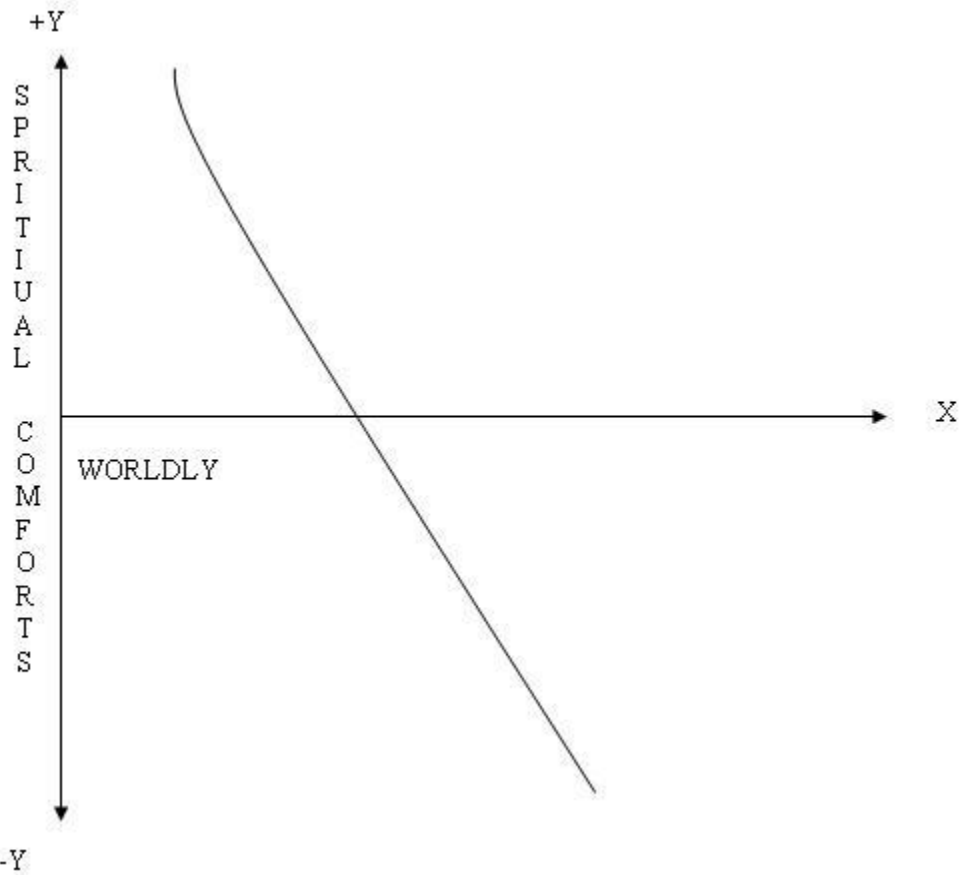
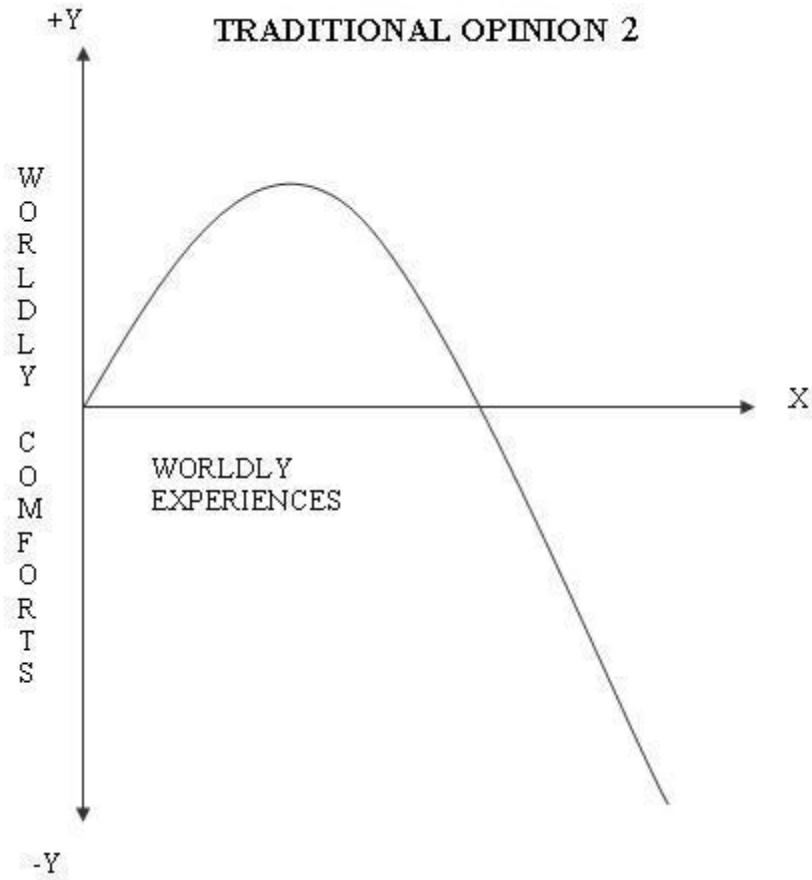


TRADITIONAL OPINION 1

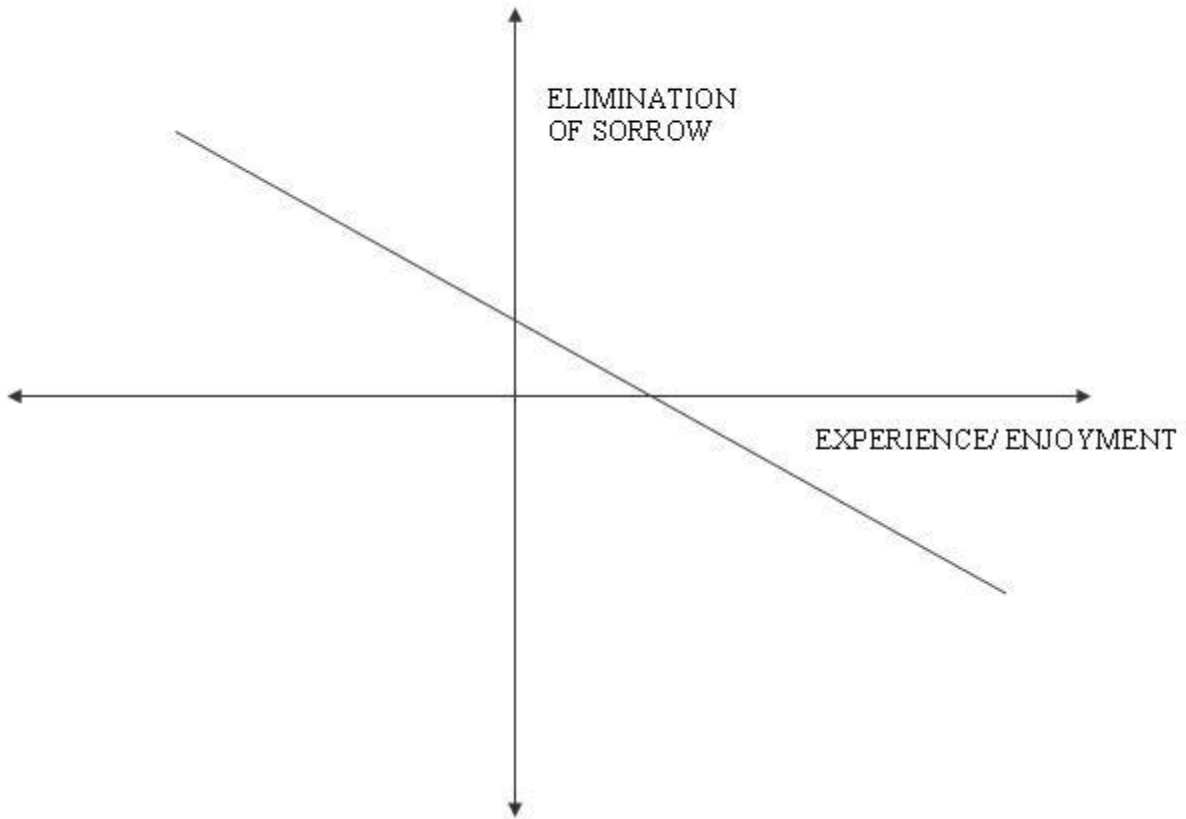


EXPLANATION : As the worldly comforts increase the spiritual comfort comes down thus leading to the increase of sorrow. This is the Traditional opinion of the Indians.



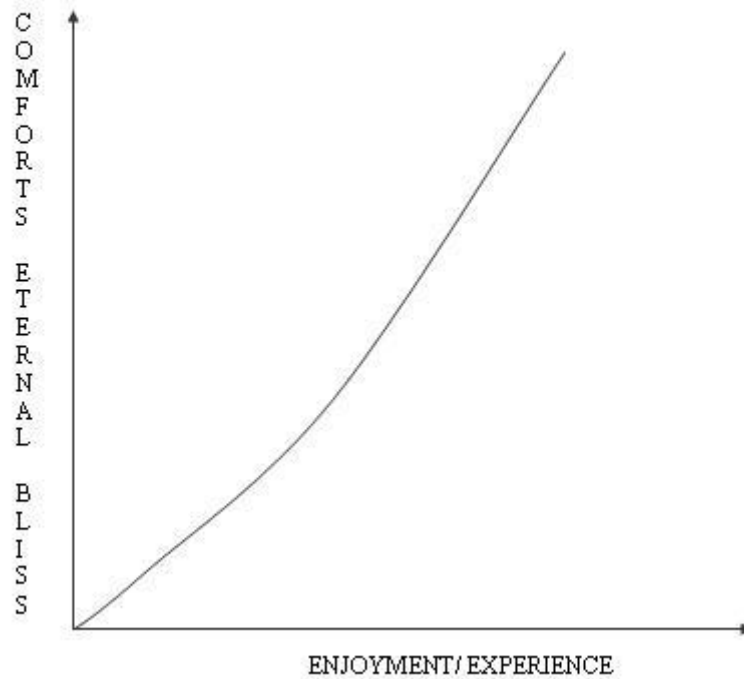
EXPLANATION : As the worldly comforts are experienced, they give happiness only up to some extent and later they also lead to sorrow only ex. Eating sweets, hearing music etc.

TRADITIONAL OPINION 3



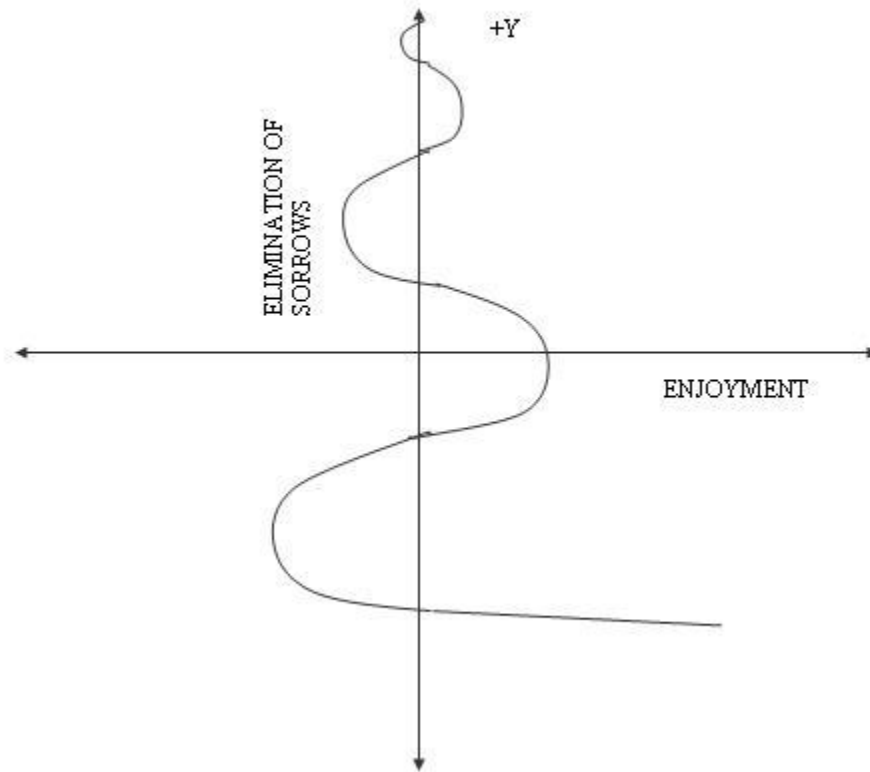
EXPLANATION: The sorrow of a person increases as the worldly experiences/ enjoyment increase. So, the elimination of sorrow is possible by the reduction of the worldly experiences. The negative side of the graph for Y axis (the elimination of sorrow) is sorrow itself. The negative X axis (worldly experiences) is detachment from the experiences.

C'ARVAKA SCHOOL



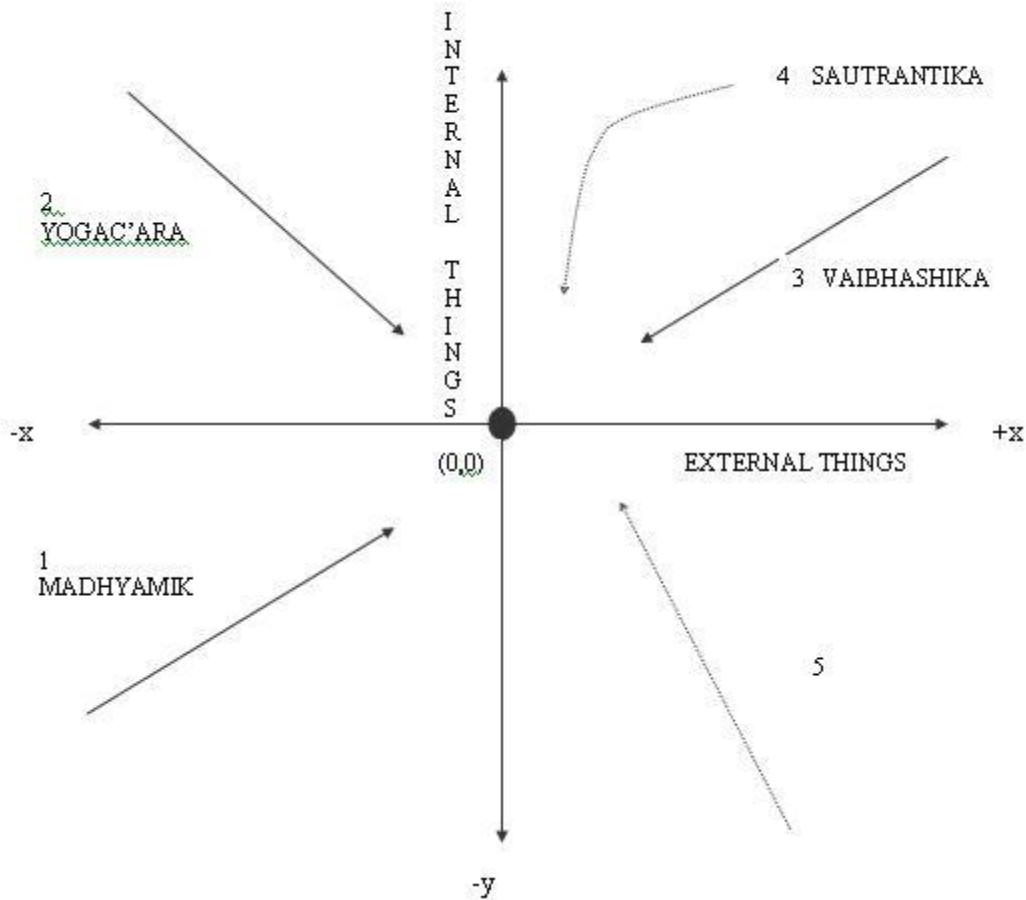
EXPLANATION : C'arvakas opine that the worldly enjoyment/ experience is the final goal and it does give comfort continuously. Although the Moksha is considered as getting rid of the physical body, since there is no true comfort other than physical pleasure, we can understand that only worldly pleasure is the pleasure of Moksha.

BUDDHA'S SCHOOL



EXPLANATION: Following strict principles and avoiding the worldly pleasures/ enjoyment is the negative side of the enjoyment. The negative side of elimination of sorrow is sorrow itself. The middle path by which partial enjoyment and partial control are observed is the path to achieve Moksha. The pinnacle of removal of the sorrow is Moksha.

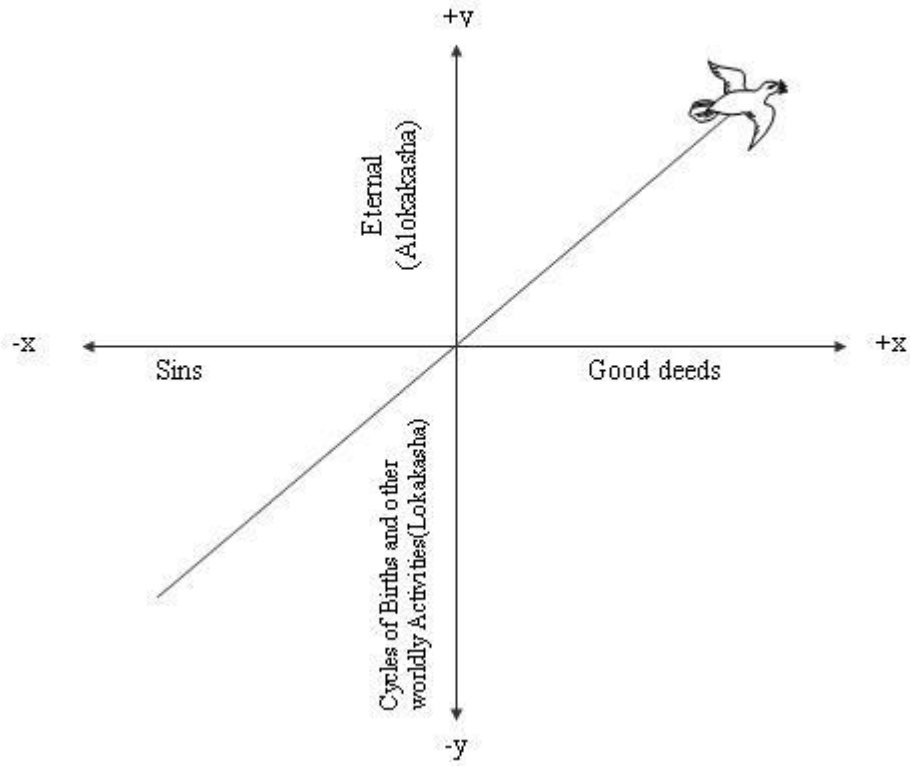
MAIN PATHS OF ETERNAL BLISS FOR BOUDHAS



EXPLANATION: Internal things mean accepting the existence of soul etc. It is the positive side of the y axis. Not accepting the same is -ve side. External things mean the world etc. Accepting the existence of these things is +ve side of x axis. Not accepting is -ve side. Origin (0,0) point is the state of emptiness where both external and internal things are non-existent.

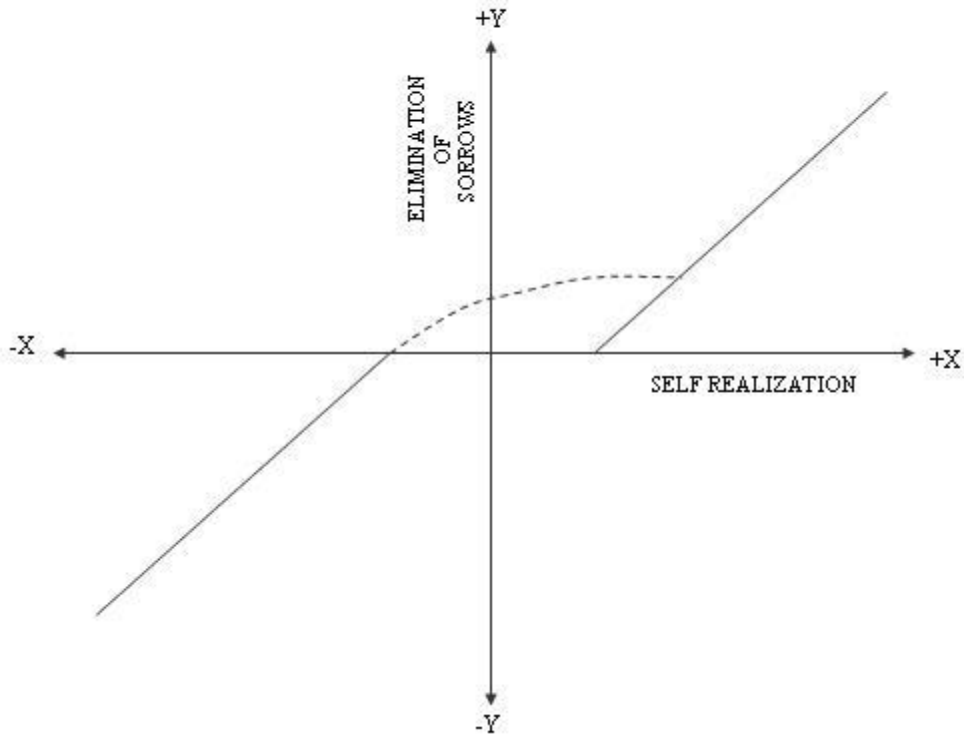
1. Those who reach (0,0) point with the view that both external and internal things are non-existent are Madhyamikas.
2. Those who do not accept the existence of external things but do accept the existence of internal things to arrive at (0,0) point are Yogac'aras.
3. Vais'eshikas are those who reach (0,0) point through the view that both external and internal things do exist.
4. Saut'rantikas reach (0,0) point saying that internal things exist whereas the external things are virtual.
5. C'arvakas are those who accept the existence of external things but do not accept the existence of internal things. These are shown by dotted line in the 4th quadrant.

SCHOOL OF JAINS



EXPLANATION: Good deeds are good behaviour etc. Sins are opposite of good deeds. Lokakasa is the cycle of births etc. Alokakasa is the bright eternal path for the eternal bliss. As the sinners keep sinking deep into the worldly affairs, the good doers will go upwards like a bird towards eternal bliss.

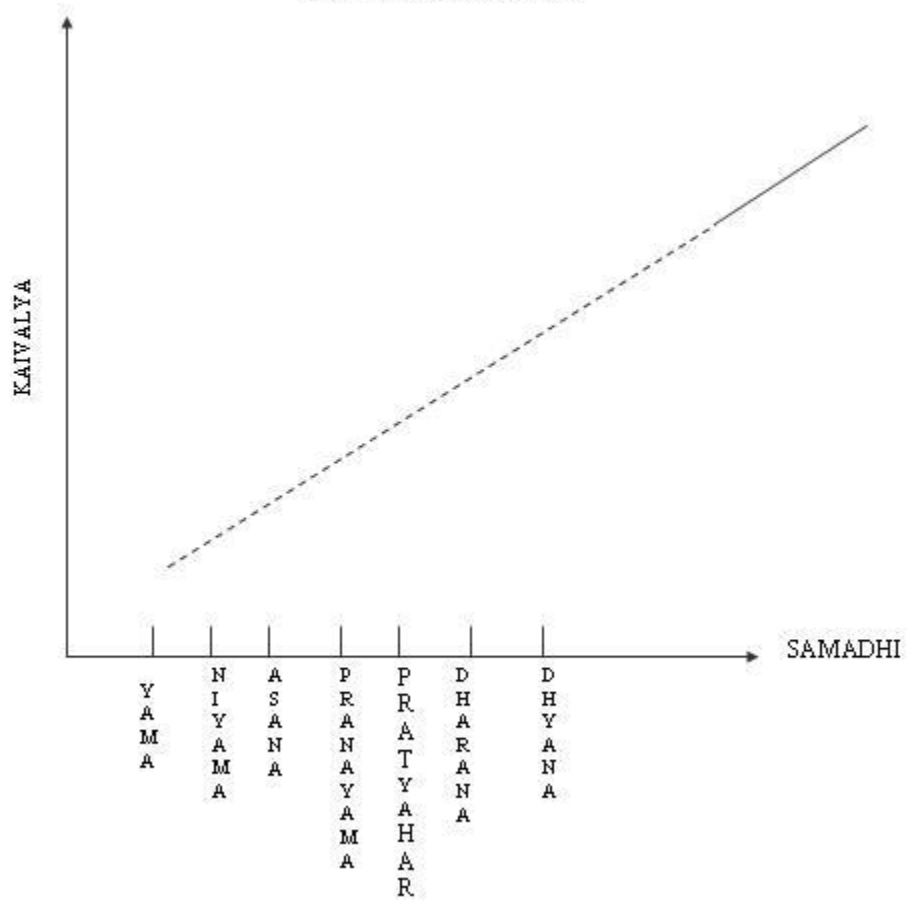
SANKHYA'S SCHOOL



EXPLANATION: Elimination of sorrow means realization that the soul and nature are different. The negative side of this is when the self is fully immersed in the worldly affairs. As the self realization improves the sorrow is eliminated and the Moksha (the eternal bliss) is achieved.

As one gets more and more immersed in the worldly affairs the amount of sorrow keeps increasing. We see discontinuity graph above because, the state of realization that soul and the nature are identical and so also both happiness and sorrow becoming zero is only imaginary and not a real state.

SCHOOL OF YOGINS



EXPLANATION: The path for Kaivalya starts with Yama, Niyama etc. However, the self realization starts the Dharana and when getting into Dhyana and Samadhi.. Moksha is the eternal goal.