



THE INSTRUMENTALITY OF 'MOKSA' WITH PARTICULAR REFERENCE TO
TRUTH, BEAUTY, AND GOODNESS

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ABSTRACT

This paper focuses on Hindu philosophy: *moksa*—the union with the Absolute Self (Brahman) and release from the cycle of birth and reincarnation—is the ultimate aim of human existence. The transcendental of goodness, truth, and beauty—tenets that provide direction for those seeking a meaningful life—are closely associated with this idea. Comprehending the correlation between *moksa* and these principles might yield significant understandings regarding the essence of life and the human journey. Truth, or actual knowledge, is knowledge of reality as it is. Realizing empirical objectives as well as transcendental truths requires dharma. There are four identified *purusārthas*. In India, from very early times. Patanjali has also highlighted *Yoga* and enlisted five *Yamas and Ninamas* as a way of *moksa*.

Keynotes: Moksha, transcendental, *purusārthas*, Truth, Yoga

Introduction

Rabindranath Tagore believed that men die when they lose their physical lives, but they perish when they miss their humanity. It is so because humanity is the “dharma” of man. It inspires freedom and enables individuals to realize their dharma, the Truth of the Eternal Man (Shakil, 2014). Traditional wisdom has four recognized life goals: dharma, *artha*, *kēma*, and *moksa* (liberation). Exhibiting more than four *purusārthas* is feasible. That query is not significant. Which is the ultimate *purusārtha*? This is the crucial query. We think it to be dharma, as is known, a mental experiment that illustrates the superiority of *dharma* (Chatterjee, 1986).



Astrological Truth is also contained in Vyāsa's famous declaration in the *Mahābhārata*, which states that dharma is the foundation of *artha and kṛma*. Dharma is essential for achieving empirical objectives and transcendental Truth (Chatterjee, 1986).

Truth, beauty, and goodness relate to the thinking, feeling, and willing aspects of our personality. Truth is the intellectual ideal. It is knowledge of reality as it is. The distinguishing mark of beauty is that it gives us undiluted joy. There is beauty in nature and art. We turn to it to feel this joy. Goodness is the ideal of conduct. 'The essence of it consists in acting with due concern for the well-being of others.' Liberation or freedom means unity with the supreme self in the Gita. "Having become one with Brahman and being tranquil in spirit, he neither grieves nor desires. Regarding all beings as alike, he attains supreme devotion to me." (Bhagwat Geeta). Radhakrishnan says, "It is quite as efficacious as any other method and is sometimes said to be greater than others since it is its fruition." The philosophy of Yoga holds that doing Yoga is the path to Moksha, especially as presented in the Patanjali Yoga Sutras. People can progressively rise above the confines of their bodily and mental selves by developing self-awareness, mastering the intellect, and cleansing the body (Iyengar et al., 1984). Nyāya, the human mind has ignorance (*avidyā*), which leads to erroneous beliefs and actions. This ignorance is the root cause of suffering. To attain Moksha, one must dispel this ignorance and acquire accurate knowledge of reality (Dasgupta, 1922; Potter, 1977). According to Sankhya, Moksha is achieved when the Purusha, the individual soul, is liberated from the clutches of Prakriti. Prakriti, driven by its inherent qualities of *sattva* (purity), *rajas* (passion), and *tamas* (inertia), binds the Purusha to the cycle of birth, death, and rebirth.

Concept of Truth

The definition of *Satya* in the Vedas and later sutras changes to become an ethical notion of veracity, a virtue. Thought, speech, and behavior refer to acting authentically and by reality (Tiwari, 1998). According to A Sanskrit-English Dictionary of Etymologically and Philologically, The Sanskrit root *sat* has several meanings or translations:

- "Absolute truth"
- "Reality"
- "Brahman" (not to be confused with Brahmin)
- "unchangeable"



- "that which has no distortion."
- "that which is beyond distinctions of time, space, and person"
- "that which pervades the universe in all its constancy."

The Dharma, or the Law of Righteousness, is supreme. The Law of Righteousness ensures that the weak defeat the strong. As a result, when a man speaks the Truth, people say, "He speaks Righteousness," and when he speaks Righteousness, they say, "He speaks the Truth." After all, that Law is the Truth (Satya). Because they are both one. — *Upanishad Brihadaranyaka, I.4.xiv*

सत्यमेव जयते Truth alone triumphs, not falsehood.— *Mundaka Upanishad, 3.1.6*

The Upanishads provide more detailed and philosophical explanations of Moksha. They often use metaphors and analogies to describe the nature of the soul and its relationship to Brahman.

"That thou art" *Tat tvam asi.* — *Chandogya Upanishad 6.8. 7*

This mantra asserts the identity of the individual soul (atman) with the universal consciousness (Brahman). The realization of this identity leads to Moksha.

The Katha Upanishad also describes Moksha as the "liberation of the soul from the body" and the "attainment of immortality."

Concept of Beauty

Beauty in Indian literature is called *rasa*. It is the essence of experience. Brahman is *rasa*, the ultimate essence of all existence, life, and being. There is another more literary meaning, namely that it is 'literary delectation' or 'poetic sentiment.' This limitation of beauty delectation or poetic sentiment is not correct. However, since all manifestation or expression of reality is the expression of the essence of a thing, its *rasa* in one word, and since this is the supreme function of art and poetry and drama, the word has a limitation of meaning (*The Permanent Moods*, n.d.).

Truth, or actual knowledge, is knowledge of reality as it is. The pursuit of Truth gives us either science or metaphysics. It is science if the knowledge relates to select aspects of reality, and it is metaphysics if it relates to the whole of reality. Metaphysical Truth is comprehensive, and scientific Truth may be subsumed under it (Turley, 2014).



आनंदत हाइव खलविमणि भूतानि जयन्ते;

अनादेना जटानि जीवन्ती;

आनंदम प्रायंत्याभिसंविसन्ति ।

Anando Brahmeti vyajanat.

Anandat hyeva khalvimani bhutani jayante;

anadena jatani jivanti;

anandam prayantyabhisamvisanti. - (Taittiriya Upanisad, III.6.)

The creative era of the Upanishads and the Bhagavadgita, which views beauty as divine, precedes the age of intellectuals who gave us multiple *darsanas* or well-organized philosophical systems. The attributes of the Absolute Reality include Ananda, or spiritual bliss, Cit, all-knowing, Sat, and ever-existent. The very joy of life that all creatures experience as they leave and return to is called the Ananda.

The Upanishads, philosophical texts that delve into the nature of reality and the soul, offer a more nuanced understanding of beauty. They often equate beauty with the ultimate reality, Brahman. "Beauty is the Brahman" (Brihadaranyaka Upanishad, 4.4.5). *Moksha*, the realization of the self as Brahman, is ultimately a journey towards beauty. According to Advaita Vedanta, Beauty, as a manifestation of Brahman, is therefore seen as an intrinsic quality of the soul.

. Concept of Goodness

Even more noteworthy is that this all-embracing or universal *ananda* results from *rasa*, the veritable bliss of *Brahman*—the Indian system of values described after a brief discussion of values in Western philosophy. Dharma is one of the four values that symbolize the Indian concept of value: *Artha*, *Kama*, and *Moksha*. *Artha* refers to politico-economic values; *kama* represents hedonistic values, dharma stands for moral values, and religion-spiritual values by *Moksha* (Gupta, 1978). Patanjali has also enlisted five *Yamas*: *Satya* (Truth), *Ahimsa* (non-violence), *Asteya* (non-stealing), *Aparigraha* (non-accumulating nature) and *Brahmacharya* (abstinence from material pleasure), and five *Niyamas*: *Soucha* (cleanliness), *Santosh* (contentment), *Tapas* (effort), *Ishwarapranidhana* (surrender to God), and *Swadhyaya* (self-study) (Sharma, 1975). The idea of *moksha* determines the scope and tenor of metaphysics and,



through it, of epistemology. The Indian mind looks upon inquiry into reality (*tattvavicara*) and the process of knowing it (*pramana-vicara*) not as ends in themselves but as means to liberate man from bondage. (Radhakrishnan, 1949).

Four *purusārthas* are described in India from very early times. They are *artha*, *kama*, *dharma*, and *moksa*. *Kama* is a personal, mundane pleasure, which may be associated with objects, like clothing, housing, and so on, or with circumstances, like power, position, fame, etc. This also involves pursuing the means to that pleasure, namely material goods or wealth, called *artha*. The economic value is a concomitant of the hedonistic value. *Dharma* represents the ethical ideal of goodness, though the term has other meanings, such as disposition, quality, and devotion, with which we are not concerned here. The concept of liberation from all flaws in life is known as *moksa*; it signifies liberation and freedom; the schools diverge in what and how they are liberated. Another meaning of *Moksha* is freedom from *saṃsāra* or rebirth.

The Brihadaranyaka Upanishad, for instance, states, "That which cannot be seen, cannot be heard, cannot be conceived, cannot be thought of, is the Brahman" (1.3.23). The text suggests that *Moksha* is achieved by transcending the limitations of the mind and intellect and realizing Brahman's formless, infinite nature.

Conclusion

Hinduism emphatically shows *Moksha's* role in helping people develop their knowledge of and quest for Truth, beauty, and purity. A significant change in one's ideals and character is necessary for *Moksha*. One can approach the ultimate objective of spiritual emancipation by attempting to comprehend the nature of reality, enjoy the world's beauty, and lead a virtuous life. When one looks at the *moksa* instrumentalities through the prisms of Truth, beauty, and goodness, one finds a deep interconnectivity that forms the foundation of the human experience. These transcendental acts support the larger cosmic order and improve people's lives. Pursuing these goals can offer a route to spiritual fulfillment and emancipation in a society where subjectivity and relativism are becoming more and more prevalent. Pursuing goodness, beauty, and Truth is a comprehensive way of living consistent with *moksa* and not just an academic endeavor. In order to realize their divine nature, people must embrace these transcendent to help them traverse life's difficulties and progress toward increased awareness of their identity and place in the universe.



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