

## 2. Initial pessimism

- Indian philosophy, in general, is found to start with a note of pessimism. A sense of dissatisfaction at the existing state of affairs can be noted in almost all the systems of Indian philosophy.
- Indian thinkers were immensely disturbed at the sight of human pain and suffering and the presence of evil that made man's life miserable on earth. They speculate over these issues and tried to find out the cause of these.
- However, that the pessimistic note is **only the initial note** in Indian philosophy which generally concludes with the optimistic note. All the systems, in their own ways, have shown that we can get over the sufferings of life. There are ways that lead to freedom from the miserable state of existence on earth.

## 3. Belief in moral order

- Belief in an eternal moral order is another feature that is commonly found to be present in the systems of Indian philosophy, of course, with the **exception of the Carvaka**, the only materialistic system flourishing in India.
- Indian philosophy believes that the whole universe is being governed and sustained by a universal moral order. This moral order is eternal and it cannot be violated by any body.
- In the Veda there is the concept of rta which stands for such an eternal and inviolable moral order.

## 4. Ignorance : root cause of all sufferings

- Ignorance about the true nature of things gives rise to **attachment** to the worldly objects as they can gratify the senses. Such attachment to objects of sense makes men slave to their desires, passions etc.
- This creates hindrance in the path of acquiring the true knowledge of ultimate reality. It is a state of bondage, according to Indian philosophical systems. Freedom from this state can be obtained only through right knowledge of things.

## 5. Liberation : ultimate goal

- Systems of Indian philosophy, barring the Carvaka, take liberation or freedom from bondage to be the ultimate goal of human life.
- Liberation means complete cessation of suffering. Different systems of Indian philosophy have given different views about the nature of liberation, but all agree in the point that liberation signifies an end to miseries of life.
- Indian philosophers recognize four ends (purusartha) of human life; they are—dharma (merit), artha (money), kâma (desire) and moka (liberation).