

## CONCLUDING REMARKS

In this thesis, I have tried to discuss the problem whether the doctrine of māyā is really associated with a belief in the unreality of the world and non-ethical approach. This has been discussed in respect of the philosophers like Swami Vivekananda, Sri Aurobindo, Dr. S. Radhakrishnan and the great poet philosopher Rabindranath Tagore. We have also noted that since the time of Śaṅkara, some Advaitins have insisted on an illusionary interpretation of māyā which was interpreted by various philosophers Eastern and Western as world-negating attitude. However, research for this study depicts the fact that, illusionism is not fundamental to the Vedas, the Gītā and the Upaniṣadic philosophy or faith. The philosophers I have mentioned were very much in keeping with the inclusive, wholistic Upaniṣadic conception of Brahman. They held that though the doctrine of māyā was not entirely absent from the original Vedānta, it was absent only in the sense of illusion.

Swami Vivekananda's suggestion in favour of the practical application of the Vedānta system, Aurobindo's insistence on original Vedānta as devoid of illusionary principle do not envisage the world as unreal. Rabindranath Tagore has suggested this world-creation as a creative work of art. For him Reality expresses itself through each and every object. The manifestations are in no way of degraded reality than the manifested. Radhakrishnan was influenced by these philosophers and had delineated six meanings of the term 'māyā'. All of these philosophers envisaged Indian philosophy is not a world negating

philosophical system.

Māyā, so far I have discussed, leads to realise that Indian Philosophy is not non-ethical. In spite of that it reveals an ideal which is no less acceptable than so-called ethical. Real expresses itself among all the limitations and one should proceed from these limitations towards the limitless Infinite. This is an ideal which needs active participation with selfless dedication. To explain this it is unwarranted to apprehend some western influence as effective.

Again, it was not suggested to accept mere materialistic view. The spiritual ideal of traditional India should have an ideal assimilation with it. What we have to disregard as illusional is not this life and the world but, the misconception of considering worldly life and satisfaction, as Absolute. Selfless-activity with the knowledge of One Absolute Truth has been suggested and it is love which inspires one to follow this ideal. Love to human being from Sannyasin's eye, from artist's eye or from a true philosopher's eye adds a new dimension towards life in this world. Thus, it is not a life of non-ethical self-salvation, but a life of greater end of fellow-feeling is advocated. It is the very ideal life in which one can participate in the blissful creative process through which the Absolute Bliss, Truth and Reality enjoys its spirit of sport or Līlā.

The conclusion of this study is that the real interpretation of māyā hermeneutics paves the way for further study of a

metaphysical justification for positive ethical action in the modern secular world. It might also be considered as an attempt in countering the charge from the Westerns and others that Indian philosophy is world - negating and life-denying.

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