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

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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, renunciation 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 fulfill 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 'Purusharthas'. The four purusharthas are really the objectives of human race as came into being on this earth plane and fulfill them. The earlier 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 'Purusharthas'. The four purusharthas are really the objectives of human race as came into being on this earth plane and fulfill them.

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ABSTRACT

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is to execute the internal laws of his being. It should be men-
tioned 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 to-
gether 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 Brah-
man. 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, vimukt, and mukt, 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-brahmanub-
hava [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
freedom from bondage of attachment, egoism, sinful act and
nature, which prevent us to change and sanitize the mind and body through moral con-
prehension. In nastika religion such as Jainism and Bud-
dhism, moksha is a union with all that is, regardless of wheth-
er 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 Mahab-
harata 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, truth-
fulness and straight forwardness. One can have arth through
stealing and can become wealthy and through it one can find all
pleasures of life. But if this dharma of a person. In Mahab-
harata, 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 sig-
nificance towards his life. Or else arth and kama will be futile.
Dharma is the most significant support and ought to be devel-
oped to regulate.

While we observe in current period it is worldwide dishonest-
ity. 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 forma-
tion 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.

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materialism, drugs, unnecessary sexual characteristics and
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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 hu-
man 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 con-
duct, worthy living, self-restraint, objectivity, calmness, resem-
brance and detachment. Practicing dedication, meditation, ru-
mination 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.

REFERENCES