CHAPTER VIII
LIBERATION

Advaita philosophy is fully optimistic about the ultimate aim of human life. It aims at liberation which is not an escape from life. It is transformation of life. It helps man to save him from the fear of agonies and the delusion of world. It leads to a life of everlasting bliss after realizing his true self. The state of liberation is the attainment of one's own nature of eternal bliss and the removal of nescience (avidyā).¹ Mokṣa is the realization of one's own nature (svarūpa). It is the natural state of the Ātman. It is Brahman-intuition. It is of the nature of bliss and knowledge. It is the realization of the non-difference of the self form Brahman. The self is Brahman. It is eternally liberated. Liberation is the annihilation of the awareness of multiplicity. Brahman-intuition is release. Defined negatively the destruction of bondage is release. Liberation or Mokṣa is the transcendental truth, immutable, eternal, all pervading, like the space, devoid of all activity eternally contented, partless. This embodied state is liberation. C.R., says, people, who indulge in the desire of wealth, do not have any thought of repetition of birth and death like sorrows, body is destructive, they do not get any grace of God. They are not liberated also.²
According to advaita Vedanta of Śaṅkara, the state, in which after the removal of avidyā, the Jīva becomes Brahman is called Mukti. Mokṣa is a matter of direct realization of something which is existent from eternity, though it is hidden from our view. When
the limitations are removed, the soul is liberated. It remains where it is, what it is and eternally was, the first principle of all things. It is the peace that the world can never give nor take away; the supreme and only blessedness.⁴ C.R., says that, the Atman known by the Atman is liberation.⁵

\[ \begin{align*}
\text{Jīvanuḷḷavasthakaḷavayum kaṇṭukoṇṭu} \\
nirvākāriyāy sākṣīyāyīṭumātmāvīne \\
ātmanā kaṇṭīṭenaṁallāte mattonninā-lātmāveyariyunnīḷennariṁṇāḷumeṭo!
\end{align*} \]

The term Mokṣa or Mukti has derived from the root 'moks' or 'muc' respectively. It means to be free from the peacelessness of life and to free from the circle of birth and death and consequently all kinds of worldly affairs.⁶ Mukti is derived from the root 'muc' meaning to let go. To discharge, release, it signifies in the first instance deliberative, and release from pain and penalties of any kind. It was not an actual addition to the sum of human possession and enjoyment, a new fact breaking forth, where nothing has been before, but the removal of a barrier and the entering into the secure realization of a permanent inalienable truth.⁷

According to Indian philosophy the concept of Mokṣa lies in the realization of the soul which is regarded as the highest value. It
is the ultimate Goal of the human being. It is attainment of the realization of the Supreme. It is the apavarga or the Puruṣārttha of human life. The goal of life, as already indicated, is the attainment of release (Mokṣa) from the empirical state of samsāra or the recurrent round of birth and death. It is becoming Brahman or what comes to the same thing, the realization of one's own true nature.⁸ According to C.R., we get Ātmajñāna by the union of svaprakāśa and manovṛtti of unqualified Ātman.⁹

Nirupādhikamāyi sarvadā nityamāyi
niratīṣayamāyiṭṭihirikkum muktyānandam
saśarīramāyanityārthamāy sarvendriya-
vaśamāyatiśayamuktamāyiripporu
sukhamāyajñānāmāyirikkuīmuyamullā
nikhilānandaṁāḷumennu bodhikka bāle!

According to Śaṅkara the greatest good of man lies in the realization of Brahman in man. The main principle of Śaṅkara's Advaita is the psychological identity of self is to be lost or immersed in the metaphysical reality of transcendence.¹⁰ V.P., defines it as the realization of Ānanda svarūpa Brahman and the absolute cessation of agony of life is called Mokṣa.¹¹
That (entity) in the absolute is real, highest of all, eternal, all
penetrating like the ether, exempt from all change, all sufficing,
undivided, whose nature is to be its own light, in which neither,
good nor evil has any place, nor effect, nor past, nor present, nor
future, this incorporeal (entity) is called liberation.\textsuperscript{12} Mokṣa, for
Śaṅkarā, is the immediate freedom (svātāntrya). It is not freedom
from something to be given up (hey), nor it is freedom to gain
something worth achieving (upādeya), nor it is freedom for some
one, it is freedom itself, pure and eternal. There is no becoming in
Mokṣa, the individual self does not really become Brahman for it
always is Brahman itself.\textsuperscript{13}

He who knows Brahman becomes Brahman.\textsuperscript{14} The Up., view
is that there is in the highest condition disintegration of
individuality, a giving up of selfish isolation, but it is not a mere
nothing or death. The highest is a state of rapture and ecstasy, a
condition of ānanda, where the creature as accurately realizes his
oneness with him. We cannot describe this perfection adequately.
We use symbols. The nature of eternal life is a condition of ānanda
or freedom, a state of joyous expansion of the soul, where heaven
and earth are left to flow together.\textsuperscript{15} Mokṣa is not the dissolution of
the world but only the disappearance of a false out look.\textsuperscript{16}
C.R., says, we get liberation, and ignorance goes away by the knowledge of partless, non-dual, eternal \( \textit{Atman} \).

\[ \text{Atmāveyātmāvukoṇṭariṇiṇi vazhipole} \]

\[ \text{ātmātānāyi śuṣuptānandam tannillla} \]

\[ \text{ajñānam kaḷaṅṅakhaṅḍārthamāyadvaitamāy} \]

\[ \text{nityānandamāyulla muktiye prāpikkumpoļ} \]

\[ \text{nityamuktanmārākumavarenariṇiṅālu-muttame! Bodhiccalum śuṣuptānandabhedam.} \]

It is the realization of one's own nature (svarūpa). It is the natural state of the \( \text{Atman} \). It is Brahman intuition. It is of the nature of Bliss and knowledge. It is the realization of the non-difference from Brahman. There is nothing greater than it and it is not something to be attained by doing. It is not 'āpya'. It is not a product (utpādyā). If it was to burn, and then what was burnt was bound to be destroyed.

It is eternal. Nor is transformation (Mokṣa) of thins (samakārya) nor is it a state after death. Mokṣa is the realization of the oneness of all the \( \text{Atmans} \); it is being the very nature of the soul. It is not due to grace or any eternal source. It is not bringing into being something new which was not already there. It is the making known of what is already there. Śaṅkara's description of Mokṣa

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corresponds with his description of Brahman and the Atman. Liberation is the state of Brahmanhood. The only experience that can give him permanent satisfaction is the realization of Brahman. It is the Supreme state of joy and peace.\textsuperscript{18}

According to C.R., knowledge is the same as the spirit. The devotees who are released from their mistakes are Paṇḍits. Their wish to gain liberation of the heart is the same spirit as that of knowledge.\textsuperscript{19}

\begin{quote}
Caitanyamatutanne vijñānamākunnatum, 
kaitavahīnam vidvattukkaḷāyi mevunna 
bhaktamāruṭe hṛdayāmbujam tannil paramārthamāy kaivalyarthaprādampāyirippatum.
\end{quote}

Mokṣa or Brahman intuition is not a product or a modification or an attainment or something purified; or Brahman is self-illumined and self evident. Brahman intuition is of its own nature, eternal, and hence production is not intelligible in that case thus according to Indian philosophy Mokṣa even though already attained, yet becomes an object of desire as of attained because of beginningless avidyā.\textsuperscript{20} Self realization is not a change, not before this I was separate, now I am one not a change in condition, but a realization of the true condition.\textsuperscript{21}
For liberation is nothing else but our true self existent from all eternity, but it is hidden from us through ignorance, whence also the knowledge of Ātman has not to produce anything new whatever as its fruit, but only to remove the obstacles of liberation. Knowledge of Ātman is thus not a becoming anything, not doing anything not occupying oneself with any work, is altogether independent of human activity, and like the knowledge of every other object, it is also dependent upon the object itself.  

Śaṅkara maintains that knowledge alone is the means of Mokṣa; the highest knowledge is Mokṣa itself. The opposition of knowledge and action is like the opposition of light and darkness. The fruits of meritorious or sinful actions are happiness or misery respectively. But the only fruit of the knowledge of the Ātman is Mokṣa itself. Action and devotion may be useful indirectly in preparing the ground for the dawn of knowledge by way of purifying the mind. In V.C., among things conducive to liberation; devotion (Bhakti) alone holds the supreme place. The seeking after one's real nature is designated as devotion. Others maintain that the inquiry into the truth of one's own self is devotion. The inquirer about the truth of the Ātman who is possessed of the means of
attainment should approach a wise preceptor, who confers emancipation from bondage.\textsuperscript{25} The individual self sinks down in sin and grief so long as he believes that his body is the Ātman: but when he realizes he is the self of all things, his grieves come to an end.\textsuperscript{26} By means of knowledge or jñāna, man realizes the true nature of the self, attains peace, and is liberated from the endless sufferings of the world.\textsuperscript{27} The authors of the scriptures have refuted the idea that the individual consciousness can manifest the Brahman. But they admit that the Brahman associated with ignorance is brought into contact with the mental states only for the purpose of dispelling ignorance regarding it. Brahman, being self-luminous, does not depend on the individual consciousness for its illumination.

The Absolute, eternal, all-pervasive like the ether, devoid of all modifications, eternally contented, without parts, self-luminous by nature, to which merit and demerit together with their fruits cannot approach in all the phases of three times.\textsuperscript{29} Brahman is knowledge (vijñāna) and bliss. Śaṅkara explores the equation of knowledge and bliss, both are said to be clam, serene, and always satisfied (nityatṛpta). The realization of Brahman is possible only through intuition.\textsuperscript{29}
On the attainment of Mokṣa there is consciousness. Śaṅkara argues that individual consciousness (vijñānaghaṇatmā) remains. The concept of liberation contains the same characteristics as serve as a rule to define Brahman, and indeed Brahman, and the state of liberation are identical terms for liberation is nothing else than the becoming one with Brahman or rather, since the identity of the soul with Brahman has always subsisted and has only been hidden from it by an illusion, liberation is nothing else but the awakening of the consciousness that our own self is identical with Brahman. C.R., says that, we can realize Para Brahman by praising Brahman as partless, ingenuous, baseless, all pervading, emotionless, eternal Bliss, in the ingenuous mind.

Āyatu parābrahmamamṇu niścayiccālu- māyatabhyāvīttirūpeṇa kaṇṭariṇīṅīṭām
Vedāntavedyamakhaṇḍānandamekam param
Vyomavigrahaṣṭitam niśkaḷam nirādhāram
sarvāvyāpinam sarvasākṣiṇam sarvādhaṇam
nirvikāritvam nityaṇandam nirvāṇāṇandam
jñānacakṣuṣā kaṇṭu bhramarakaṁṭampole
māṇase pūrvopādhiguṇatteyupēkṣiccu

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saccidanandamāyi bhavicīṭaṇamennāl
niścalamāya paramāṇandam labhicīṭām.
Śaṅkara declares in many passages that the nature of liberation is a state of oneness with Brahman.\textsuperscript{33}

Realization is one's own identity with Brahman. The cause of liberation is samsāra. By means of which the wise man attains Brahman, the one without a second. Constant reflection upon the knowledge that I am not the self; nothing is mine, ego is untrue, purifies it makes it absolute.\textsuperscript{34} Mokṣa is the intrinsic nature of the Ātman. It is eternal. It is hidden by avidyā; when avidyā is removed by vidyā, Mokṣa is realized.\textsuperscript{35} It is eternal and unchangeable. It consists in the intuition of the Ātman of Brahman. Bondage is the ignorance of its essential nature. Mokṣa is the knowledge of it. There is no trace of activity in it.\textsuperscript{36}

Individuality is due to avidyā. When it is destroyed by vidyā, the individual self is merged in the absolute. It realizes its intrinsic transcendental and absolute nature. The transcendental Ātman is the highest Good (Śiva). It is good because of transcends duality. Non-duality is good; it is free from fear.\textsuperscript{37} Neither by yoga, by Sāṅkhya, nor by work, nor by learning, but by the realization of one's identity with Brahman is liberation possible, and by not other
It is life eternal and absolute. It consists in existence in the essential state of Brahman. Mokṣa is a state of actionless (naiṣkarmya). It is existence in the essential state of the Ātman, which is a state of inactivity. Activity belongs to the empirical self (Jīva), it does not pertain to the transcendental self (Ātman). It is the effect of lower knowledge (aparāvidyā) or avidyā. It is possible in the empirical world of duality and plurality, where there is a distinction of the agent, action, object, and fruit means and ends.

The attainment of Saguṇa Brahman by means of upāsana on it does not constitute the Mokṣa proper. The proper Mokṣa consists in the realization of the absolute identity of the individual self with the Nirguṇa Brahman (ātmaikyajñāna). This view which would amount to the admission of two stages of Mukti or release by gradual steps, (krama mukti) is advanced by Śaṅkara on the basis of the acceptance of two modes of Brahman as saguṇa and nirguṇa. True Mokṣa according to Śaṅkara, is the realization of the identity with Nirguṇa Brahman. This can be attained as and when an individual obtains the ātmaikyajñāna.

Sādhana-catuṣṭaya

The man who discriminates between the real and unreal, whose mind is turned away from the unreal, who possesses
calmness and the allied virtues; and who longs for liberation is alone considered qualified to inquire after Brahman.⁴³ C.R., says that, after the purity of citta forms the four means or Sādhanā.⁴⁴

Sādhanacatuṣṭayamennu collīṭunnatum bodhiccīṭuka nālum tiriccu collīṭuvān.

The antecedent conditions necessary for undertaking the study of Vedānta, are said to be four in number (sādhanacatuṣṭaya). (i) the discrimination between what is abiding and what is not abiding (nityānityavastuviveka) (ii) non-attachment to mundane and extramundane objects of pleasure and pain, virāga (iii) possession of tranquility, restraint and other virtues, śamadamādisādhanasampatti (iv) desire for final liberation, Mumuksutva.⁴⁵ The four fold equipment, Śaṅkara has in view is the authentic mark of the practical philosopher, bent upon rising to the full height of his spiritual nature. Regarding this, sages have spoken of four means of attainment, which alone being present, the devotion to Brahman succeeds, and in the absence of which it fails.⁴⁶ First is enumerated discrimination between the real and the unreal; next comes aversion to the enjoyment of fruits (of one's actions) here and hereafter; the group of six attributes, viz., calmness and the rest; and the yearning for liberation.⁴⁷
Discrimination between things permanent and transient: C.R., says that, we should understand what is eternal and non-eternal.48

Nityavumaniyavuminnatennariyunna
This consists of the discrimination that Brahman alone is the permanent substance and that all things other than it are transient.49

Nitya, means that which is fundamentally true. In our experience of the subjective and objective what is true is to be sought after and what is untrue must be rejected. This is general sense of discrimination calling upon the person to distinguish progressively that which is more valuable than others. A firm conviction of the mind to the effect that Brahman is real and the universe is unreal, is designated as discrimination (viveka) between the real and the unreal.50

C.R., says, umbrage of over-indulgence is the state of intent mind which has abandoned all things and with the strong desire for liberation.51

Sarvavumupesiccekekāgramāy manoratham
nirvāñecchayā vasikkunna sādhanaṁihā-
mutrārthaphala bhogavirāgamennubhirate-
nnorttukanṭālum; raṇṭu sādhanaṁāyatippo
Virāga means absence of desire for seen and unseen enjoyable objects, which arises by scrutinizing these objects from ultimate standpoint. Virāga also means renunciation of desire to enjoy the fruits of one's own action. The feeling of rejection created by the ephemeral nature of an object is renunciation. Vairāgya or renunciation is the desire to give up all transitory enjoyments from those of a body to those of Brahmahood from observation, instruction and so forth. The objects of enjoyment hereafter, such as immortality etc., being as transitory as the enjoyment of such earthy objects as a garland of flowers, sandal paste, and sex-pleasures, which are transitory, being results of action an utter disregard for all of them is renunciation of the enjoyment of fruits of action in this world and here after. It is the state of detachment. It is defined in the Yogasūtra as the dispassion named vasākārasamjñā belonging to one who has no desire for either sensuous or super sensuous objects. It is of two kinds-external and internal. The first step to liberation is the extreme aversion to all perishable things, and then follows calmness, self-control, forbearance and the other relinquishment of all work enjoyed in the scriptures. In the V.C., result of dispassion is knowledge that of
knowledge is withdrawal from sense-pleasures, which leads to the experience of the bliss of the self.\textsuperscript{56} In the V.C., dispassion and discrimination are like the two wings of a bird in the case of an aspirant. Unless both are there, none can, with the help of either one, reach the creeper of liberation that grows, as it were, on the top of an edifice.\textsuperscript{57}

C.R., says that, the third pre-requisite condition for an Advaita sādhaka, consists in cultivation of six virtues, namely, 'śama', 'dama', 'uparati', 'titikṣā', 'samādhi' or 'samādhāna' and 'śraddhā'.\textsuperscript{58}

\begin{quote}
Mūnnaṁatākum śamādikāḷāmavayuṭe
nāmaṁnaḷ śamadamoparati samādhānam
śraddhayum titikṣayumiṁnāne collīṭunni-
tuttame! śamādikāḷārumennariṁnālum.
\end{quote}

'Sama' is the fixation of mind in hearing etc.\textsuperscript{59}

\begin{quote}
Mānasattine śravaṇādiyil nīrttunnatu
Mānini! śamam;
\end{quote}

'Sama' etc. comprise 'śama' or the restraining of the outgoing mental propensities, 'dama' or the restraining of the external sense-organs, 'uparati' or the withdrawing of the self. 'titikṣā' or forbearance,
'samādhāna' or self-settledness and 'śraddhā' or faith. The resting of the mind steadfastly on its Goal after having detached itself from, manifold sense objects by continually observing their defects is called śama or calmness. 'Śama' is the curbing of the mind from all objects except hearing etc.

C.R., says that, 'dama' is the obliteration of the organs of knowledge like ears, eyes, nose, tongue, and skin, without any debt of them.

Jñānendriyanigraham damam; 'Dama' is self-control. In the V.C., turning both kinds of sense organs away from sense objects and placing them in their respective centres, is called 'dama' or self-control. 'Dama' is the restraining of the external organs from all objects except that. C.R., says, 'uparati' or renunciation is the withdrawal of the desired actions from the state of vyavahāra. 'Uparati' is the cessation of these external organs so restrained, from the pursuit of objects other than that; or it may mean the abandonment of the prescribed works according to scriptural
injunctions. The best 'uparati' or self-withdrawal consists in the mind function ceasing to be affected by external objects.

According to C.R., 'titikṣā' is being unruffled by pleasure and pain arising from the heat and cold which are the inevitable associates of the body.

Prārabdhavaśamāyiṭṭentonnu varunnatu
varātepokayillennariṅṅu duḥkhaṅṅe
vannīṭunnatu sahikkunnatu titikṣayum;
'Titikṣā' is the endurance of heat and cold and other pairs of opposites. It is defined in the V.C., as the bearing of all afflictions without caring to redress them, being free from anxiety or lament on their score, is called 'titikṣā' or forbearance.

C.R., says, 'śraddhā' is the devotion and belief in the Vedānta taught by a good teacher.

śraddhayayatu guru vedāntavākyaṅṅaṅṅil
bhaktiyum viśvāsavumuṇṭāyiṭṭirippatu;
Acceptance by firm judgments as true of what the scriptures and the Guru instruct, is called by sages 'śraddhā', or faith, by means of which the reality is perceived. 'Śraddhā' is the faith in the truths of Vedānta as taught by the Guru.
C.R., says that, 'samādhāna' is the preponderance of mind mixed with the hearing, reflection and meditation.\textsuperscript{75}

Pinne mānasam śravaṇādyanugaṇṇāṇāḥām
Viṣayaṇaḥāḷilādhikyam kalarnnirippatu
Muzhutiṅkaḷnermukhi! Keḻitu samādhānām;

'Samādhāna' is the constant concentration of the mind, thus restrained on hearing etc. of the scriptural passages and other objects that are conducive to these.\textsuperscript{76} It is not the mere indulgence of though but the constant concentration of the intellect on the ever-Pure Brahman is what is called 'samādhāna'.\textsuperscript{77}

C.R., says, Mumuksutva is the desire for liberation.\textsuperscript{78}

Mokṣam veṇamennicchayuṇṭākunnatu
mumuksutvaminiṅnane.

The Upaniṣadic conception of liberation is the highest possible conception. The Upaniṣads is addressed to those seekers who are struggling to understand what the goal of life is and how to reach it. Mumukṣutva or yearning for freedom is the desire to free one, by realizing one's true nature, from all bondages from that of egoism to that of the body bondages superimposed by Ignorance.\textsuperscript{79} Mumukṣutva is the yearning for spiritual freedom.\textsuperscript{80}
Good Teacher

The teacher was an educational leader at the inception of India's ancient history, but for the seers of the Upaniṣads he becomes an intellectual and a spiritual figure, the two sides of the teacher's identity are expressed in the principal figure, the two sides of the teacher's identity are expressed in the principal Upaniṣadic definitions of the teacher. C.R., says that, Mumukṣu will be aware with knowledge. He will also have a good teacher.81

Bodhavānāyippinne salgurulābham veṇam

The Mu. Up., describes the teacher (Guru) as one versed in Veda and absorbed in Brahman.82 A qualified pupil scorched with the fire of an endless round of birth, death, etc., should repair-just as one with one's head on fire rushes to a lake with presents in hands, to a Guru, learned in the Vedas and ever living in Brahman.83

The importance of the guru in the spiritual quest is emphasized by Śaṅkara at various places in his writings. He says, 'the wise man who strives for his salvation, renounces his desire for the enjoyment of external objects and betaking himself to a true teacher, accepts his teaching with an unshaken soul'. Śaṅkara wrote an entire hymn to the Guru. Nothing is accomplished he says in it if
one's mind is not attached to the locus feet of the Guru without it a handsome body, a beautiful wife, wealth, progeny, knowledge, honour, fortune, power, and possessions are all of no avail.\(^{84}\) According to C.R., the good teacher is 'Saccidanānda'.\(^{85}\)

\[
\text{Sattucittānandamāyirunṇīṭunna guru}
\]
\[
\text{Salguruvaran tasya karuṇākaṭākṣattāl}
\]

In Ch.Up., there are some verses showing the importance of the Guru, that, 'here I am a man who knows all the Vedic formulas but is ignorant of the self. And then heard it said by your peers that those who know the self pass across sorrow. Here I am sir, a man full of sorrow. Please, sir, take me across to the other side of sorrow.'\(^{86}\) C.R., says, Ātmajñāna is created in the mind by understanding the Real with the blessings of a teacher.\(^{87}\)

\[
\text{Salguruvaran tasya karuṇākaṭākṣattāl}
\]
\[
\text{Vastuventennu keṭṭu cinticcu bodhikkumpol}
\]
\[
\text{Uttāḷiriṅkalātmajñānamuṇṭāy varum.}
\]

Ka.Up., describes, the ultimate aim of all Veda, the final result of all austerity, the object of keeping the period of studentship, I describe to thee in brief, it is the syllable 'Aum'. This is immutable Brahman, this is the Highest Essence, and it becomes
whatever he desires to him, who knows this, the ever-unchangeable. This indeed, is the highest support, the greatest help, betaking himself to this he becomes glorified in Brahman. One who has heard the Veda and more specifically has heard the meaning of the Veda fulfils the intellectual aspect, one who stands in Brahman fulfils the spiritual dimensions of teacher. A teacher according to the Upaniṣads is a self-realized person whose realization has come through the wisdom of the Vedic tradition. This is the basic perception of the teacher to be found in the Upaniṣadic literature. The teacher as both a knower of Brahman and a dweller in Brahman.

The teacher's three fold role is to disclose the meaning of the scripture, to eradicate ignorance, and finally through the prior tasks to transmit liberating wisdom. The guru disabuses the pupil of the notion of that he knows himself sufficiently well, and works toward removing ignorance. Ignorance is removed through a study of scripture and especially an understanding of the great sayings of the Upaniṣads. The Ch. Up., speaks of the teacher as one who removes the bondages from the eyes and gives direction. The Tai. Up., states, the teacher is the first letter. The student is the last letter. Knowledge is the meeting place. Instruction is the link.
To approach the Upaniṣads, means to receive understanding through the instruction of a teacher. The knowledge that leads to liberation can be achieved only through traditional authority, and Śaṅkara believes that authority has come through a line of teachers. In V.C., who is versed in the Vedas, sinless, unsmitten by desire and a knower of Brahman par excellence, who has withdrawn himself into Brahman; who is clam, like fire that has consumed its fuel, who is a boundless reservoir of mercy that knows no reason, and a friend of all good people who prostrate themselves before him. It is the very nature of the magnanimous to move of their own accord towards removing others troubles. Here, for instance, is the moon who, as everybody know, voluntarily saves the earth parched by the flaming rays of the Sun.

Although the Dakṣiṇāmūrti is a hymn to Śiva as world teacher, the author intends to sing of any self-realized teacher in the line of the Vedānta. He speaks of divine qualities incarnate in the Guru, for he believes that all great teachers embody Śrī. Dakṣiṇāmūrti, Śiva, the non-dual Brahman. The qualities of the Guru are proclaimed verse upon verse; he who is self realized, one without a second, he who projects the differentiated and undifferentiated universe; he who enlightens his pupil directly with the Vedic text, That you are, he who destroys the play of the
powers of delusion; he who recognizes the Self in sleep, dream and awakened state; who reveals to his pupil his own self; he who perceives the whole universe as a manifestation of the Absolute self, he whose identity of self and who universe has been made clear.\textsuperscript{96}

**Knowledge**

Knowledge for Śaṅkara means the knowledge of Brahman, not mere learning, however elevated, knowledge of Brahman implied realization that the soul is of its nature. Reasoning is insufficient equipment for knowledge of what is unseen, like God, the soul, and the hereafter. Śaṅkara says, devotion and good works have their reward and help in living a spiritual life; but knowledge alone can destroy ignorance, which is the hurdle in the race for emancipation.\textsuperscript{97} C.R., says that, one who praises the knowledge gets eternal liberation.\textsuperscript{98}

\begin{quote}
Vidyayeyariṅṅuṃpāsippavar vidvattukkāḷ;
Nityamukatanmāravararkku kaivalyavum
Etrayum vegāl siddhicīṭumennariṅṅāḷum
\end{quote}

Śaṅkara repeatedly asserts that the Absolute can be realized through knowledge and knowledge alone; karma and upāsanā are subsidiary. They may help us in urging us to know Reality and they
may prepare us for that knowledge by purifying our mind (satvaśuddhi), but ultimately it is knowledge alone which, by destroying ignorance, the root cause of this world, can enable us to be one with the Absolute. The opposition of knowledge and action stands firm like a mountain. C.R., says, one who has eternally and subjectively eliminated the three qualities with the logic is called Ātmajñāna.

Nityanāykartāvāyi sakṣiyāy guṇatraya- yuktanāy svatantranātmāvinonninoṭum

According to B.G., we should know the knowledge, 'karma' and 'karta'. The knowledge or realization of the Supreme Reality. In Tai.Up., Brahman is identifies as true(satyam), knowledge(jñānam), and bliss (ānantam). So knowledge is one of the attributes of Brahman. No other knowledge is necessary in knowing one's self, for the self is all knowledge- the lamp requires not the light of another lamp for its own illumination. C.R., says that, human beings do not know the object of knowledge and are ignorant.

Jñānamākunna vastuventennumariyāte

Mānuṣarajñānīkāliyiṭṭu bhavikkunnu.

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When all desires, rankling in the heart, entirely disappear, the mortal becomes immortal, and fully realizes Brahman even here. When here indeed, burst all ties that bind the heart so fast, the mortal does no doubt become immortal, this verily is the teaching of the whole of Vedānta.\textsuperscript{105}

 Śaṅkara accepts all the sources of knowledge, which the mīmāṃsā accepts. He accepts also the mīmāṃsā theory of the self-validity of knowledge, (svataḥprāmāṇya) and maintains, likewise, that knowledge is made invalid by something else. For him also, the world is a world of action, and so the cognition of any object belonging to the world must serve the purpose for which it is meant. All objects move a reference to purpose, and the categorization of the world can be divided into the enjoyer (bhokta) and the enjoyed (bhogya). But over the problem of the status of the object of illusion, he differed from the mīmāṃsakas, and maintained that it is an inexplicable entity (anirvacanīya). His doctrine is called anirvacanīyakhyatīvāda or the doctrine that illusion is the cognition of an inexplicable object.\textsuperscript{106}

For exact knowledge of an existent, the awareness of the methodology of characteristics is must. Śaṅkara was fully aware of
this methodology, while discussing the concept of Brahman. According to him there are two types of characteristics, svarūpalakṣaṇa and taṭasthalakṣaṇa. Svarūpalakṣaṇa indicates the essential nature of an existent, while taṭasthalakṣaṇa distinguishes an existent from all other existents. To explain the state of Brahman Śaṅkara was adopted both the methods. The means to the attainment of Knowledge are: discrimination between things permanent and transient; renunciation of the enjoyment of the fruits of actions in this world and hereafter; six treasures, such as control of the mind etc.; and the desire for spiritual freedom. Mumukṣutva is strong desire for one's own liberation. We must have the earnest desire to cast off the veil of ignorance. Knowledge and actions are opposed like light and darkness. Actions are prescribed for those who are still in ignorance and not for those who are enlightened. Knowledge only removes ignorance and then Reality shines forth by itself.

Reasoning on the meaning of the Vedānta leads to efficient knowledge, which is immediately followed by the total annihilation of the misery born of relative existence. C.R., says, the way to knowledge by the detachment of ignorance is possible only in the
birth of human beings. Knowledge is the way to know the self. Thus we get bliss. It can be easily acquired with the birth of human beings.\textsuperscript{112}

\begin{quote}
Kṣoṇiyil mārtyajanmam kittiyāl jñānolppatti
veṇamennākilavarkkuṇṭākkām manohare!
mānuṣajnamattillātoru janmattilum
jñānahināmāmavivekam verpeṭunnīla.
Jñānamākunna vastuvennentennumatināle-
yānandaprāptiyuṇṭāmennum bhūmiyil vannu
mānuṣajanmam labhicciṭumpoḷatinnoru
dīnamenniye sādhicciṭāmennatum
\end{quote}

The goal of a man; liberation is to be gained through knowledge of Ātman, attainable by the Vedānta. This knowledge is independent (svatantra) of performance of works and in itself alone (kevala) suffices for liberation.\textsuperscript{113} Perfect knowledge consumes the ungerminating accumulated merits and demerits and stops transmigration.\textsuperscript{114} Those who have exterminated avidyā by perfect knowledge or integral experience, realize absolute freedom. They never return to embodied existence. They gradually acquire knowledge of their identity with Brahman, and attain absolute liberation. They do not return to the world.\textsuperscript{115}
The knower of the Atman (ātmavit) is the knower of the whole universe. (krṣtnavit). He is neither attached nor repelled by them. He knows them as non-different from Brahman. His knowledge of Brahman runs through cognitions of them. It is not obstructed, hidden, or destroyed by them.

The knower of Brahman exists in Brahman. He lives, moves, and has his being in Brahman. He realizes eternal bliss, which is the essence of the Atman. Knowledge of the Atman is independent of space, time and causality. But knowledge of objects depends on these empirical categories. The Atman can be known by trans-empirical knowledge. It can be known by intellectual knowledge. Knowledge depends upon its object. But activity depends upon an agent. So the Atman of Brahman cannot realize by activity. But it can be known by intuition. For liberation is nothing else but our true self existent from all eternity, but it is hidden from us through ignorance; whence also the knowledge of Atman has not to produce anything new whatever as its fruit, but only to remove the obstacles of liberation. When his own self, endowed with the purest splendour, is hidden from view, a man through ignorance falsely identifies himself with this body, which is the non-self. And then
the great power of rajas called the projecting power sorely afflicts him through the binding fetters of lust, anger etc.\textsuperscript{121} C.R., says that, the natural blaze of citta is knowledge with the nature of 'Cit'.\textsuperscript{122}

\textit{Cittinte svabhāvamāyirikkum prakāśatvam}

citsvarūpiṇiyāya vidyayāyirippatu.

The knowledge of Brahman attained by a person in his embodied condition can not be refuted by another. It is a fact of experience. The knower of Brahman becomes omnipresent, spirit, and realized absoluteness here and now.\textsuperscript{123} C.R., says, Ātmajñāna is possible through hearing, reflection, meditation, six virtues like the control of mind or śāmādiṣāṭka, four means or sādhanacatuṣṭaya, purity of citta by the performance without any desire and it is continued with vṛtti of prāṇa.\textsuperscript{124}

\textit{Niśkāmānuṣṭhānavum cittasuddhiyum mukhya-vṛttisādhanacatuṣṭayavum vannāluṭan}

salgurulabhham vastuśravaṇamananādi-
yokkave vanniṭṭātmajñānamudiccuṭan

In Advaita Vedānta, three types of knowledge have been accepted and they are ultimate knowledge (pāramārthika jñānam), phenomenal knowledge (vyāvahārika jñānam) and the illusory
knowledge (prātibhāsika jñānam). Ultimate knowledge is the final knowledge of the absolute Brahman, which is never the subject of sublation. And the phenomenal knowledge is the knowledge of the phenomenal world. The third type of knowledge is based on the erroneous appearance example of snake on the rope, and the silver on the conch shell. This is the example of illusory knowledge. Here is to be noted that illusory knowledge cannot stand without the substratum. According to C.R., Ātmajñāna is divided into two as vṛttijñāna and svarūpajñāna. Ignorance and light of knowledge are in the svarūpajñāna. They activate at the time of deep sleep and prāṇavṛtti. There is no antipathy between ignorance and svarūpajñāna. But vṛttijñāna has antipathy to ignorance. Vṛttijñāna is created by the svarūpajñāna in the mind.

Jñānavum raṇṭuvidhamuṇṭupolatu vṛtti-
Jñānavum svarūpajñānavuminiñane collum
ajñānaprakāśavum jñānavum svarūpajñā-
nattinuṇṭatu suṣuptiyilum vṛttiyilum
ajñānattinum svarūpajñānattinum tammil
vidveṣamilla vṛttijñānattinuṇṭutānum

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In the B.G., we found another type of division of the knowledge, the three kinds they are sātvika (knowledge of goodness), rājasa (knowledge of passion), and tāmasa (knowledge of illusion). The knowledge through which the one imperishable Being is seen in all things undivided in the divided is sātvika knowledge or the knowledge of goodness. The knowledge through which one sees multiplicity of beings indifferent creatures by reason of their separateness is rājasa knowledge or the knowledge of passion. And the knowledge through which we take one single effect as the whole Paramātman without concerning for the reason and without grasping the real, is the tāmasa knowledge or the knowledge of dullness: its nature is described as narrow. C.R., says that, one can understand truthful Ātman who gets knowledge through the way of lore. Spiritual sighting is impossible without knowing the Ātman. Liberation is impossible for one who studies drama, poems, and science without knowing the lore.

Vidyāmārgeṇa labhiccītuvorkkariniṇītām
satyamātmāvineyanyanmārkkaviditam.
Vidyayeyariyāte vidvān ānennu bhavīccudyogiccoro kāvyanāṭakaśāstraṅāḷum
abhysiccanudinamśīlikkunnavarkaḷkkm
siddhikkunnila mokṣam karmavāsanābalāl.

Knowledge of Ātman is thus not a becoming anything, not doing anything, not occupying oneself with any work, is altogether independent of human activity, and like the knowledge of every other object, it also is dependant upon the object itself.\(^{133}\)

There is a threefold process. Śravaṇa (listening to the teacher's preachings), manana (understanding those preaching through reason till all doubts are resolved) and nididhyāsana (repeated meditation of the truth thus accepted). The deep rooted ignorance cannot be easily uprooted. Only repeated meditation can purify our mind and set us free from the clutches of ignorance. The teacher preaches the secrets of the Advaita doctrine 'tat tvam asi' to his Mumukṣu disciple. After then he meditates on this truth and repeated thinking makes him realize the truth.\(^{134}\) The goal of man, liberation, is to be gained through knowledge of Ātman attainable by the Vedānta (that is by the Up.). This knowledge is independent (svatantra) of performance of works and in itself alone (kevala)
suffices for liberation. C.R., says, knowledge will become very clear by mental reflection. Then we can see the Ātman as blissful (ānandasvarūpa) in nature as sorrowless.

Mānasamkoṇṭu nannāy mananamceyyunneram

Jñānamākunna dṛṣṭi nannāyitteḷiṇīṭum

That knew itself and said; 'I am Brahman' thereby it become this universe.

Ahaṅkāra

The term ahaṅkāra has various synonyms viz. abhimāna, abhimatri, ahamkṛti, prajñapati, buddhi, etc. The first three can note its functions, the fourth its individuality creating function. Egoism which identifies itself with the body, becomes the doer or experiencer, and in conjunction with the guṇas such as the satva, assumes the three different states. In the V.C., it is said that the Supreme knows everything that happens in the waking state, in dream, and profound sleep; and that it is aware of the presence or absence of the mind and its functions; and that is the background of the notion of egoism. C.R., says that, Ātman with the nature of 'Cit' becomes unknown by the pride in the mind with Māyā Brahman. Ego creates the 'doṣa' like rāga etc.
Appozhumabhīnamūlamūppūvīlamūtākayāl

citsvarūpanyariyunnīlā sumāṅgale!

Rāgādidoṣaṅṅākśālāśuddhi bhaviccoru

mānasavacanadehaṅṅāḷkku śuddhyrthamāy

According to Śaṅkara the Ātman is not the same as the I-consciousness (ahamdhi). The I-consciousness is only the ego (ahaṅkāra), which knows, acts, and also calls itself the son of so and so and so on. The ego is only a part of the 'Jīva' which has several parts or factors. They are the causal body, apperceptive reason (citta) decision making reason (buddhi), ego (ahaṅkāra), mind (manas), the five senses and the five organs of action. And it may assume the dream body or the physical body. The function of mind is to synthesize (saṅkalpa) and analyse (vikalpa).¹⁴¹

The spiritual energy reflected in the ahaṅkāra merges in the Supreme spiritual energy. The formless vṛtti and vyāpāra of ego rises owing to the tendencies implanted by karma. The ego is free from the tendencies of body, indriyas, the reflection of the luminous Ātman therein identifies itself with aham constantly. The individual ego is subject to avidyā or ignorance when it believes itself to be separate and different from other egos. The result of this
separatist-ego-sense, ahaṅkāra, is failure to enter into harmony and unity with the universe. Even though completely rooted out, this terrible egoism if revealed in the mind even for a moment, returns to life and creates hundreds of troubles. The ego which is born through ignorance is the real cause of bondage. Due to bondage, the Jīva identifies itself with the sense organs, mind, intellect, or body. The causes of bondage are egoism, selfishness, and attachment.

When sense objects are favourable, it becomes happy, and it becomes miserable when the case is contrary. So happiness and misery are characteristics of egoism, and not of the every blissful Ātman. C.R., says, if the pride of body may go away from our selves, the ignorance and imperfections like rāga etc. will be destroyed. Then Ātmatattvabodha emerges in the 'citta'.

Abhimānam poviṣṭālavivekavum nāśa-mabhavadṛgādīdoṣaṅhāḷum naśicciṭum
cittavumatuneram sūddhamāyiṭum pinne
cittinṭe sānniddhyavum tattvabodhavumunṭām.

Satvaguṇa in conjunction with rajas and tamas is makes for transmigration. The reality of the Ātman becomes reflected in satva and like the Sun, reveals the entire world of matter. The traits of
mixed satva are an utter absence of pride, as well as devotion,
liberation, the divine tendencies and turning away from the unreal.
Rajas is the cause of bondage. Veiling power is the power of tamas.
It is this which causes man's repeated transmigrations and starts the
action of the projecting power. Śaṅkara says that every wise and
learned man and men who are clear and adept in the vision of the
exceedingly subtle Ātman, are overpowered by tamas and do not
understand the Ātman, even though clearly explained in various
ways. The tamoguṇa veils the spiritual energy reflected in itself.146
According to Śaṅkara, so long as one has any relation to this
wicked ego, there should not be the least talk about liberation,
which is unique.147

Other obstacles are also observed to exist for men, which lead
to transmigration. The root of them, for the above reasons, is the
first modification of nescience called egoism.148 The treasure of the
bliss of Brahman is coiled round by the mighty and dreadful serpent
of egoism, and guarded by means of its eyes in its three fierce
hoods which are the three guṇas. Only the wise man, destroying
and severing the three hoods with the great sword of realization and
the śrūtis, can enjoy this treasure which is bliss.149 Annihilation of
ego through knowledge and the realization of the real nature of the Brahman by identify cause the disappearance of bondage. The knowledge of Brahman implies being Brahman. This is to see Brahman everywhere and to see oneself in all. It is to see the self in all. In it there is the unity and identity of the Jīva and God. In it there is no fear of merit and demerit, attachment and aversion, pleasure and pain etc.

**Mind**

The word manas is generally translated by the word mind. It means, the antahkaraṇa, or inner vehicle, as reasoner, thinker feeler, emoter, perceiver. In Advaita Vedānta it signifies Sensus Communis or as Max muller calls it, 'Sensorium commune'. C.R., says, Pure mind is projecting in the body by the action of Prāṇa.

**Nirmalamāya manorathamunṭatimitṣte**

In the V.C., the inner organ (antaḥkaraṇa) is called manas, buddhi, ego, and citta according to their respective functions. Manas, from its considering the pros and cons of a thing, buddhi, from its property of determining the truth of objects, the ego or ahaṅkāra, from its identification with this body as one's own self, and citta, from its function of remembering things it is interested in.
The pluralistic universe is what is imagined and moved by the mind (manodṛṣya, manaspandita). Through the imagination of the sañkalpa of the mind, the soul gets bound, as it were. Without the creativity (sañkalpa) of the manas the universe of names and forms cannot come into being. The organs of knowledge, together with the mind form the mental sheath - the cause of the diversity of things such as 'I' and 'mine'. It is powerful and imbued with the faculty of creating differences of names etc. It manifests itself as permeating the preceding, i.e., the vital sheath. C.R., says that, 'body becomes chariot, mind is the horse, action is the charioteer and inactive Jīva is subject. Mind will glow self by this knowledge. Though the mind is a shapeless object it gets activation by the journey of Prāṇa. Mind as horse, and the body as chariot goes through the path leading by the action as charioteer.

Vigraham ratham manassāsvam sārathi karmam
niṣkriyanāya jīvan kartāvāyirippatum
iprakāraṇālaariṇiṇīṭumpol manassinu
svaprakāśatvam bhavicciṭumennariṇiṇālum.
Karmamām sūtan teḷicciṭunna vazhiye kū-ṭōnniccu gamicciṭum mānasāśvavum tadā
vigrahamathavum; jīvanumaśvattin pinpe
We misunderstand mind is the cause of all. But the mind is activated by the Prāṇa. They are under the influence of ignorance. Thus those who are under the influence of darkness of ignorance become injudicious.\textsuperscript{158}

Pārtukāṇumpol manassākunnitellāttinum
Kartavyamennu vannīṭunnatennatumūlam.
ajñānavaśanmārāykkarmikālāyiṭṭullo-
rajñānmarkkulloravivekattekkalāṇṇuṭan.

The mental sheath also can be the supreme self, because it has a beginning and an end, is subject to modifications, is characterized by pain and sufferings and is an object, whereas the subject can never be identified with the objects of knowledge.\textsuperscript{159} Mind creates the link between the self within and the objects outside. When mind is suspended in wakefulness as it does involuntarily in sound sleep, the objective world experienced by it gets negated, when the mind gets identified with the Ātman. In the V.C., it is stated that man's transmigration is due to the evil of superimposition, and the bondage of superimposition is created by the mind alone.\textsuperscript{160} Śaṅkara holds that the inward instrument (mind) has its seat in organs antaḥkaraṇa such as the eye, as well as in the body, identifying with then and imbued with a reflection of the
According to C.R., purity of citta gets by avoiding the eight fold imperfections or 'doṣa' created in the mind.

Cittattil rāgadidoṣaññañe tyajiccutan
vartikkunneram cittaśuddhiyumuṇṭāy varum

The term manonaśa means the cessation of the waves or the modifications of the mind, called citta-vṛttis. It is the same as in Patañjali's Yoga system which gives the definition of Yoga as cittavṛttinirodha. The control of the mind (manonigraha) is essential for the sādhaka as the means to reach the end he has in view, viz., the absence of fear, destruction of misery, spiritual awakening, and eternal peace. The cultivation and the development of the mind lead to an organized and disciplined life. C.R., says that, mind existing without knowing the Ātman which is beyond it.

Manasopari vāzhumātmāvettiriyāte
Māniyay vasikkunnu mānasamatumūlam

Jīvātman is different but mind is one. Ignorant people who have the stagnant mind feel the difference. By the force of Māyā it divides into four as mind, intelligence, citta and ego or ahaṅkāra. Intelligence and means join together and they decide 'I' and 'mine'.
'Cit' mixes with the Atman and becomes the thirteen 'vṛtti' as the cause of 'doṣa' like rāga.\textsuperscript{166}

Mānasamonnākunnu jīvātmākkaḷkkennālum' mānamillātoravivekikāḷkkuṇṭu bhedam mānasam buddhi cittamahaṅkāravumennu nālayippiriṅṅu māyābalavaśattināl buddhiyumupādhiyumonnāyiṭṭahamennu cittamātmāvutaṅkal kalarnnu rāgādiyām vṛttikal patimūnnum kaikkoṇṭu karmaṅṅāḷkku

The mind alone is avidyā, the cause of the bondage of transmigration. When that is destroyed, all else is destroyed, and when the Atman is manifested, everything else is manifested.\textsuperscript{167}

When one, after stimulating the seventeen tattvas, gazes with the above Atmic sight into them which have properties different from each other, the Atmic connection will cease and they will become mere non-entities in themselves (non-self) the jar etc. As a result of this experientially consolidated discriminating wisdom, the Atman's constant connection through its seeming eye (jñānadṛṣṭi) with these seventeen tattvas ceases; the direct illusion of I-ness caused by the reasoning out that these constantly viewed tattvas are
non-self ceases and when this becomes formed up the very illusion
I-ness does not arise at all. Jīva becomes knotted which indulges in
Māyā by the various action of the mind and it allegates to the
Ātman.\textsuperscript{168}

Mānasattinālariyappētu ceytīṭunna
Nānakarmavum ātmāviṁkalāropikkayāl
Nūnamātmāvu guṇavānalleṅkilum kūte-
Tānum baddhanāy samsārāmaye valayunnu.
Māyatan guṇānālkku sākṣiyāy nilkkakoṇṭu
Māyāmohitanmārkku baddhanākunnu jīvan.
Karmamām pāśam koṇṭu bandhippicīṭum māyā
Nirmalanmāre bandhiccīṭukayillatānum.

**Four Kinds of Liberation**

C.R., mentions four kinds of liberation. They are, Sālokya,
Sāmīpya, Sārūpya, and Sāyūjya.\textsuperscript{169}

Sālokyam sāmīpyavum sārūpyam sāyūjyavum
nālu muktikaḷevamuṇṭennu collunnitu

But in Vedānta, these are mentioned through two states of Mukti,
such as the jīvanmukti and videhamukti. In the C.R., Sālokya,
Sāmīpya, and Sārūpya are included in the jīvanmukti and the
resting one Sāyūjya is included in the videhamukti. It also known as videhānanda or eternal bliss (nityānanda).\textsuperscript{170} 

Sālokyādikal mūnnu muktyum jīvanmukti

Nālām nirvāṇam videhānandam nityānandam

\textbf{Jīvanmukti}

C.R., says that, the three jīvanmukti are not eternal. They are added to the body. So that jīvanmuktan does not get severance.\textsuperscript{171} 

Jīvanmuktikaḷ mūnnum nityamāy varunnila
deham kaikkonṭitṭulla muktikāḷatākayāl.

Gehamāyiripponniddehamennatu koṇṭu
dehayuktanu bandhamocanam varunnila

Even after the knowing of Brahman, Jīva has to enjoy the result of the prārabdhakarman and therefore, he has to keep up his body till the end of the experiences of the result of the prārabdhakarman. This is the state of Jīvanmukti.\textsuperscript{172} C.R., says, there are three types of liberation to the body. That is jīvanmukta.\textsuperscript{173} 

Deham kaikkonṭitṭulla muktyum mūnnumṭallo

Dehikālkatu jīvanmuktyennariṇṇālum.

When a man realizes his supreme self he becomes the self, which is the all pervading reality. He is freed from the limitations of the gross, subtle and causal bodies. In the state of self-realization, his
individuality has equipments and his entire world of perceptions; emotions and thought together merge with that one reality. The self realized man becomes one with Brahman just as a river entering the ocean, becomes one with it.

According to C.R., jīvanmuktan lives for a longer time than others as liberated like dying and non-dying.\(^{174}\)

Martyarumamartyarumennatupole jīvan-muktanmār palakālam muktarāyirunniṭum alpakālavum bahukālavumatupole ulpannasukhaduḥkhaññaḷumuṇṭāyīṭunnu.

Jīvanmukti is the liberation in present life.\(^{175}\) To become one with Brahman, in this life, after the removal of jīvanmukti, even after the removal of avidyā and realization of Paramātman. One has to keep his body for the enjoyment of the prārabdhakarman which is not destroyed even after the realization of Paramatman.\(^{176}\)

Established in the ethereal plane of Absolute knowledge, he wanders in the world, some times like a madman, sometimes like a child and at other times like a ghoul, having no other clothes on his person except the quarters, or sometimes wearing clothes, or perhaps skins at other times.\(^{177}\) As a piece of wood is borne by the current to a high or low ground, so is his body carried on by the
momentum of past actions to the varied experience of their fruits, as these present themselves in the due course. C.R., says that, jīvanmuktas are like immortals. Liberation happens by the severance and there is no rebirth.

Duhkhanaṇḍaṁṭakuntikkanakkine jīvan-Muktamār suranmāṛeppoleyennariṁṇālum.
Bandhamocanam vannālanneram tāne mukti
Sambhavicciṭum punarjanmavumunṭāyvarā.

Śaṅkara accepts Mokṣa as the eternal state of Brahman, obtained by the knowledge of Brahman that destroys avidyā (ignorance) about the true nature of the soul. Jīva attains his svabrahmarūpa. Therefore there are no different types of liberation such as Sālokya, Sāmīpya, Sārūpya, and Sāyūjya which are not possible in the absence of duality, but which are possible only after leaving the mortal body.

C.R., says, the three liberations like sālokya etc. are created by the bodily actions and they do not separate from the action or karma. They get rebirth. Liberation comes along with the growth of virtue. When virtues or Puṇya is destroyed, they are also destroyed.
According to jīvanmukti the self is released even when it is embodied. This is possible because the body persists even after the onset of knowledge and consequent removal of avidyā as a result of the persistence of a trace of avidyā. The body which persists has no power to cause bondage, just as the bunt cloth is not useful for wearing purposes. The trace of avidyā as well as the body comes to an end of their own accord as in the cases of the flame, the final wave of the sound and the final impression. This text which is understood literally is interpreted to mean that the Brahman knower becomes Brahman which implies the identity of the individual self and the Absolute.

The individual self not only retains its individuality in the state of release but it also enjoys the vibhūtis of Brahman as is evident from the scriptural text.
Brahman goes away, the Jīva becomes liberated from the bondage of worldly variety and all worldly relations of name and form. This is just like a woman who searches her necklace here and there and finds it in the end her neck; when it comes to her memory she repents about her forgetfulness. The same way, an ignorant person is not able to realize his own self on account of avidyā and as soon as the veil of avidyā is removed, he is able to realize the self. This is called the state of liberation.\textsuperscript{184}

Jīvanmukta is that who does all actions for the welfare of others in a natural way, though he is neither interested in good nor bad.\textsuperscript{185} Jīvanmukta very much lives in this world of duality, but he lives in the waking world like in suṣupti and therefore he realizes non-dualism. Though he performs many actions, but he is not attached to anyone. It can again be emphasized here that for a jīvanmukta, the external world of name and form does not end. It remains like before and what ends, is the view point of duality of the jīvanmukta. So the jīvanmukta lives in this world for all and is not attached to any body.\textsuperscript{186}

\textit{videhamukti}

According to C.R., we should have devotion and caution by knowing the true liberation is Sāyūjya.\textsuperscript{187}
Satyamāyūlla mukti sāyūjyamennum bodhi-
cucuttalirinūnkal bhaktīsraddhapūṇṭālum bāle!

Videhamukti as Sāyūjya happens by the realization of Brahman.\textsuperscript{188}

Brahmāhamennuḷloranubhavam vannu
siddhicīṭumpol jīvanmuktiyum sāyūjyamām
muktiyum varum pinne janmavumuṇṭāy varā.

In Advaita Vedānta a person whose avidyā has been removed and
who has realized Ātman is said to be Mukta. As soon as the
experience of the prārābḍhakarmans of Mukta is over, he leaves
this body and becomes videhamukta.\textsuperscript{189}

C.R., says that, 'there is no rebirth to the liberation of
body'.\textsuperscript{190}

Dehamuktikkupunarjjanmamillarinalum
After the exhaustion of the prārābḍhakarma, his vital force is
absorbed in the Supreme Brahman, the inward bliss, and ignorance
with its effects and their impressions is also destroyed. Then he is
identified with the Absolute Brahman, the Supreme Isolation, and
the embodiment of Bliss, in which there is not even the appearance
of duality.\textsuperscript{191} C.R. says, liberation created by Kāmyakarma is
materialistic. Body happens only at that time when the materialistic
action takes place. They who have bodies are not liberated. They are knotted by the selfishness. Severance is the liberation. Body destructs after the severance.\textsuperscript{192}

\begin{quote}
Karmam koṇṭuṇṭākunnu janmasamsārāmayam
ekarmamullappol dehamuṇṭennatariññālum
dehamullavarārum muktanmārākunnīla
deho’hamenna bhāvamkoṭṭu baddhanmāratre
bandhamocanamtanne muktyennariññālum
bandhamattīṭunneram dehavum naśiccupom.
\end{quote}

Sāyūjyamukti ends with the rebirth. They have no body and no death. Blissful Ātman becomes ParaBrahman. It is by the knowledge of Real.\textsuperscript{193}

\begin{quote}
Sāyūjyamukti punarjanmahīnamām mukti
kāyavumilla jīvanāsavum varunnīla
ānandasvarūpanāmātmāvutanne para-
mānandamāya parabrahmamāyīṭunnatum
ātmāveyariyumpozhariyāmatinuṭe
tālparyam paramārthabodhajñānattināle.
\end{quote}

**Supreme Bliss**

According to C.R., destruction of sorrow and happiness is created by the self-realization of Ātman.\textsuperscript{194}
Atmāveyariyumpolanarthanivṛttiya-
māṇandaṁaptiyum siddhičīṭumennariṁṉālum.

Brahmānanda has no difference like small, long, gross and subtle. Brahānanda has no object, shape, decorations, colours, death, birth, sorrow, and subject.  

Yātonnu labhiccāl mattonnume labhikkeṇṭa
yātoru sukham vannāl mattoru sukham venṭa
yātonnu darśiccāl mattonnume darśikkeṇṭa
yātonnu bhavyamāyāl mattonnu bhavikkeṇṭa
yātonnāyṛtīrmnāl pinne janmādiduḥkhamillā-
tāyatomkeyyum brahmānandamennariṁṉālum.

Hrasvadīrghasthūlaṇu prāyamennatumilla
vasturūpālaṅkāravārṇavigrahaṁnaḷum
mṛtyuvum jananavum duḥkhavum viṣayavum-
mittaramillātatttonnāyatu brahmānandam.

Brahman is the most beloved of all things, because it is sought after even by the sages who are disgusted with all pleasures of the world. The self-luminous Ātman is Supreme Bliss. It is the highest consummation of happiness. C.R., says, there is much happiness. There is no other happiness than eternal Bliss. The
happiness of salvation is the liberated wellbeing knowledge, own
body, and eternal meaning. Others are ignorance.\textsuperscript{198}

\begin{quote}
Ānandam pala prakārattilumuṇṭām param-
māṇandamatiḷpparamilla mattorāṇandam
nirupādhikamāyi sarvadā nityamāyi
niratiśayamāyiṭṭićikkum muktyāṇandam
saśarīramāyanityārthamāy sarvendriya-
vaśamāyatīśayamuktamāyiripporu
sukhamāyajñānamāyirikkumanyamulḷa
nikhilānandaṁṇaḷumennu bodhikka bāle!
\end{quote}

The wise man discriminating the real and the unreal, ascertaining
the Truth through his illuminative insight, and realizing his own
self which is knowledge absolute, gets rid of the obstructions and
directly attains peace.\textsuperscript{199} It is an object of intuition. It is different
from empirical pleasure, which is due to sense object contact. It is
non-sensuous. It is hidden by avidyā, and split up into fragments.\textsuperscript{200}
Empirical pleasure is an imperfect reflection of it. The Supreme
Self is ever of the nature of eternal, indivisible knowledge, one
without a second, the witness of the buddhi and the rest, distinct
from the gross and subtle, the implied meaning of the term and idea
'T', the embodiment of inward, eternal bliss.\textsuperscript{201} There is a sovereign
means which puts an end to the fear of relative existence; through that thou will cross the sea of samsāra and attain the Supreme Bliss.202

C.R., says that, knowledge as vision becomes as brightly as limpid by the reflection of mind. Then we can see Ātman with the nature of Bliss.203

Mānasam koṇṭunannāy mananamceyyunneram
jñānamākuṇna drṣṭi nannāyitteḻiṅṅīḻum.
Ānandasvarūpanāmātmāv vineyum sadā
dīnamenniye kāṇāy vannīḻumatuneram.

Happiness is either infinite (niratiṣaya) or finite (sātiṣaya). Finite happiness is empirical and sensuous. It imperfectly reflects the infinite bliss of the Ātman.204 Destroy the hopes raised by egoism in this filthy gross body, then do the same forcibly with the air like subtle body, then do the same forcibly with the air like subtle body; and realizing Brahman, the embodiment of eternal Bliss whose glories the scriptures proclaim as thy own self, live as Brahman.205 Infinite happiness or bliss is Brahman itself. Mokṣa is attainment of Brahman, which is infinite bliss.206 C.R., says, there is no happiness equal to the Brahmānanda. By the experience,
happiness of deep sleep and happiness of salvation are alike. Though we may feel liberation and deep sleep as alike; liberation has eternity. Happiness of deep sleep is temporal and non eternal. For the liberated people the happiness of sleep is same as to the happiness of liberation.\textsuperscript{207}

\begin{quote}
Brahmānandattinnupamānamāyonyonnumilla
nirṇayamānandam matteṅkilum vicāriccāl
suṣuptyānandampole muktyānandavumennu
kathikkāmanubhavasiddhipārttīṭum neram
muktiyum suṣuptiyumonnupolirikkilum
muktikku nityatvavum suṣuptikkanityavum
vyaktamāy kāṇkakoṇṭu tulyamallennākilum
muktanmārkkokke suṣuptyānandam muktyānandam
suṣuptyānandam tanne muktyānandavumennāl
suṣuptyāvasthayavidyopādhiyennumunpil.
\end{quote}

The wise man realizes in his heart, through samādhi, the infinite Brahman, which is something of the nature of eternal knowledge and absolute bliss, which has no exemplar, which transcends all limitations, is ever free and without activity, and which is like the limitless sky, indivisible and absolute.\textsuperscript{208} Mokṣa is
existence of the Atman in its essential condition of infinite Bliss. It is the acme of happiness. It springs from realization of identity of the Atman with Brahman.²⁰⁹ It exists in the inner Self, which is divine in nature. It is the self of all.²¹⁰ When the desire for realizing Brahman has a marked manifestation, the egoistic desires readily vanish, as the most intense darkness completely vanishes before the glow of the rising sun. Darkness and the numerous evils that attend on it are not noticed when the sun rises. Likewise, on the realization of the bliss absolute, there is neither bondage nor the least trace of misery.²¹¹

The bliss arising from all self-hood (sarvātmabhāva) is unique and indescribable. It is known by Yogic intuition. It is known by eternal knowledge, which is Mokṣa. It is Supreme isolation (kaivalya).²¹² By means of a regulated mind and the purified intellect (buddhi), realize directly thy own self in the body so as to identify thyself with it, cross the boundless ocean of samsāra whose waves are birth and death, and firmly established in Brahman as thy own essence, be blessed. Sometimes a fool, sometimes a sage, sometimes possessed of regal splendour; sometimes wandering, sometimes behaving like a motionless
Python, sometimes wearing a benignant expression; sometimes honoured, sometimes insulted, sometimes unknown thus lives the man of realization ever happy with Supreme Bliss.\textsuperscript{213}

**I am Brahman (Aham Brah\mã\msi)**

Aham Brah\mã\msi or I am Brahman, is one of the mah\v\v\ka\yas of Advaita Ved\n\nta. It is stated in the Br. Up.\textsuperscript{214} C.R., says that, J\\lv\a becomes happiness and mind intents by the real knowledge. Then we feel I am Brahman and J\lv\a gets liberation. J\\lv\anmukti is possible by the experience of eternal J\lv\a is same as the Brahman and I am Brahman.\textsuperscript{215}

\begin{quote}
\texttt{Tattv\\text\v{a}rthavij\\v{n\v{a}navum\v{n\v{t}}\v{a}y vann\v{t}\v{u}mappol}

cittavumek\v{a}gram\v{a}y\v{n\v{a}nandasvar\v{u}pan\v{a}y}

nityan\v{a}kunnaj\v{i}van, jivo\'hamaham; brahma-

masti; brahm\v{a}hamenn\v{u}l\v{l}oranubhavam vannu.}
\end{quote}

It is v\r{t}t\v{i} (mode) related to Brahman, (anubhavav\v{a}kya). It is expressive of intuitive experience. The Absolute Unity, there arises in one's mind a state of absolute oneness in which one feels that one is Brahman, by nature eternal, pure, self-illumined, free, real, supremely blissful, infinite and one without a second. That mental state, illumined by the reflection of pure consciousness, objectifies
the supreme Brahman, unknown but identical with the individual self and destroys the ignorance pertaining to Brahman. Then, just as a cloth is burnt when the threads composing it are burnt so all the effects of ignorance destroyed when their cause, viz., ignorance is destroyed. Hence the mental state of Absolute Oneness, which forms part of those effects, is also destroyed.216

In V.C., 'I am indeed Brahman, The One without a second, matchless, the reality that has no beginning, beyond such imaginations as thou, or I, or this or that, the essence of Eternal Bliss, the Truth.'217 C.R., says, 'I am the Parameśvara, creator, Mukunda, who is able to do creation, sustain, and dissolution. I am the universe, stagnant and movable object. I am the God, witness of all and non emotional eternal Bliss. One should throw away the illusory feelings and should know, the self, I am the Lord of Jagat, Sadāśiva Brahmānanda, so we don't search here and there.'218

Sṛṣṭisthityantaṁśaṇālecceyvānāy mevīṭunna
Sraṣṭāvum mukundanum parameśanumaham
Lokavum carācarasthāvarajaṅgamavum
ākave tānāyninna rūpavumaham tanne
Sarvasākṣiyāy sakalāgamasvarūpanāy
Nirvikāriyām paramānandad sadaiva nān
nān tanne samastavum, ennu bādhikka, māyā-
Bhrāntikaḷellām dūrekkaḷaka manohare!
Tāntanne jagattukkaḷāyattennariṅṅālum
Tān tanne jagannāthanāyirippatum sadā.
Tān tanne sadasivabrahmānandamāyatum
Bhrāntikoṇṭaṅṅumiṅṅumanveṣikkenṭa bāle!

V.S., describes, 'I am verily that Brahman', the One without a second, which is like the sky, subtle, without beginning or end, in which the whole universe form the undifferentiated down to the gross body, appears merely as a shadow.\(^{219}\)

Its object is Brahman and it removes the ajñāna regarding Brahman. In V.S., as the light of a lamp cannot illumine the lustre of the Sun but is over powered by it, so consciousness reflected in that state of the mind is unable to illumine the supreme Brahman, self-effulgent and identical with the individual self, and is overpowered by it. And on the destruction of this state of absolute oneness with which that consciousness is associated there remains only the Supreme Brahman, identical with the individual self, just as the image of a face in a looking glass is resolved into the face itself when the looking glass is removed.\(^{220}\)
C.R., says that, we should know the Atman as self and also think Brahman the witness of all, Sanātana, pronoun, emotionless, as God existing in the mind. That knowledge is I am Brahman.  

Sarvasākṣiṣyāy sanātananāy sarvātmāvāy
Nirvikāriyāyuḥūśvarān kūṭasthanāy
Tannullilirikkayāl tān tanne sṛṣṭyaḍikāḥ
Mūnnum ceyyunnu; 'deham ņānalla, śivanaham'
Iññane vicāriccuṇaṭāṭumātmāvine;
Anyamennullā bhāvamakalekkaḷaṁānlum.

In Pd., the authors of the scriptures have refuted the idea that the individual consciousness can manifest the Brahman. But they admit that the Brahman associated with ignorance is brought into contact with the mental states only for the purpose of dispelling ignorance regarding it. Brahman being self-luminous, does not depend on the individual consciousness for its illumination. V.C., explains that 'I am verily that Brahman, the One without a second, which is the support of all, which illumines all things, which has infinite forms, is omnipresent, devoid of multiplicity, eternal, Pure, unmoved and absolute.'
I am Brahman is the state of Alaukika Vṛtti and not the final state of Brahmajñāna. The Aham Brahmasmi vṛtti can be said as the prior state to Brahmajñāna.\(^{225}\) In V.C., 'I am verily that Brahman', the one without a second, which transcends the endless differentiation of Māyā, which is the inmost essence of all, is beyond the range of consciousness, and which is truth, knowledge, infinity and bliss absolute. I am without activity, changeless, without parts, formless, absolute, eternal, without any other support, the one without a second. I am the Universal, I am the all I am transcendent, the one without a second. I am absolute and infinite knowledge, I am bliss and indivisible.\(^{226}\)
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कायम्यापतिरसिंम् जनमन्यायरुप्याश्रय।
पूर्वजन्मनां कर्मफलात्मक्यनागत्य॥


ब्रह्मवे हि मूक्त्यवस्था--------॥


जीवस्यावस्था: सर्वां: पश्चन् निन्विकारशच।

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प्रातुं शशाधिरूं दं तत्तथं निवोध शुभे॥


निरपाधिकरूपः सर्वदा नित्यरूपो।

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वशोःश्चिद्विश्वापत्तमृत्युं च स्थित: सर्वे॥


   समाने कृत्ते पुरुषो निमण्यो
   अपूर्वया शोचित मुहमानः।
   चृष्टं यदा परस्यपत्यन्यमीशं
   अस्य महामानमिति वीतशोकः॥


   इदं तु पारमाध्यमं कृत्स्यं नित्यं व्योमवत्सवृवायं सर्वविविकारियं नित्यरुपं
   निर्भव्यं स्वयंप्रायोगितस्वभावम्। यत्र धर्माधमोऽहा कार्यं कालेत्रः न
   नोपवतीत। तदेददारित्वं मोक्षायम्॥

   जात एव न जायते को न्येनं जन्येतु पुनः।
   विज्ञानान्वंद्र ब्रह्म रातिर्ति: परार्थं तिष्ठमानस्य तद्विद इति।


   तदेकं ब्रह्मत्यवज्ञ त्वं सुमहंगले।
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   निरश्चलपरमात्मानंद स्वभोऽभिः॥


34. R.N. Sharma, *Indian Philosophy*, p. 209.


38. *V.C.*, 56.


43. *V.C.*, 17.


45. *B.S.S.B.*, 1.1.1, p. 5.


49. V.S., 16.

50. V.C., 20.


सर्वमण्यूष्यः च एकायः चतुर्दशम्।

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विराग इति ख्यातम्।।

52. B.G., 6.35.

असंशयं महाबाहो मनो दुःनिःसंह चलम्।
अभ्यासनं तु कौन्तेय वैराग्यं च गृह्यते।।

53. V.C., 21.

54. V.S., 17.

55. V.C., 69.

56. Ibid, 419.

57. Ibid, 374.


शारीरान्तरं भागेशु स्थिरं भर्ते शारीरिकम्।

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प्रत्यक्षादिच्छस्न् च चिन्त्याविधाम विद्यविद्यते च।


श्रवणादिष्ठ पुनर्प्रचारस्य नवनेन
मानिनि शमः।।

60. V.S., 18.

61. V.C., 22.

62. V.S., 19.


ज्ञानन्त्रयनिः दमः।।
64. V.C., 23.
   व्यावहारिकलोके कामकामणि पुनः।
   त्यजन्ते यदि तत्त्व संन्यास इतरित।।
67. V.S., 21.
68. V.C., 23.
   तथापि तस्योपरि प्रारंभवशादिह।
   आगतमन्नगतमत्यवबुद्ध्य दुःख-
   सहनोपयोगिनी मनस्तुष्टिः वितिष्क।।
70. V.S., 22.
71. V.C., 24.
   श्रद्धया गुरुमुखात् वेदान्तवाक्यं श्रुत्वा।
   भक्तिश्च विश्वासश्च तत्र भवेत्सा श्रद्धा।।
73. V.C., 25.
74. V.S., 24.
   भूयोपि मनसा श्रवणाद्यनुगुणेषु।
   विषयेवाधिकरेन दृष्टिनिष्ठेकाग्रता।।
   पार्वणमत्तमुखं शूणु ततसमाधानम्।।
76. V.S., 23.
77. V.C., 26.
   मोक्षरच मामावश्यंभावैं चेर्चा चासित।
   तदेव मुद्युक्तं शामाविष्टं विविध।।
79. V.C., 27.
80. V.S., 25.
   बोधवान् पूल्वा पुनः सदगुरुमुपपाप्चेत्।
83. V.S., 30.
   सच्चिदान-दर्पण: सदगुहरवरस्तय।।
86. Ch. Up., 7.1.3.
   सोंहं भगवो मन्नविदेवासिमि नात्मविविदत।श्रुतं हेतुमें भगवद्वृतोभ्यस्ततिदित। सोंहं भगव: शोचामि। तं मा भगवाव्योकस्यपारं
   तारान्तिविदि। तं हृत्वा यद्दे कित्वेतदध्यागन्ता नामेतवत॥
   कारण्यकटाक्षण वस्तवेंकं किमिति च।
   श्रुतचापि विचितन्य ततु यदेव बोधयते च॥
   सवे वेदा यत्यदमामनति क्रमालोकेः महायत॥
90. Ibid, p. 36.
91. Ch. Up., 6.11.3.
92. Tai. Up., 1.3.2.
   अयायिक्षितम्। आचायः पूर्वरूपम्। अन्तेवायुतरूपम्। विद्या सन्धि।
   प्रवचनं सन्धानम्। इत्ययिक्षितम्।

94. *V.C.*, 33.


96. *Dakṣiṇāmūrti stotra* of Śaṅkara, 1-10.

97. Premlata, *Mystic Saints of India, Śaṅkarācārya*, p. 36.


108. V.S., 15.
111. V.C., 45.

अस्सेः भूतेः यत्रज्ञन्मलाभेन ज्ञानोत्पत्ति-

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निरवधं च मोक्षः साध्य इत्यतो महा॥

114. B.S.S.B., 4.1.13, p. 476.

सर्वभूतस्मात्मां सर्वभूतानि चात्मनि।

ईश्वरे योगवृत्तात्मा सर्वं तत्क्षत्तं।।


आहारशुद्धी सत्त्वशुद्धि। सत्त्वशुद्धो ध्वजा स्मृति। स्मृतिलम्बे सर्वस्रुवि विविधसङ्ग्रहः।

121. Ibid, 140.


चित्रस्य स्वाभाविकगुणश्रेण भ्रकाशत्तम।

चित्रस्वसूक्ष्मिन महाविश्वेष भविष्यति।


निष्कामनुष्ठानय चित्रशूदिष्ठ च मुखः

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सर्वाशास्त्रगमन आत्मज्ञानन्य भवेत्।


सत्यत्वं बाधराहितं जगदुपाखेभकसाक्षिण।

वाधत्र किसाधिकस्व बूढ़ि न त्वसाधिक इष्यते।

127. Tai. Up., 2.6-Mrgatramadyapeksaya satyam


ज्ञानमयत्र द्विभ्रोभिधते वृत्तिज्ञानम।

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सर्वदा प्रकाशते वृत्तिज्ञानं च भवेत्।

129. B.G., 18.20.

सर्वभूतेशु येनेकं भावमययमीष्टस्ते।

अविभक्तं विभक्तेषु तत्ज्ञानं विद्व साल्लिकम्।

130. Ibid, 18.21.

पुष्यक्षेत्र तु यज्ञानं नानाभावान्यগृहिथविधान।

वैति सर्वेषु भूतेषु तत्ज्ञानं विद्व राजसम्।

131. Ibid, 18.22.

यतु कृतस्नवदेक्षिपिन् कार्यं सकमैहेतुकम्।

अत्त्वायत्वद्भ्यं च तत्तामसमुदाहतम्।


141. P.T. Raju, *The Philosophical Traditions of India*, p. 182.


143. R.N. Sharma, *Indian Philosophy*, P.53

144. *V.C.*, 105.


146. *V.C.*, 114.


150. R.N. Sharma, *Indian Philosophy*, p. 53.


153. V.C., 93, 94.


156. V.C., 167.


159. V.C., 183.


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150.

R.N. Sharma, *Indian Philosophy*, p. 53.

151.


152.


153.

V.C., 93, 94.

154.


155.


156.

V.C., 167.

157.


158.


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163. *Yogasutra* of Patañjali, 1.2. योगस्तिचतुल्यनिरोधः।


मानसोपशिष्ठतमायामप्यम्भरः
प्रभुमणेन महः वर्तते तथा पुनः।।


मानसेनं खलू सर्वं जीवात्मनाम्।

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त्रयोदशारागदिवृत्तिरुपतं प्राप्त॥


मानसेनास्वसुईर्य कृतानं नानाविधः

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निर्मलजन्नात्स्य नेव ब्रह्माति बाले॥


सालोक्यं सामीयं च सारुच्यं सारुच्यं च।

चत्वारो मुक्तिभेदात सन्तीति कथ्यते च॥


सालोक्यावत्सितं मुक्तयं जीवमुक्तिः।

चतुष्पर निर्वाणं च विदेहानन्दो नित्यः॥


जीवमुक्तय: तिष्ठ: नित्यत्वं नानुविन्ति।

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देहमुक्तस्य बन्धमोचनमसाध्यं हि॥


शरीरभूतिः पुनः त्रिधात्यस्तीति सत्यम्।
जीवात्माः च जीवमुक्तिरक्षवेत्येहि भोः॥


अपात्मा इव मयाः जीवमुक्तिः पुनः।

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सुखुःकृत्वा तच्चाभावायामभिषण्ठि स्वयम्॥

175. Muktikopaniṣad, II.

तथा पुरुषप्रयत्नसथाया वेदांतश्रवणादिजीति समाधिना जीवमुक्तिदिलाभे भवति।

176. Prof. Ram Murti Sharma, Encyclopaedia of Vedānta, p. 34.

177. V.C., 540.


देवानां मनुष्याणां दुःखमार्गश्रमिताः।

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संभव्यैति पुनर्जन्मापि नैवासिति भोः॥


सालोक्यादयः तोष्को मुक्तयः प्राप्यतेऽऽतः।

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पुण्ययोग्योऽभि नाशे च विनक्षण्ठि॥

183. Tai. Up., 1.1.2.


185. B.G., 12.17. subhasubharpitayagi


191. V.S., 226.


यस्य लाभे नान्यल्लोक्यमवशिष्यते।

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एतत्ति क्र न सति स एव ब्रह्मान्दः॥


197. *Br. Up.*, 4.3.34.


आनन्दो बहुविधों ज्ञे: तथापि पर-
मानन्दालयै मानन्दो नास्तीकवेहि तवं च॥

सुखाभासाः साधनश्चतामान्दनः: यथा।

न तत्र नित्यलवण्यं न तत्रास्या च कार्यं॥


201. *V.C.*, 35.


मनन्म मानसेन क्रियंते समयंगदः॥

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दैन्येन विना सवा विकल्योप्यो भूय॥


प्रयोगन्तत्त्वमेव सुह्म च द्विविधं सातिशयं निरतिशयं चेति।


प्रयोजनपरिच्छेद: निरतिशयं सुह्म च ब्रह्मोऽः॥

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211. *V.C.*, 318, 319.


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आत्मनो मनसा योगे स्वद्वृष्टवशतो गुणाः।
जायते ध्रुपुते सुकुसुमदं दृष्टसंक्षयत।।


यथाश्र कर्मवशतशः कादाचित्कं सुखादिकम्।
तथा लोकान्तरे देखे कर्मेण्च्छादि जन्यते।।

