



A STUDY CONCERNING PLEASURE ETHICS OF THE EPICUREAN AND THE CARVAKA SCHOOL OF PHILOSOPHY

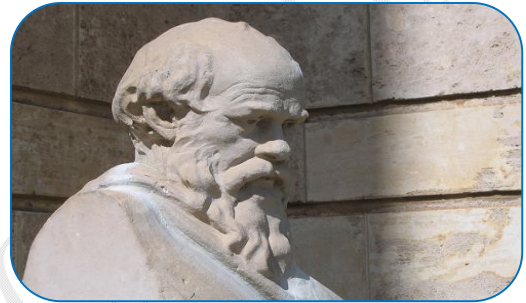
Shantaraj Debbarma

Asst. Professor of Philosophy ,

Adwaita Malla Barman Smriti Mahavidyalaya, Amarpur, Tripura.

ABSTRACT :

The most desirable object in this world is obviously the pleasure. There may be different views regarding the origin, nature and class of pleasure, but nobody can deny the pleasure. Pleasure is one of the basic things of our life, without this, human development is impossible. Man can get pleasure in anytime, anywhere, any form and from any object. There are levels of pleasure in our society. As a social and rational being, we should not approve all kinds of pleasure. The definition of pleasure may be differing from person to person and community to community, but the real pleasure should be the one which brings pleasure not only for oneself but for all. And to attaining the pleasure, knowledge is required, avoiding the knowledge one cannot think about pleasure. Pleasure will automatically come out if one lives a life with honor, justice and wisdom. Justice resides there, where honor or respect is present and without wisdom justice is impossible. So we can say that to attain the pleasure and to staying in the warm of pleasure, wisdom is needed.



KEYWORDS : *Pleasure, Ethics, Knowledge, Justice, Honor etc.*

INTRODUCTION:

This paper is solely focuses on the pleasure ethics of the Epicurean, an ancient Greek school of philosophy and the Carvaka, an ancient Indian school of philosophy. Here it is investigated that what did the Carvakas and the Epicureans are thought regarding the pleasure. How did the concept of pleasure influence their whole philosophy? Why they give stress on the pleasure? What are the processes to acquire the pleasure? Is there any relevance of their pleasure ethics in present days? These are the issues which has been tried to discuss in this paper. Epicureans thinks that pleasure is the somum bonum or ultimate end of life. Life is one and after life what will happen we do not know, so it is better to enjoy this life as much as possible. The Carvakas view is also the same, they said that eat, drink and be merry. Past is death and future is unknown, we know only the present so enjoy this moment of present life. After death nothing will remain except ash.

Here it is noteworthy that both the schools of thought did not deny the importance of knowledge and arts to achieving the pleasure. And it is come into view that though their ethical view is based on the pleasure, yet there are some differences regarding their views on pleasure. At the last paragraph it has been discuss the similarity and dissimilarity of their views on the concept of pleasure.

METHODOLOGY:

This paper is a conceptual in nature and this study is based on the secondary sources of data. The aim of this study is to enquire the pleasure ethics of the Epicurean and the Carvaka schools of philosophy.

The Pleasure Ethics of the Epicureanism:

Epicurus (341-270 BC) was an ancient Greek philosopher and the founder of Epicureanism, thinks that all animal including human beings are the pleasure seekers and it is a natural instinct to the animals to pursue the pleasure. It is said that searching pleasure and avoiding pain is the fundamental instinct of human nature. The aim of human being is to attain the pleasure and man ought to seek the pleasure because men desire the pleasure. Thus every pleasure is good for man. However he said that we have to accept pain in order to attain pleasure. Again we have to reject the pleasure which lead us into the hole of sufferings. Morality is an activity which offers the pleasure. And pleasure alone is the end of human life and only good for man. Virtue has no value if it cannot bring the pleasure. It is the pleasure who makes valuable to the virtue. The value of the virtue derived from the pleasure.¹

Knowledge Brings Pleasure:

The object of life or knowledge is to enable man to gain the pleasure. But people are frightened of future life or god. Epicurus said that if we afraid about future punishment or imagine that god will punishes for misdeed then we will never enjoy our present life. And the calmness of mind will never attain, which should be the end of our life. Moreover he said that our body and the soul is the combination of atoms. After death all the atoms will be destroyed. So there is no scope for rebirth or there are no chances of survival. Life is one; there is no reason to afraid the future punishment or fear of god or death. After death nothing will be remaining, everything will be finished.² That is why Epicurus said that we need the knowledge which frees us from the fear of death, god and other natural phenomena. And also free from the worry about the past, present and future. What is the way to overcome from these fear Epicurus told that the study of philosophy. By studying philosophy one can overcome from these fears. Here the philosophy means the study or to understand the natural causes of things. "It would be not possible for a person to banish all fear about those things which are called most essential, unless he knew what the nature of the universe is, or if he had any idea that the fables told about it could be true; and therefore it is that a person cannot enjoy unmixed pleasure without physiological knowledge."³ So the knowledge of meta-physics or physics is useful or necessary for mankind.

A Wise can get the Pleasure:

Epicurus said, we cannot control external world because the things of world is not in our hand, but we can control ourselves by controlling our emotion and passion and can attain pleasure by staying indifferent in all worldly matters. He said that a wise man can only achieve or enjoy imperturbability or the mental peace. Who are the wise men? A man who can control his passion, emotion and desire, he is a master of own self and who can stay indifferent in every worldly matters and whose desire is few. Though there is certain thing which cannot avoid such as food, water, sleep etc. but there is some conventional, artificial and luxury things which should be avoid in order to attain apathy. Mental peace, serenity and painless will come through the apathy.⁴ There is no limitation of desire so it is better to check the desire. Pleasure is possible only by staying indifferent. In Geeta it is also mention that one can attain pleasure not by fulfilling desire but by the sacrificing the desire.

¹ W T Stace, *A Critical History of Greek Philosophy*, p. 358

² Y Masih, *A Critical History of Western Philosophy*, p. 129

³ Quotation taken from Frank Thilly, *A History of Philosophy*, p.102

⁴ Y Masih, *A Critical History of Western Philosophy*, p. 129

The Pleasure should be Our Aim:

Epicurus is greatly influenced by the atomistic materialism of Democritus.⁵ According to materialism atoms is the only stuff of the universe; everything is consisting with the matter. Even the soul is also consisting with the atoms, the aggregation of the fire-atoms. After death the atoms disaggregate with one another. That is why there is no chance to re-birth or re-life after entering into the realm of death. So the end of our life should be to attaining the pleasure as much as we can. Democritus has been distinguish the pleasure into the bodily or external pleasure and internal or pleasure of soul. He gives emphasize to the pleasure of soul because the ethical end of men is to achieve the tranquility or cheerfulness of the mind. By the bodily or external pleasure we cannot attain the serenity, tranquility or cheerfulness of the mind. Here it is noteworthy that why the atoms are aggregate? Are there any teleological things behind this? And how the consciousness arises from the atoms? The answer of these questions we did not find in this theory.⁶ The view of Epicurus is almost the same as the view of Democritus. So the problems of Democritus are also the problems of Epicurus.

The Epicureans are believed that the world is created by the atoms not by the gods or God. Thus there is no possibility to come back in this atomist world after death. When the man dies the aggregation of atoms is destroyed. There is no teleological matter in regards to creation of the world. Everything is happening here in accordance with the spontaneity of the atoms and the free will of man.

Mental Pleasure is Preferable than Bodily Pleasure:

Epicurus did not distinguish between the higher and lower pleasure. Sometimes it is think that mental pleasure is the higher pleasure than the bodily pleasure. Though Epicurus did not say about higher and lower pleasure but he preferred pleasure of mind than the pleasure of body. Why he prefer mental pleasure because the duration of mental pleasure is last long than the bodily pleasure. Bodily pleasure is just for the moment, we get this pleasure when our desire is satisfy, and it is inferior one because this bodily pleasure is encircled by the pain.⁷ But in the case of mental pleasure or pleasure of mind we can increase the duration of pleasure by remembering the past experience and also by the imagination of future events. He also told that without the mental pleasure bodily pleasure cannot be fully enjoyed. When our mind is not fill with hilarities we have not get proper pleasure even by taking food or drink. From this it is proved that mental pleasure is required in order to enjoy the bodily pleasure. That is why Epicurus prefers mental pleasure.⁸ A man should not depend on external things for pleasure. External things are always changing and unreliable. For pleasure man must have rely on his own self, again we know that bodily pleasure is temporary and transient. So it is our duty to search such kind of pleasure which is last long. Epicurus said that a wise man can be happy even he is in bodily stress, because in his mind he is possess the inner tranquility, serenity and calmness.⁹

Society is for Individual:

Though the Epicurean accepted the prudence, justice and honor for pleasure, but their social and political morality is based on the utility and the benefit. Engaging in any activities concerning society or community which is not benefitted or less utility of one then it is not wise deed at all. There is no place for sacrifice or patriotism or duty for duty sake in Epicureanism. Here we have seen that the different view of Plato and Aristotle on regard of social morality with the Epicureanism. Society and the state are necessary only to develop the individual, to protect the individual and to enhance the ability of the individual. It is the

⁵ Democritus born in around 460 BC Ancient Greek philosopher believed that everything is constituted by atoms.

⁶ Y Masih, *A Critical History of Western Philosophy*, p. 30

⁷ See Anthony Kenny, *Ancient Philosophy*, p. 95

⁸ Y Masih, *A Critical History of Western Philosophy*, pp. 128-29

⁹ W T Stace, *A Critical History of Greek Philosophy*, p. 359

means to acquire the pleasure; it has only the instrumental value. That is why Epicureans had no moral obligation to the society.¹⁰

Pleasant Life is Possible if the Mind is Calm and Serene:

The Epicurean view is that, eat and drink and enjoy the life. They said, eat little for fear of digestions, and drink little for fear of next morning, shirk politics and love and other passionate activities.¹¹ Because these things excite our mind and do not let the mind stay calm. The calmness and serenity of the mind is very much necessary for attaining the pleasure. In addition to this they also think that to follow the negative principles to attain the pleasure is much easier than to follow the positive one. Because the negative way is more useful, the negative principal viz. to controlling the desire, don't desire much, don't expect high, fewer want etc. we can practice easily these things than to positive pursuit of pleasure. Their ideal is to live the life with tension-free; they don't want pleasure which is overwrought. Since the positive pleasure is beyond the reach of mortals, so they told about the negative absence of pain. Although their ideal is pleasure, but their world view is connected with luxurious pessimism as suggested by the WT Stace.¹² The Epicureans will say that having nothing is more desirable than having something, because if you have something then you have fear to loose of that something. Thereby we lose pleasure also, because we have tension in mind and to enjoy the pleasure, it is very necessary to have serenity of mind.

Pleasure Directs Our All Activities:

For Epicurus, all the pleasure is good; it is the main thing or criterion to choice or avoids of any object in our life. It is the pleasure by which we judge every good things and it is the pleasure which directs our aims our all activities which we want to do. Even our wish is also depend upon pleasure. We wish those things which give us the pleasure.

Pleasure is not a thing which we can get after the satisfaction of desire. Pleasure does not consist in the contentment of the needs. When the need increases pleasure moves away. Without bringing the pleasure into the life, the needs, the desires, the wanting, the longing etc. are the things which complicated and intricate our life. Epicurus said that the best means to becoming a happier person is to live simple life with simplicity, moderation, cheerfulness, temperance etc.¹³ the wants and the thirst are the major cause of pain. He who can control his or her desire is the eligible person to be a satiated person. That person is worthy to be a happy person who can direct his desire.

Pleasant Life is a Life of Honor, Justice and Wisdom:

People have the freedom of will. He can do anything which he wants to do. He is not under any fate or unseen agent. There is no matter of past karma or law of karma. But no one can achieve the pleasure or happiness without the prudence, justice and honor. In order to attain the pleasure we have to follow certain morality. Without the moral life to achieve happiness is something irritating imagination. According to Epicurus the only standard of morality is pleasure and this pleasure is of course the individual pleasure. That is why his pleasure is called egoistic. There is no place for social or public good. It seems that Epicurus is believed the Sophist's view that 'man is a measure of all things.' And it can be said that Epicurus ethics is a hedonistic and support only individualism.¹⁴

Epicurus opines that pleasure is not drinking or eating delicious food or indiscriminate sexual intercourse with men and women. Regarding sexual desire, Epicurus' view is that it is unnecessary. Moreover he did not opposed to fulfillment of sexual desire; one should enjoy the sexual pleasure in any

¹⁰Y Masih, *A Critical History of Western Philosophy*, pp. 131-132

¹¹ Y Masih, *A Critical History of Western Philosophy*, p.131

¹² W T Stace, *A Critical History of Greek Philosophy*, p. 359

¹³ W T Stace, *A Critical History of Greek Philosophy*, p. 360

¹⁴ Y Masih, *A Critical History of Western Philosophy*, p. 130

case following the law and convention and without harming anyone and damaging one's vital resources. Sex is a kind of action which did not harm and it did not do well also. The pleasant life is the life of honor, justice and wisdom. For pleasure it is enough to have some like minded friends, meek gardens and a simple vegetarian diet.¹⁵

The philosophy of Epicurus is covered by the pleasure; going a little further we can say that his philosophy is a pleasure philosophy. The pleasure, for Epicurus is the beginning and the end of happy life. He told that the flow of pleasure is obstructed by the fear of death and the religion is the cause of fear of death. But this type of thinking is baseless. The fear given by the religion is an illusion and like a fairytales and we should give up this kind of view on account of scientific description. And Epicurus is taken this scientific account from Democritus' atomism.¹⁶

The Pleasure Ethics of the Carvaka Philosophy:

It is unclear and uncertain that from where the term 'Carvaka' is derived. There are many views regarding the term Carvaka. Some said that it comes from two Sanskrit words 'Caru' and 'Vak'. Caru means sweet or beauty and vak means word. So the literal meaning of Carvaka is sweet word or sweet tongued. Some said it is come from the Sanskrit word 'Carva' means eat or chew, because this philosophy hold the view of eat, drink and be merry. Again some said that it is the name of the pupil to whom the theory was discussed by the founder. So it is very difficult to say exactly from where the term is come. Another thing is that who was the founder of the Carvaka philosophy, it is undecided. Some says that it is the name of the sage who propounded this doctrine. Some writers said that the sage Brihaspati was the founder of this philosophy. In another view it is said that Carvaka is not proper name but a common name of those who believed in eat, drink and pleasure i.e. bodily or sensual pleasure. This philosophy is also known as Lokayata darshana and Indian materialism.¹⁷

Removal of Suffering is impossible in this Worldly Life:

The pleasure ethics of Carvaka is based on their metaphysical theories. All the vedic school of Indian philosophy believed that liberation is the end of life. Liberation means to attain the heaven, freedom from suffering and some thinks that liberation is attained, when men's body is free from soul. A man gets pain or suffering because he has a body; body is the main cause of suffering. If the body did not exist, there will be no pain. But Carvakas hold the view that none of the above views are acceptable, because they think that there is no heaven or hell. Carvakas are believed in only perceptible object, since the heaven, hell and soul is imperceptible so they did not accept the existence of heaven and soul. Hence, 'the liberation means to attain the heaven' this view they did not accept.

There is no Heaven or Hell:

Moreover the Carvakas said that the concept of heaven and hell is introduced by the opportunist priests. Because by saying about hell and heaven they try to control over the general people and also coaxing and threatening to the general people for performing various unnecessary rituals. The happiness of heaven is a fable preached by the bluffer priests. Again there is no hell as suggested by the bluffer priest. Hell other than the bodily pain is non-existence. If there is anything which is hell then it is bodily pain and it is in this life, not after life.¹⁸

¹⁵ See Anthony Kenny, *Ancient Philosophy*, pp.277-79

¹⁶ See Anthony Kenny, *Ancient Philosophy*, p. 94

¹⁷ See S.C Chatterjee and D.M Datta, *An Introduction to Indian Philosophy*, pp. 52-53 & Jadunath Sinha, *Indian Philosophy* vol. 1, p. 257 & Chandradhar Sharma, *A Critical Survey of Indian Philosophy*, p. 40

¹⁸ Jadunath Sinha, *Indian Philosophy* vol. 1, p. 275

For Carvakas, there is no soul apart from body, for them conscious body is the soul. 'Caitanya visista deha eva atma', the soul is the body endowed with consciousness.¹⁹ And complete cessation from suffering is impossible in this life because body is bound with pain and pleasure. Liberation is possible only after death, 'Maranam eva apavargah'²⁰

Same Thing May Give Us Pain and Pleasure:

We cannot avoid the pain, but we can minimize the amount of pain by accepting the reality i.e. knowing that our existence is possible only with body and we have to accept pleasure and pain because these two things are inseparable. A thing may give us pleasure at the particular time and at the particular circumstance. But may be that thing can give us pain at different time and circumstance. The feeling of pleasure and pain depend on the person, place and time. And a wise man is the man who gathers pleasure as much as he can by avoiding the pain.

Good Life is a Life of Full Enjoyment:

Carvakas said, only fools are reject the kernel because of its husk, reject the eating fish due to bones, do not cooking foods because beggars will come and do not sow seeds because of animals. A wise is a man who accept everything, he bring out tactfully the pleasure and move aside the pain. A good life is the life of full enjoyment; we should take every opportunities of enjoyment in this life. It is uncertain that after this life whether we will get another life or not. The past is dead and the future is uncertain. Only the present and perceptible is true, and in your hand, so enjoy the present life. After death nothing will exist, enjoy the pleasure as much as possible which are attainable from the worldly objects. Hence, it is not wise to look over this life for uncertain after life. The present pigeon is good, rather than the delightful peacock of tomorrow.²¹

Pleasure is an Ultimate end and Highest Good:

A good action is the action which brings pleasure and a bad action is which bring pain. The Carvaka concept of good and evil is based on the pleasure. And for them the pleasure is the highest good. The pleasures are arising from the embrace of woman, and that pleasure is the Purusharta, the desirable object of man.²² Pain and pleasure is mixed, the good thing is that to minimize the pain and maximize the pleasure as far as possible. There is no spiritual good, good is a mundane thing. The Carvakas deny the other worldly good. According to Carvaka pleasure is the ultimate goal of life. The virtue is the satisfaction of desire and it consists in the enjoyment of pleasure. Happiness derived from the appeasement of desire. In vedic Indian ethics four purusharthas are accepted viz. Artha (wealth), Kama (pleasure), Dharma (virtue) and Moksa (liberation). Out of these four Carvaka school of philosophy accepted only two Artha and Kama. Moreover Kama or pleasure is the ultimate end of life and artha or wealth is necessary for attaining the pleasure. Artha or wealth is the means to attaining the pleasure, and it is not goal or end in itself.²³

Two Classes of Carvaka, Cunning and Cultured:

There is no doubt that Carvaka ethics is hedonistic ethics and they gives important to the sensual pleasure. However we have found the two classes of Carvakas viz. cunning and cultured. The cunning Carvakas are called cunning because they believed in gross sensual pleasure, they appeal to the general

¹⁹ Madhavacharya, Sarvadarshana sangraha, line taken from Jadunath Sinha, *Indian Philosophy* vol. 1, p. 271

²⁰ Brihaspati sutra, taken from S.C Chatterjee and D.M Datta, *An Introduction to Indian Philosophy*, p. 61

²¹ S.C Chatterjee and D.M Datta, *An Introduction to Indian Philosophy*, p. 62 & Chandradhar Sharma, *A Critical Survey of Indian Philosophy*, p. 46 & Jadunath Sinha, *Indian Philosophy* vol. 1, p. 277

²² Anganalinganadijanyam sukhameva purushartha said in *Sarvadarshana sangraha*, taken from Jadunath Sinha, *Indian Philosophy* vol. 1, p. 276

²³ See Jadunath Sinha, *Indian Philosophy* vol. 1, p. 276 -77

people that live a life with cheerful by eating and drinking and if necessary, takes the debt and eat the delicious food. While the cultured Carvakas along with the bodily pleasure, they accepted the pleasure of mind. They try to pursuit refined pleasure by cultivating fine arts.

Bodily and Spiritual both are Necessary for Good Life:

Vatsyayana, author of Kamasutra a recognized Indian hedonist suggested that along with the bodily pleasure man should pursue the mental pleasure by the way of acquiring catuh sasti kala or sixty four arts. He accepted the three desirable ends of human life or Purusharthas viz. Dharma (virtue), Artha (wealth) and Kama (pleasure), out of these three dharma, and artha is treated as the means of ultimate desirable end the pleasure. Again he also told that harmony of these three purushartha namely Dharma, Artha and Kama is very much necessary for good life. These three should be followed in harmony. Dharma, the social and spiritual discipline and Artha, the wealth is an instrumental end to achieve the ultimate end, the Kama or the pleasure.²⁴ Vatsyayana believed that pleasure both bodily and spiritual is the only intrinsic value. Dharma and Artha are the instrumental value of achieving the pleasure or the Kama.

Bodily Pleasure Must Be Control by the Self, Social and Spiritual Discipline:

In addition to this Vatsyayana also said that bodily pleasure is very much necessary, because non satisfaction of bodily pleasure may lead to insanity. But that bodily pleasure must be control by the self, social and spiritual discipline. Without these the enjoyment will become a beastly enjoyment. Man is not only the biological animal, he is rational animal too. He has a capacity to develop the moral values; it can be transform the animal pleasure into the human pleasure by the urbanity and self control. The senses should be educated and cultured by the training of sixty four arts. The achievement of pleasure should be conformity with the society and Dharma. If the person did not sacrifice his or her pleasure for the society then it will be impossible to live a life in that society.²⁵

Similarities and Dissimilarities between the Carvaka and Epicurean School of Philosophy:

There is no doubt that both the school of philosophy give emphasize to the pleasure. And believed that pleasure is the ultimate goal of life. However there are some issues concerning pleasure, where their views are different. Let us see what are the similarities and dissimilarities between these two schools of thought.

1. Both the philosophy holds the view that this world is created by numerous atoms. There is no teleological thing, atoms are accidentally conjugate to each other and produces the objects.
2. Both schools of thought believed that pain and pleasure are mixed with one another. A wise man is he who avoids the pain and pick off the pleasure.
3. They believed in present life, after life or rebirth they did not believed. That is why they said that enjoy the present life by eating, drinking and staying cheerful. After death nothing will remain, the death body will become argil or ash.
4. To overcome the fear is the most important thing to live a pleasant life. Both the schools of philosophy thought this. The Carvaka thinks that the opportunist priests are the main who create the fear in the mind of general people by introducing the idea of hell, social rituals, religion etc. whereas Epicureans also think that the fear is arise from the religion, death and natural phenomena. And these fears can be overcome by the knowledge, by studying the philosophy, the branch of knowledge who deals with the reality, truth and welfare.

²⁴ S.C Chatterjee and D.M Datta, *An Introduction to Indian Philosophy*, pp.64-65 & Jadunath Sinha, *Indian Philosophy* vol. 1, p. 278-79

²⁵ S.C Chatterjee and D.M Datta, *An Introduction to Indian Philosophy*, p. 66 & see also Chandradhar Sharma, *A Critical Survey of Indian Philosophy*, p. 46-47

5. According to Epicureans, the wise are he who can control his desire, emotion and passion. The wise are stay indifferent in every worldly matter. Whereas the Carvaka said that only the fools are the person who rejects to eat fish, because there are bones. The wise men are capable to select the good one and accordingly live a pleasant life.
6. The Carvakas did not separate the higher or lower pleasure. For them all the pleasure is same, all the pleasure is bodily pleasure. But the cultured Carvakas namely Vatsyayana believed that along with bodily pleasure mental or psychological pleasure is required for happy life. Whereas Epicureans also did not distinguish the pleasure. However Epicurus prefers the mental pleasure rather the bodily pleasure.
7. Both the school of thought is individualistic and believed that society is for individual, it has only instrumental value. Society is necessary only for to protect and enhance the individual.
8. The Epicureans upheld the view that the pleasant life is possible only if we follow the honor, justice and wisdom. While the Carvaka thinks that pleasure arise from the embrace of woman. However the cultured Carvakas like Vatsyayana thinks that the real pleasure comes out from sixty four arts (kala). And unrefined bodily pleasure should be checked by the self, social and spiritual discipline.

CONCLUSION:

After the concise discussion on the above issue we are bound to say that pleasure is one of the fundamental things which are essential for the liberation. Even following the Vedanta philosophy we can say that pleasure itself liberation. The delimitation of pleasure may be varies from person to person but the meaning of pleasure is same. Sometimes it may be happen that our pleasure can be decrease, if we always try to adjust private pleasure and social pleasure. So if we strictly follow the social norm, law, duty, dharma etc. we will surely get the social pleasure, but we may not be capable to achieve the private pleasure. Private pleasure is also most necessary thing for self actualization and self expression.

How a man will be happy, it depend on that man's thinking, his surrounding and his social life. Again these three influences each other, sometimes thinking affects surrounding and social life, sometimes surrounding affects to thinking and social life. And the society or the community also influence on our thinking. So how can a person will get pleasure, it depend on his/her social-surrounding and his/ her thinking.

The society is must for objective pleasure; else because of society a person cannot enjoy his/her private pleasure. Only he/she can enjoy private pleasure in the realm of his/her imagination. Men have to adjust their pleasure with the society or community. Hence the social men are enjoying the pleasure which is filtered by the society. Men cannot enjoy the pleasure which he/she really want. The society tells that what kind of pleasure you should desire or search.

Finally, we have to say that a wise can live a pleasant life. And he is wise who know himself, who know his possibilities, his capacities, and his circumstances. And can act in accordance with these. Beside that he who can accept all activities keeping in mind that everything is I.

At last,

Oh God, I know I am walking towards you

Keep it, shadows of pleasure to your path

Oh God, give such an assignment, which do not harm other

Give such pieces of happiness, which do not wretched other

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Asst. Professor of Philosophy , Adwaita Malla Barman Smriti Mahavidyalaya, Amarpur, Tripura.