



The Concept of Salvation in Indian Philosophy and Yogic Text

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Abstract : The core of Indian philosophy is moksha. Moksha literally means 'Mukti,' or the cessation of pain. Moksha holds the top spot in all philosophies, including Yoga. All ideologies have acknowledged Moksha, not with standing possible variations in perspective, form and methods of achieving it. Many philosophies have embellished Moksha with metaphors such as Heaven, Bodhisattva, Arhat, Mukti, Nirvana and Kaivalya. The goal of all philosophies is the same but the methods for achieving Moksha have been explained differently in each. While the idea of Moksha has varied among Indian traditions, Moksha is the ultimate aim of all. Every philosophy, whether theistic or atheistic, has acknowledged Moksha.

Keywords: Moksha, Kalvalya, Nirvana, Mukti, Theistic philosophy, Atheistic philosophy and Yoga.

Introduction- Indian philosophy has a very old conception of salvation. After 84 lakh births, a human being is finally born. Only man can break free from the cycle of birth and death in this way. For this reason, the human body is regarded as the universe's greatest creation. Moksha signifies the annihilation of grief. Every philosophy has embraced this broad concept of Moksha. Dharma, Artha, Kama and Moksha are the **four purusharthas(objectives) of life** that have been described in Indian philosophy, which is a practical philosophy. We refer to these as PurusharthaChatushtaya. The term "Dharma" refers to all actions that advance society and the soul. "Artha" refers to making money while producing high-quality artistic work. "Kama" refers to the satisfaction of material cravings. Artha is its tool. "Moksha" refers to spiritual worth. A moral existence is the means to Moksha. Freedom from the cycle of life and death and, thus, from all worldly woes for all eternity is known as moksha. According to the Vedic literature, there are three types of karma :SanchitKarma, Prarabdha Karma and Kriyaman Karma. One must undoubtedly bear the repercussions of their actions.

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Moksha in Vedas and Upanishads-Upanishads have an important place in the history of Indian philosophy. Several schools of Indian philosophy have their roots in the Upanishads. In the Upanishads, as in other Indian philosophies, the concepts of bondage and release are central. It is said that Moksha is the bondage of freedom and bondage. The end of life has been acknowledged. We might be asking ourselves, “Why do we need salvation?” now. Since we are under slavery, we require salvation. Bondage results from ignorance. Knowledge breeds ego. The living things are bound by their own ego. Only by being released from slavery is salvation conceivable. In the Upanishad, bondage is also referred to as ‘Granthi’. The meaning of Granthi is “to bound”. The journey to salvation is from darkness to light. Because only Vidya can lead to emancipation from ego, only Vidya can lead to salvation. Moral discipline is emphasised in the Upanishad as a means of advancing Vidya. These include truthfulness, non-violence, non-stealing, celibacy, and non-possession. When a living creature is in the stage of salvation, it realises its actual essence and unites with the Brahma, which is liberation-‘**Brahma vid bahuvabhavati**’. Similar to how a river merges into the ocean, a living being also gains freedom by merging into Brahman. There is just one Brahman experienced in the condition of salvation, and all differences cease to exist. The Upanishads outline three steps-**Shravan, Manan** and **Nididhyasan**-for achieving salvation. Shravan refers to devotedly hearing the Guru’s teaching. Manan refers to considering and reflecting on the Guru’s teachings. Maintaining the learnt material via practice is known as nididhyasan.

Moksha in the Gita- The highest form of philosophy is found in the Srimad Bhagavad Gita. There are many intellectual as well as religious ideas in the Gita. The entire philosophical system appears to be summed up in the Gita. Salvation is the relationship between the soul and God. Numerous names for it include Mukti, Brahmic posture, Naishkarmya, Nishkaignya, Kavya, Brahmanbhav and others. The Gita claims that ignorance sets man in a state of bondage. The end of ignorance is knowledge. Gyana Yoga, Karma Yoga and Bhakti Yoga are the three routes to salvation mentioned in the Gita.

Salvation according to atheistic philosophies- The first name under atheistic philosophy is Charvaka philosophy. Charvaka philosophy is atheistic, non-theistic, realistic and hedonistic philosophy. Charvaka philosophy has a totally distinct idea of salvation than other Indian schools of thought. Charvaka views redemption as a hypothetical concept. The soul does not exist, according to Charvaka. Death is the ultimate truth, he said. Salvation is pointless. Charvaka is not a believer in the afterlife or rebirth. Nothing is left after death. Therefore, one should endeavor to improve the present rather than becoming mired in the midst of the uncertainty around redemption or emancipation.

The Buddhist philosopher Gautam Buddha referred to this salvation as “Nirvana.” The word nirvana means “to be extinguished.” In Gautam Buddha’s four noble truths, the fourth one mentions achieving Nirvana. Everything is transient, according to Buddhist philosophy and the only place where there is calm is Nirvana. Buddhism has discussed two different forms of salvation: 1. Bodhisattva 2. The

Arhat. Achieving Nirvana through the eightfold path has been considered in Buddhist philosophy- For 1. Right view 2.Right thought3.Right speech 4. Right action 5.Right livelihood6. Right effort 7. Right mindfulness8. Right concentration

Jain philosophy views salvation as the ultimate aim of life, just like other Indian philosophies. Jain philosophy explains salvation by saying that a living entity becomes bound when it merges with a pudgal and that salvation occurs when it separates from the pudgal. Pudgal particles flowing in the direction of the living thing is the cause of bondage. As a result, salvation is impossible unless the fresh pudgal particles are prevented from entering the soul. However, salvation is not achieved by merely preventing the fresh pudgal particles from flowing in the direction of living thing. The living thing has already taken up residence with some pudgal particles. consequently, it is equally crucial to remove these pudgal particles.'Samvar' is the process of preventing the fresh pudgal particles from flowing in the direction of the living being. 'Nirjara' is the term used to describe the decay of the old pudgal particles. The living being thus eliminates the karma pudgal by halting the impending pudgal particles and eliminating the accumulated pudgal particles. The natural sufferings of a living being are the cause of its pudgal flow. Ignorance is the root source of these problems. Only by knowledge can ignorance be destroyed. According to Jain philosophy, obtaining salvation requires having the proper knowledge, vision and character. '**Kaivalya**' is another term for salvation in Jain philosophy.

salvation under theistic philosophy-In Nyaya philosophy, salvation has been called *Apavarga*.Apavarga signifies the soul's release from the shackles of the body and senses. There can be no total freedom as long as the spirit is in the body. Suffering, according to the Naiyayikas, stops permanently in the state of Apavarga. According to the Naiyayikas, he is free from reincarnation and does not enter the cycle of birth and death after eating the fruits of his accrued karmas. This is referred to as Apavarga or Moksha.

According to Vaisheshik philosophy, happiness and the lack of grief are both present in the state of redemption. Both joy and sadness are absent from the condition of redemption. In Mimamsa philosophy, salvation is similar to Nyaya-Vaisheshik. The Mimamsa philosophy holds that the soul is inherently unconscious. Only when the soul interacts with the body, senses, mind, etc., does consciousness flow within it. The soul's connection to the body, senses and thinking is broken in the condition of redemption. The Mimamsa school of thought holds that knowledge and conduct can lead to redemption. According to Advaita Vedanta philosophy, salvation is the soul's union with Brahma. In actuality, the soul is Brahma, but ignorance causes it to begin seeing itself as distinct from Brahma. This four means are as follows-

- 1.Nityanitya-vastu-vivek (Identity of eternal and non-eternal matter)
- 2.IhabhutārthaBhog-Vairag (renunciation of the desire for all worldly and spiritual pleasures)

3. ShamadamadiSadhanaSampat (consisting of Shama, Dam, Shraddha, Samadhan, Uparati and Titiksha)

4. Mumukshutva (the seeker should be determined to attain salvation)

Sankhya philosophy holds that there are three different kinds of suffering. Spiritual, physical and divine suffering are the three categories of suffering. Salvation is freedom from these pains. The two pillars of Sankhya philosophy are nature (izd`fr) and Purush(iq#`k). Purush has been set free from slavery and enslavement. Purush is neither bound nor released. When apurush(person) is unable to recognise their true form, they are said to be bound and when they do, they are said to be free. Ignorance is what leads to bondage. Knowledge is the only thing that can put an end to ignorance. The distinction between the soul and the non-soul can only be understood through knowledge. There are more than three gunas(f++=xq.k) in the state of salvation.

Moksha in yoga philosophy- The theory of yoga is highly applicable. The primary goal of life, according to yoga philosophy, is to achieve Kaivalya. There are higher methods of treatment for Kaivalya and among those methods, Yoga is a very important method. According to this philosophy, self-knowledge or Kaivalya, can be attained by eliminating illnesses and flaws in the body and mind, obtaining health and happiness, cultivating wisdom, and leading a restricted and disciplined lifestyle. Spiritual, physical, and divine grief are the three categories recognised by yoga philosophy. They claim that a lack of wisdom is the main reason for bondage. Thus, the focus of this philosophy is on attaining Kaivalya, or the establishment of mental strength in its genuine form, and total escape from miseries. When Maharishi Patanjali defined yoga, he stated that -योगश्चित्तवृत्तिनिरोधः is the control of the mind's tendencies. There are different ways to achieve Kaivalya depending on the individual, according to Maharishi Patanjali. These are as follows-

- **Practice-Renunciation(Abhyash - vairagya)-** Maharishi Patanjali initially explains- अभ्यासवैराग्याभ्यां तन्निरोधः (पा. यो. 1/12) as a method of practice and renunciation for controlling one's mental tendencies. Anasakti yoga and karma yoga should be aware of this renunciation and practice.
- **Bhakti Yoga/ Sharangati Yoga-** Sage Patanjali states that the term-ईश्वरप्राणिधानाद्वा (पा. यो. 1/23) refers to hearing, reflecting, and chanting the name, form, attributes, residence, and other attributes of God as well as surrendering all activities to him.
- **Mantra Yoga-** The sage Patanjali claims that the omkāra is the denominator of mantra yoga- तस्य वाचकः प्रणवः (पा. यो. 1/26) | In other words, Om, the name of Param Brahma, is the omkāra that represents God. Its monosyllabic seed mantra is Om. The practice of Japa Yoga involves reflecting on the name of that Supreme Brahman, Om, and its meaning. It's known as.

- **Jap yoga**-Japyoga is the practice of meditating on Om, the name of the Supreme Brahma, and its meaning as God.
- **Dhyana Yoga**-In Dhyana Yoga, the focus of the mind should be on that place only, that is meditation- तत्र प्रत्ययैकतानता ध्यानम् (पा. यो. 3/2).
- **Kriya Yoga**- Under Kriya Yoga, Maharishi Patanjali has categorised self-study, asceticism, and giving to God-तपःस्वाध्यायेश्वरप्राणिधानानि क्रियायोगः(पा. यो. 2/1)
- **Pragya yoga**-According to the sage Patanjali, a yogi's intellect becomes extremely pure and clear via thoughtless meditation. In this stage, a yogi's intellect can understand the actual nature of things. When a seeker has learnt about discriminating, they might experience seven different kinds of higher states of wisdom-
1.Gyeyshunya(ज्ञेयशून्य)2.Hyeyshunya(हेयशून्य)3.Chikirshashunya(चिकिर्षा
शून्य)4.Praapyaprapta(प्राप्यप्राप्त)5.Chitta
kikritarthata(चित्त की कृतार्थता)
6.Qualities(गुणलीनता)7. Personal circumstances(आत्मस्थिति)
- **Sanyam yoga** -Self-restraint is the ability to focus, meditate, and practisesamadhi all at once in one thing-त्रयेकत्र संयमः(पा. यो. 3/4)
- **Ashtanga Yoga**-Rishi Patanjali has described Ashtanga Yoga as Raja Yoga.यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि (पा. यो.2/29)-Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi are the eight components of yoga. The impurities of the mind are totally eliminated and the Yogi's wisdom is enlightened to the point of distinction and celebrity by practicing the components of yoga. The latter three components of Ashtanga Yoga—Dharana, Dhyana, and Samadhi—are referred to as internal yoga and, in certain literature, as Raja yoga. The first five components-Yama, Niyama, Asana, Pranayama and Pratyahara-are referred to as exterior yoga and Hatha yoga.
- **Samadhi Yoga**-Samadhi Yoga When in meditation there is only the perception of the goal and the mind's own form becomes empty, then that meditation is called samadhi. Maharishi Patanjali in the Yoga Sutra described Sampragyat and its differences as Sabij Samadhi and Dharmamedha Samadhi and NirbijAsampragyat ,the tomb has been described-तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः(पा. यो.3/3)
- **Laya yoga**-Layayog When a Sadhak is free from life, his mind does not automatically gravitate towards the world's material possessions; instead, it becomes detached from them. As a result of the sanskars created by the wisdom of discrimination, all other kinds of sanskars also begin to diminish, and the sanskars created by the wisdom of truth also

automatically stop because of the lack of attachment. The mental tendencies totally vanish in such a state.

Conclusion - Accordingly, the idea of salvation in Indian philosophy is very old. What is the true meaning of mukti, or salvation, and why is achieving it required? It has been interpreted differently by various philosophers based on their beliefs and philosophy. In terms of Sankhya philosophy, an understanding of the Purush (iq#`k) and nature (izd`fr) is necessary for salvation. Nirvana (salvation) is the result of understanding transience and abiding by Buddhist principles. Penance and hard effort lead to freedom from material bonds, according to Jain philosophy. In different ideologies, Moksha is referred to by different names, such as Arhat, Bodhisattva, Mukti, Swarga, and Nirvana. Whether we discuss the philosophy of yoga, Ayurveda, Buddhism, or Jainism, each of these schools has its own methods for achieving Moksha, but once Moksha is attained, they all merge into one. For instance, I can travel from Varanasi to Haridwar in a variety of ways, including by vehicle, rail, motorcycle, and so on. You can use any of these methods to get there. However, there are differences in the routes and times to get there. The objective is clear, but it is feasible. In a similar vein, while the idea of redemption has varied between philosophies, the end is universal.

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