does really belong to the god. The fourth bhuta-yajna, the ethical significance of sacrifices, offered in the name of creations of nature-bhuta is indeed very great. It requires man to share his possessions with the deprived fellow-beings. As a seer of rgveda says, he becomes the utter sinner who eats by himself. The same response is uttered in Bhagavad-Gita; those who cook for themselves eat in sin, and are sinful. The last nr-yajna is the sacrifice of bread [another name for the proverbial Indian hospitality]. The concept of yajan is striking, gracious, and satisfying. The implication is that the man has no part individual existence and his whole life must be a life of sacrifice and duties, if he

is to execute the internal laws of his being. It should be mentioned that Indian custom lays more importance on duties than on right.

Dharma in this sense can be a living spirit of globalization; as in our great epic Mahabharata it is mentioned,' dharma is that which holds the people of universe. Dharma in the wider sense is the world –order or the code of laws that binds together human beings. Universal peace and harmony are the fruit of universal presentation of dharma. Dharma if destroyed destroys everything. Dharma if protected protects everything. It is the co-operative effort for shared benefits, as duties are always performed in appreciation of others. In this sense all individual are, at the same time givers as well as takers.

MOKSHA------ it has been said that the pursuit of moksha liberates human being and also guide him to the world Brahman. It is regarded as the most vital aim of all aims. Moksha also becomes an important pursuit the old age. Moksha is regarded as both a purushartha and a paramartha. Moksha means absence of illusion. Illusion is regarded as the activity of the senses. When the quality of sattva is improved then a person is able to achieve liberation. Many paths include the path of knowledge of action and of devotion. It has been said that these path leads to god.

In Indian religions and Indian philosophy, moksha also called vimoksha, vimukti, and mukti, means emancipation, liberation or release. In Hindu tradition, moksha is a central notion and included as one of the four aspects and goal of human life. The concept of moksha is found in Jainism, Buddhism, and Hinduism. Etymology moksha is derived from the root mun, which means free, let go, release, liberate. Moksha has been defined not merely as absence of suffering and release from bondage to samsara, various schools of Hinduism also explain the concept as presence of the state of paripurna-brahmanubhava [oneness with brahma, the one supreme self, a state of knowledge, peace and bliss. Moksha is seen as a final release from one's worldly conception of self, the loosening of the shackle of experiential duality and a realization of one's own fundamental nature which is true being, pure consciousness and satchiananda [bliss] an experience which is ineffable and beyond sensation. According to advaita Vedanta, at liberation the individual atman [or the self] is realised to be one with the ground all being-the source of all phenomenal existence known as Brahma. The self-as –individual is realised to have never existed. In other dvaita tradition it is held that the identification between the liberated human being and god is not total but there is always some distinction between the two. In vaishnava, moksha involves for shaking everything material and establishing one's existence as a purely devoted servant of vishnu [bhagavan or god' also known by many other names. Some Hindu scriptures emphasized this devotional conception of moksha, which is achieved through the practice of bhakti yoga [yoga of worship] or prapatti[surrender]. On the hand, works of non-dualistic Hindu school, advaita Vedanta or brahmavada whose doctrinal position is derived from the Upanishads, say that the self or super –soul is formless, beyond being and non- being, beyond any sense of tangibility and comprehension. In nastika religion such as Jainism and Buddhism, moksha is a union with all that is, regardless of whether there is a god or not. After nirvana, one obtains moksha, the nirvana of Hinduism is brahma –nirvana meaning that will lead to god.

The Indian expression of right activities is dharma in Mahabharata it is mentioned as an ethical concept, defined as that which is right and good. In mimamsa, dharma is a means to attainment of certain ends. This means that, ends like arth and kama should be acquired through righteousness, truthfulness and straight forwardness. One can have arth through stealing and can become wealthy and through it can find all pleasures of life. But if this dharma of a person. In Mahabharata, dharma is stated as that which upholds the society. Dharma is duty. It is the superior good to realize the highest i.e., moksha. In all stages of man's life either student or as a householder, as a forest inhabitant or an ascetic, dharma has to be accepted as dominant. A bureaucratic officer has got plenty of treasures, wealth, and pleasures in his life, but these are to be acquired by undertaking his obligation include significance towards his life. Or else arth and kama will be futile. Dharma is the most significant support and ought to be developed to regulate.

While we observe in current period it is worldwide dishonesty. If kama is pre- dominant mean of life, it will direct to a community classification based on enjoyment. Ethical perish as well as disintegration will pursue. In moreover of the case right vacuums will go after and individuals would have small possibility to follow the path of maximum good. The formation of the civilization where individuals are pursuing arth and kama inside the limitations of dharma and thus preparing themselves for the last beatitude is at the basis of the doctrine of purushartha.

In 21st century teenagers are seen dash following harmful, fake standards. They are observed to discover relief in severe materialism, drugs, unnecessary sexual characteristics and body-mind existence styles. Nevertheless by means of all these effects also be seen to be discontented and unchallenged. Whereby I sense if this early wisdom be capable of be used and garbed in up to date ways it can positively help out us to discover harmony of mind which is the birth right of all human life form.

Conclusion

To achieve peace of mind, we need to know the obstacles or what stand in between us and peace of mind. Our tradition recognizes the impurities like ignorance or delusion, desires, attachment, egoism, sinful act and nature, which prevent us from knowing who we are. To attain inner precision, we have to change and sanitize the mind and body through moral conduct, worthy living, self-restraint, objectivity, calmness, resemblance and detachment. Practicing dedication, meditation, rumination and self absorption whereby the mind and body are completely purified, perfected and stabilized. Peace of mind is possible for all. It is not some metaphysical concept. This cannot be tested physically. Achieving peace is difficult but not impossible.

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