Part – I
INTRODUCTION

Mokṣa - A Unique concept in Indian Philosophy

Concept of 'Mokṣa' is an unique aspect of Indian philosophy. The conception of 'mokṣa' is usually translated into English as liberation, salvation or release; but none of these words reveal the perfect meaning of it. The conception of salvation or release in Western Theology implies that the soul has fallen in the dearth of the world at some particular time due to certain sin, and we have to release it from the world. Indian conception of Mokṣa implies that the soul is eternally free, but it has wrongly identified itself with certain extraneous elements and we have to realise its true nature. In this lies its Mokṣa¹. The aim of Western philosophy is to give a rational explanation of the universe as a whole. It is therefore merely an intellectual affair but Indian Philosophy not only increases phenomenal knowledge but also helps achieving mokṣa, our Summum Bonum.

A philosophical system in India is called mokṣa śāstra, the science of liberation. The aim of all the systems of Indian Philosophy is to show us the means for attainment of liberation. The Indian philosophy is an art of living as well as a science of thinking².

Mokṣa has been rightly called by Dr S.N. Dasgupta as 'the pivot on which all the systems of Indian Philosophy revolve. He writes 'the doctrine of mukti and Karma are the two fixed postulates which Hindu philosophy could not disavow even in its highest soarings. These two doctrines taken along with their

¹ Compa. Study of Concept of Moksa - A.K. Lad (Preface)
² Ibid (Introduction)
necessary corollaries sum up all the important peculiarities of the Hindu mind as it manifests itself in philosophy\textsuperscript{3}.

The term mokṣa or mukti has been derived from the root \textit{muk} or \textit{mok} respectively, which means 'to be free from'. So, 'mokṣa' means to be free from the circuit of birth and death, and consequently from all kinds of worldly pains.

Indian Philosophy is the philosophy of values. The values have been classified by the Indian sages into four main groups: Dharma; Artha; Kāma; and Mokṣa. Mokṣa is the highest value on realising which nothing remains to be realised. Negatively 'mokṣa' is the cessation of birth and death and all kinds of pain and positively it is the realisation of one's own self i.e. atma-jñāna. It is the experience of Bliss which is far beyond our description Mind and speech return from there failing to describe Brahman\textsuperscript{4}.

Nearly all Indian philosophical systems believe in the concept of 'liberation' except that of Čārvakas.'

Čārvākas being materialistic, believe in the material world. For them, the highest end of life is the enjoyment of greatest amount of pleasure here in this world. For them, there is neither soul nor liberation.

Jains believe in the existence of souls in all living bodies. Every soul is capable of attaining infinit consciousness, power and happiness. These qualities are inherent in the very nature of the soul. They are obstructed by the Karmas. So Karmas lead to bondage of the soul. By removing Karmas, a soul can remove bondage and regain its natural perfection. The teachings and lives of the liberated saints (i.e. Tirthankaras) prove the possibility of liberation and show the

\textsuperscript{3} Yoga Philosophy: S.N. Dasgupta. P. 316, 10
\textsuperscript{4} amr «?£| I  <ai-fK up- JE -4--1
H 'A-q
path to be followed for the purpose. Perfect faith in the teachings of Jain teachers, correct knowledge of the teachings and right conduct leads to liberation.

Buddhism believes that everything is momentary, not even soul is permanent. There is neither any soul nor God or any other permanent substance; but believe in law of Karma as well as the eightfold noble path (right-view, right determination, right speech, right conduct etc) which leads to the cessation of misery. These eight steps remove ignorance and desire, enlighten the mind and bring about perfect equanimity and tranquility. Thus, miseries cease completely and chance of rebirth also is stopped: Attainment of this state of perfection is Nirvana for them.

Nyaya/Vaisesika believe that soul is an eternal and all pervading, indestructible substance. It is an agent which likes and dislikes objects and tries to obtain them and enjoys or suffers the consequences of its actions. It is the ignorance of the truth (Mithyajnana) and the consequent faults of desire, aversion and infatuation (rāga, dveśa, moha) that impel the self to act for good and bad ends and plung it into the world of sin and suffering, birth and death. Liberation (Apavarga) lies in the absolute cessation of all pain and suffering brought about by the right knowledge of reality (tattvajnāna). Liberation means release from pain and from pleasure.

Sāmkhya-yoga believe in puruṣa as intelligent principle, consciousness as its essence and prakṛti a primary matter, the ultimate cause of the world; unconscious principle (jada) which is always changing. To realise the distinction between Puruṣa and Prakṛti is mukti. When Puruṣa rests in itself as the dispassionate observer of the show of the events in the world without being implicated in them. It is a state of liberation.
The Pūrva-Mīmāṃsā school believes, defends and justifies the Vedic ritualism. The old Mīmāṃsakas like Jaimini and Śabara did not concern themselves with the problem of release or Mokṣa. They were concerned with finding the real meaning of the mantras of the sacrifices. They showed the way to heaven but thought little over the necessity of and way to release from Samsāra which is predominantly painful. But Prabhakara school believes that Mokṣa is attained by the removal of merits and demerits, which in their turn result from action. Liberation is the absolute cessation of the body, caused by the disappearance of all dharma and adharma.

**Uttara Mīmāṃsā:**

**Vedānta Schools:**

In all the Vedantic schools, Śaṅkara's Advaitism has been accepted on a large scale and his interpretation of Upaniṣads and Brahmāsūtra is supposed to be systematic, consistent and free of contradictions. His philosophy is concentrated in half a verse: *अवधोग: न भीमोऽनात्मक्या जीवः परम जागृतः* So Mokṣa for him is melting away an individual soul into one finite, eternal, unchanging, infinit Brahman. It is the experience of the mahārākṣas quoted in the texts.

After Śaṅkara begins Vaiśnavism and Rāmānuja was the first Vaiśṇava ācārya for whom Puruṣottama or Nārāyaṇa was the Ultimate Reality.

Rāmānuja accepts the concept of liberation and above mahāvākyas of the texts, but interpretes them in his own way. For him even in liberation the duality remains to some extent, it is not melting away or merging to Brahman of an individual soul. In the state of liberation, unlike Śaṅkara's idea, the soul does not lose itself but it enters into the experience of inseperability with the Brahman. The soul maintains its individuality as an attribute of the Brahman.
Nimbarkacarya, a bhedabhedavadin was successor of Ramanuja. According to him, the soul attains liberation when it realises that the sense of its complete independence and difference from the Paramatman, i.e. Hari, is false; such sense is caused by avidya. It overcomes its bondage and avidya by the grace of God. Ramanuja gives more emphasis on Upasana (or worship) where as Nimbarka gives more stress on Prapatti or on self surrender. Thus for Nimbarka, self-surrender to the divine leads to attainment for him of Moksha. For him, Ultimate Reality is Krishna.

The next Vaishnava acarya was Madhvacarya. He was pure bhedavadin i.e. dvaiti. For him, the Ultimate Reality is Brahman which he names Hari. Individual souls, he thinks, are totally dependent (Paratantra) and is possessed limited knowledge and limited joy whereas God is omnipotent, independent. He possesses wonderful powers. Madhava holds that the right knowledge of the difference between the individual soul and Brahman and Upasana or worship of Brahman leads to Moksha. But Moksha is dependent upon God. If God is pleased with his devotee, He shows His grace to him and gives him Moksha.

Vallabha was a Shuddhadvaitin. He preached the gospel of Divine love (bhakti) as a means of attaining salvation. Puṣtimārgiṇiṇī develop ardent love for God whom they look upon as their lover. The devotion of this kind is known as Premabhakti. Moksha, according to the Puṣtimārgiṇiṇī, consists in the attainment of the abode of the Divine enjoyments that are identical with the nature of Puruṣottama in the company of Puruṣottama himself. It is the everlasting experience of the unfolding eternal joy of the Divine which the liberated soul enjoys in the company of Lord Puruṣottama.

Like Vaishnavism, Saivism also is a powerful religious creed in the southern india and also in Kashmir. Saivas look upon Śiva as the Ultimate Reality; and cause
and substratum of Universe. Śiva or Rudra is mentioned in the Śvetāśvatara Upanishad as the Ultimate God. The Viśvaśaivas hold that one can attain deliverance by sincere and faithful devotion to Śiva. The way of attainment of Śiva is called Śivayogā. It does not consist in the formal worship of images, in the performance of yajña or in muttering hymns but it consists in the sincere devotion; aspiration, and self concentration; inward and upward to the Divine Power. Deliverance means to them, the realisation of or identity in the qualified form and the experience of the blissful state of Śiva. It is not absorption but the retention of it in a highly evolved form in the company of the Lord Śiva.

Śāktas are the devotees of Śakti i.e. Iṣṭadevatā; they choose the deity of worship. For them, knowledge of Śakti is road to salvation. Liberation according to Śāktas, is not dependent on the observance of the external forms of religion like recitation of hymns, sacrifices and other rituals. What is necessary for the attainment of liberation is the knowledge for jiva that it is an evolute of Śakti.

In this way except Cārvāka school, all the Indian Philosophical schools accept the concept of mokṣa in their own way. The final goal of them all is liberation. Let us see the conception of mokṣa of all these schools in detail.
**CĀRVAKA**

Bṛhaspati is said to be the founder of the Cārvaka philosophy. Accounts of the Cārvaka systems are found in 'Sarvadarśana saṅgraha of Sāyaṇa Mādhava Saddarśanasamuccaya' of Haribhadra

The Cārvakas regarded perception as the only means of valid knowledge and reject the validity of inference. They are free thinkers. They reject the authority of the Vedas and the supremacy of the Brāhmaṇas. They are naturalists and accidentalists, reject final causes and universality of causation. They are materialists, positivists, atheists and hedonists. They identify the soul with body and deny pre existence, future life, law of karma, heaven and hell, bondage and release and the existence of God. They admit the reality of gross matter and advocate egoistic hedonism in ethics.

The Carvakas did not recognise any supramundane existence. Death was the end of life according to them. They never believed in the self nor they believed in the continuation of life after death. 'For them, death was the extinction of all life and mokṣa was nothing but the destruction of body, which one meets inevitably.'

They remained unscrupulous about the moral and immoral aspects of life because there was no question of reaping fruits of evil deeds. The goodness and badness of actions was determined according to their own thoughts. They thought that an individual must achieve maximum physical happiness. It is the aim of life. They were unrefined hedonists.

Dr Rādhākrishnan describes his view as follows: 'Virtue is the delusion and enjoyment is the only reality. Death is the end of life. There was distrust in

---

Sayana madhava: Sarvadarśana Sasīgraha P.6
everything good, high, pure compassionate. The theory stands for sensualism, selfishness and the gross affirmation of the loud will. There is no need to control passion and instinct, since nature's legacy to them. While Upāniṣās prescribe resignation and severity of life and development of universal benevolence and love, the materialists proclaim the doctrine of uncontrolled energy, self-assertion and reckless disregard of all authority. Moral rules are conventions of men. (Vol. no.1 - 281 - 282)

The Śāraṇākas thus advocate the pursuit of pleasure at any cost. They thought that although pleasure does not exist unmixed with pain, yet one should try to derive as much pleasure as possible by wisely keeping off pain and suffering. In fact they reveal their primitive, narrow look towards life. They could never grasp transcendental entity. They did not believe in any other God but a powerful king supported by the people on earth.

The Śāraṇākas were not only unbelievers in Vedas but they strongly criticised the Vedas in the most impolite manner. They condemned the Vedas in the roughest possible manner. At the rise of the Śāraṇāka system, they Vedic and the Brahmanic ritualism and sacrificialism had reached its peak. Too much sacrifices were made and animals were sacrificed to appease Gods. In that way Śāraṇākas' criticism against such sacrifices was not mistaken. Some elements of rationality were certainly present in the opposition of the Carvaka to the Vedic religion. They were responsible to a certain extent to open the eyes of the people to the facts of life. They encouraged independent and rational thinking they were bold enough to assert their rational views against the Vedic ritualism. Whatever it may be, but they never thought of any spiritual principle 'atman' as such. Neither they believed in the life after death. Naturally, they never believed in 'Mokṣa'. They reached to the another extreme point from the Vedic religious thoughts and concepts of life after death.
Buddhism

Buddhism is one of the atheist schools of the Indian Philosophy. Siddhārtha, the founder of Buddhism (567 BC - 487 BC) was overwhelmed with grief at the sight of disease, old age and death. He was over-powered by abundant misery in the world. He renounced the world to find out the remedy for suffering. He discovered its cause and the way to stop it. He found the way to peace on earth and preached it to the world. He became enlightened or Buddha. The theme of whole Buddhistic philosophy revolves around the four noble truths of sorrow: The existence of sorrow; the cause of sorrow; cessation of sorrow and the path leading to the cessation of sorrow.¹

Early Buddhism disbelieves in God as well as in Ātman (self) on various grounds; even then it is regarded as a spiritual system due to its trust in the doctrine of karma and moral perfection. It does not criticise wildly like Caravakas, on God, heaven, immortality etc. Buddha has made his statements moderately.

Early Buddhism does not believe in the existence of an entity called the Self or Atman. It does not recognise any such thing as self apart from the infinit momentary states of consciousness. It regards everything as momentary or impermanent. The world is a series of infinit momentary existences. It is a continuous series of momentary existences. Nothing in the world abides for more than one moment. Every momentary existence has all its four states; i.e. [i] birth; [ii] the sustence; [iii] the decay; and [iv] the end in one single moment. At every moment, new existence appears and it disappears no sooner than it appears. Everything in the world is impermanent (अविनाशित्वम्). The world is an eternal and continuous flux of momentary existences. There is nothing permanent in this world. Permanence is only apparent and illusory; what is really existing is a continuous series of momentary existences. Buddha defined Reality as that which is momentary, 'whatever is real is only momentary.'² (अद्य अश्च नः शरीरश्च) 

¹ Atman and Moksa: G.N. Joshi. P. 113
² Ibid. P. 117
Early Buddhism did not accept the concept of self at all. It believed in a succession of separate and distinct stages of consciousness occurring in an orderly form. It holds that everything in 'anatta', not self. The self according to Buddhism is only a name given to a bundle of certain mental states like perception, thought, feeling, memory, emotion, volition. Just as a liquid possessing certain qualities like whiteness, certain taste and from which butter can be prepared, is given the name 'milk'. So also various mental experiences are fictitiously grouped together, and a designation like 'self' is given to them.  

From the teachings of Buddha, his followers in their subsequent generations, drew different kinds of inferences and formed different systems by giving full scope for the free operation of their speculations. Buddhism has two main sects known as Hīnayāna Buddhism and Mahāyāna Buddhism. The word Hīnayāna means "small or inferior vehicle" and the word Mahāyāna means "The Great Vehicle". The ultimate good of an adherant of Hīnayānism is the attainment of his own Nirvāṇa, confining it to oneself only, while the ultimate good of an adherant of Mahāyānism is the attainment of Nirvāṇa not only for oneself but for Nirvāṇa not only for all beings by helping them, and they were prepared to work for others even for infinit time. As compared with the Mahāyānists, the Hīnayānists required only shorter period to attain Nirvāṇa as they had confined their efforts to the individual only. They were for that purpose, regarded as belonging to a 'lower' category - the Hīnayānists. The Hīnayāna School of Buddhism represent the earlier phase of Buddhism as compared with the Mahāyāna sect, which is a later development of the Buddhist philosophy. These two branches of Buddhism are still divided into further sub-branches. The Hinayana school is divided into Vaibhāṣikas and the Sautrantikas. Both are Sarvāstivādins and believe in the reality of the external world, which we know with the help of ideas, which correspond to the external objects. The two Mahāyāna schools are Yogācāra and Mādhyamika schools. The Yogācāras are also known as Vījñānavādins. They are characteristically known so as they deny the existence of the external world and reduce it to mere ideas, make them mind-dependent. The Mādhyamika school is characterised as negativist or nihilist school as it proves that everything by itself is, only a void. All these schools accept the impermanence

3 Ibid. P. 118
of things, the sorrowfulness of life and the necessity of attaining Nirvāṇa as the final goal of life. But they explain the world from their own standpoints.4

Nirvāṇa:
Buddhism is known as essentially a religion of sorrow. Buddha did not profess to be an expert metaphysician. He did not claim to devise satisfactory solutions of the most formidable metaphysical problems. He was concerned with the finding of the ways of eradication of pain and sorrow in human life. He did not seek knowledge and truth for their own sake but knowledge was a means of attaining complete freedom from pain and sorrow according to him. He most seriously exerted himself to discover the ways leading to the final cessation of sorrow. The ultimate end that he always sought, was Nirvāṇa, which means total abrogation of sorrow and extinction of all consciousness. Buddha's mission of life was to help men to free themselves from the all pervading sorrow and pain in life. Sorrow and pain arise due to desire. Every human being desires to get pleasurable things and avoids painful objects and experiences. But these pleasurable things have no permanent existence, disappointments fills the mind with sorrow. Life becomes a continuous series of moments of disappointment and sorrow. Nirvāṇa is a state of complete desirelessness. Nirvāṇa consists in one's becoming completely free from every kind of desire. "Where there is no desire in the heart, there is no attachment either. Where there is no attachment, there is also no transiency, no change. And thus with Nibbāṇa the true condition of eternal rest and changeless, birthless safety is eternally attained".5

Describing the nature of Nirvāṇa, Buddhists schools differ from one another. Hinayanists think that Nirvāṇa is something existent, full of peace and beyond misery. It can be attained realising Pudgalanairātmya (i.e. realising self or ego to be non-existent which is the real cause of pain and passion). Removing the Kleśāvaraṇa is enough for attaining the Nirvāṇa.

Mahāyānists hold that Nirvāṇa is not something to be achieved; it is realising the true nature of things. It is indescribable and beyond categories of intellect. Therefore it can not be said either existent or non-existent. Simply realising the Pudgalanairatmya is not enough for

4 Ibid. P. 141 - 142
5 Ibid. P. 159
realising the Nirvāṇa but realising Dharmanairatmya is also essential. Removing Kleśāvarana and Jneyā-varaṇa, one can know the real nature of Nirvāṇa.⁶

Nāgārjuna, being an absolutist thinks that Nirvāṇa can not be said to be existent or non-existent. It is beyond all categories of thought. It can not be defined. It is non-dual.

For Mādhyamikas, there is no difference between Nirvāṇa and samsāra. The same reality viewed from empirical stand point is samsāra and viewed from Transcendent view point is Nirvāṇa. it is free from all pluralities. It is śūnyata i.e. giving up all views, standpoints and predicaments. So Nirvāṇa is śūnya.

For Vijnānavādins, Ultimate Reality is pure consciousness. So Nirvāṇa is also a state of pure consciousness, where it is free from all subject-object duality. It is a law of universe. It is the same as Dharmakāya of Buddha. Nirvāṇa means realising this Dharmakāya. For Vijnānavādins, every being is potentially a Buddha and is in essence, the same as Dharmadhātu. It means Nirvāṇa is nothing but realisation of this potentiality.

Nirvāṇa, according to Lankāvatara, is something indefinable. It is non-dualistic in nature. it can not be called even by the word Nirvāṇa because it is indescribable. The real knowledge of the Ālaya is Nirvāṇa for Lankā. It is self realisation.⁷

Pure citta or consciousness is the sole Reality for Asanga. It is also equated with Dharmadhātu, Tathata and Buddhātva. Nirvāṇa, therefore, means realisation of pure consciousness, which is one’s own original nature. It is realisation of Dharmadhātu underlying the whole universe. It is state of omniscience which is free from all obscurations. It is a state free from all sorts of kleśāvarana and jñeyāvarana.

Nirvāṇa is purification of consciousness (which is defiled by the false idea) removing all sorts of coverings. It is the discovery of the sole reality of consciousness eradicating the imaginary idea of subject object duality, and empirical objects. Ignorance is the root-cause

⁶ Mahayanasutralankara of Asanga: Dr Y.S. Shastri.
⁷ Mahayanasutralankara of Asanga: Dr Y.S. Shastri.
of defilement of consciousness Nirvana is nothing else but purification of this defiled consciousness destroying all sorts of coverings. Absence of right understanding of things is ignorance. It is understanding things not as they are. Nirvana is proper understanding of things. It is to know things as they really are. To attain Buddhahood it is necessary to remove the ignorance which is the root-cause of all evil and suffering. Nirvana, therefore, is not something to be achieved but knowing reality as it is. Attaining Buddhahood is the ultimate aim for Asanga. It is Nirvana. It is merging with Buddhahood or becoming one with it. Pure consciousness or Buddhahood is universal soul. Becoming one with it is liberation.

So Asanga’s Nirvana is similar to Vedantic notion of mokṣa in many ways. Nirvana for him is pure and all pervading. It is indescribable in terms of thought categories. This idea is similar to Vedantic notion of Brahman. Upaniṣads also proclaim Brahman as indescribable, beyond thought, beyond speech, mind and sight. Asanga says Nirvana or Reality is eternal (nitya) and stable (dhrutvam). Upaniṣads also point out that Brahman is eternal and stable.

Thus, though Hinayānistic concept of Nirvana differs from Vedantic concept of Mokṣa, the Mahāyānists come much closer to it and Asanga’s concept of Nirvana is nothing but Upaniṣadic concept of Mokṣa.

Jivanmukti: Buddhism recognises two kinds of nirvāṇa [i] Sopadhīṣeṣa nirvāṇa and [ii] Anupadhīṣeṣa nirvāṇa i.e. [a] Nirvāṇa elements with the group of existence and [b] Nirvāṇa elements without groups of existence. The Sopadhīṣeṣa Nirvāṇa is jivanmukti and the Nirvāṇa which is attained after the destruction of groups of existence may be called Videhamukti.

In the Mūlamadhyamika-kārikā and vṛtti also, a distinction is usually made between Upadhīṣeṣa and nirupadhīṣeṣa or parinirvāṇa. The description of these in the Mahāyāna Buddhism is also the same. The Mahāyānists added one more variety - the Apratisthita nirvāṇa, the state of Bodhisattva, who shuns retiring into final release, although fully entitled to it and who, by his free choice, devotes himself to the service of all beings.

---

8 Mahayanasutralankara of Asanga: Dr Y.S. Shastri.
9 Mahayanasutralankara of Asanga: Dr Y.S. Shastri.
10 Advaitic concept of JM: L.K.L Shrivastava P. 89
Dr T.R.V. Murti, while speaking of Sopadhisesa Nirvāṇa says: ‘Of the former is the total cessation of ignorance and of the passion though the body and the mind continue to function but without passion. This state corresponod to the Jīvanmukti of Vedānta and the Saṁkhya. Buddha, after his enlightenment, is the representative example.\textsuperscript{11}

One who has attained Sopadhisesa Nirvāṇa is called Arhat. An Arhat is one who has come over all sufferings and miseries of life. He has attained the knowledge of truth and is unattached with sense pleasure and the evils of the ceaseless ocean of life and death. But an Arhat, Śrāvaka (or Pratyeka Buddha) aims at his own liberation and least bother for others; while Bodhisattva is ready to continue to work and to stay in saṁsāra till the end, even for the sake of one living soul.\textsuperscript{12}

Way to enlightenment: According to Hīnayānists the way to get out of suffering and attain Nirvāṇa is the practice of eightfold path. To follow the eightfold way itself is the realisation of Nirvāṇa. They are - right view, right thought, right speech, right action, right mode of livelihood, right endeavour, right mindfulness, right concentration. This eightfold path is an extensive form of Buddhist trail - ūcana (virtuous conduct) samādhi (concentration) and prajñā (wisdom). They also believe that “Bodhipakṣya dharmah” which if practised are conducive to enlightenment. It is a formula of thirtyseven intellectual qualities. These dharmas are supposed to be the last precepts and injunctions of Lord Buddha.

Mahāyānists believe that a sādhaka or a monk, hankering to attain Bodhihood, should practice six perfections (Parmitas) during a long period of time. They are supremely pure in their nature and transcend the qualities or virtues of the śrāvaka and pratyekabuddha. They are - dāna parmita (the perfection of giving); ācāra parmita (the perfection of virtuous conduct); Kṣānti parmita (for bearance); vīrya parmita (perfection of vigour); dhyāna parmita (meditation); and prajñā parmita (wisdom). This is the highest perfection attained by a Bodhisattva. It is the greatest of all parmitas.

\textsuperscript{11} The Central Phi. of Buddhism: Dr T.R.V. Murti. P. 271 - 272
Buddhism recognises certain stages which a sadhaka has to cross in order to get perfect enlightenment. Both Hinayana and Mahayana agree to these stages in their own fields. Hinayana recognise four stages of inner satisfaction which an arhat has to cross. They are [i] Sotapanna; [ii] Sak'dgami; [iii] Anagami and [iv] Arhathood. At the last stage, an aspirant becomes an Arhat. He becomes pure and most honourable. Mahayanaists believe that the whole career of a Bodhisattva is divided into ten degrees or stages (Bhumis). Bhumis, they define as "earth, place, region, ground, stage, level, state of consciousness. The ten bhumis are [i] Pramudita (joyful); [ii] vimala (pure); [iii] Prabhakari (light giving); [iv] Arcismati (effulgent); [v] sudurjaya (very difficult to conquer); [vi] Abhimukhi (face to face); [vii] Dürangamā (far-reaching); [viii] Acala (steadfast); [ix] Sādhunati or Madhumati (stages of good beings of thoughts); and [x] Dharma Megha (clouds).

Thus, the ideal of jivanmukti has been discussed in Buddhism. It is termed as Sopadhiśeśanirvāṇa, arhatva, Buddhatva, Sarvajñatva etc. A Jīvanmukta is termed as Arhat, Buddha, Sarvajña, Muni, Brāhmaṇ, Vītaragi, Tattvajñani and so on. Buddhism justifies the existence of a liberated saint by explaining further that he exists because of his compassion towards other beings; his attempt to liberate them. The essence of Bodhisattvahood is rightly described as "an unequivocal affirmation of the social altruistic nature of human kind". This ideal of Mahāyāna Buddhism is a unique contribution to Indian Philosophy. It has united in itself both spiritual and ethical experiences.13

13 Ibid. p 95-96.
According to the Jain tradition, Rśabha was the founder of Jainism. Rśabha was the first and Vardhamāna was the last Tīrthankara. Vardhamāna was the contemporary of the Buddha (He was born in 599 BC and died in 527 BC). The Jain scriptures are founded on his teachings. He was called the Jina, spiritual conqueror, Mahāvīra, great hero. He was not the founder of Jainism. He reformed the creed of Pārśvanāth. Jains are the followers of Jīna, the victor, Vardhamāna Mahāvīra. Name Jainism indicates the predominantly ethical character of the system. Vardhamāna organised his disciples into a regular order with lay and monistic members of both sexes.

Vedic religion had been degraded at that time. Number of animals were sacrificed to appease Gods. Serious atrocities were being committed. Neither Jains believed in God nor they accepted authority of the Vedas. They never believed in God as a Creator of this world because they could explain the world without God. Another reason was that they disliked the Brāhmnic predominance which exploited God for its own supremacy.

'Ahimsā in conduct is the foundation of Jainism'. Jainism stands for ahimsā in conduct, anekanta in thought, syādvāda in speech and aparigraha in social relations. These are the four pillers on which the edific of Jainism stands1.

'As I do not like pains, so nobody else in the world' is the maxim which is the foundation of Jain Ethics.

**Jiva:**
The whole universe is analysed into two everlasting and uncreated independent categories of the Jīva and ajīva. The jīva is the enjoyer and ajīva is the jada or

1 Jain Darsan: Mahendraumar Nyayacarya P.9
the thing enjoyed Jiva has consciousness, ajiva is devoid of consciousness. It is said in sarvadarsansangraha that jiva alone is conscious and ajiva has no consciousness (p.67). Dr Rādhākrīshnan writes: Jiva and ajiva does not correspond to I and not I. It is an objective classification of things in the universe that underlies the distinction of jiva and ajiva (Indian Phi. vol. 1 p.314-15). Jains hold that the jiva or soul is permanent. If performance of soul be not admitted, someone will be the doer of actions and someone will be the reaper of their fruits. Each animate being possess a soul or jiva. Thus, there are infinite jivas, innumerable souls, earth-souls, water souls, air-souls, plant-souls, animal-souls, human-souls, God-souls. The soul is an eternal spiritual substance. It is an immaterial principle. It transmigrates from one body to another. The ajiva is matter, the principle of motion, principle of rest, space and time. Matter is either an atom or aggregate of atom. All atoms are homogenous. Karma is a kind of subtle matter which enters into the soul and causes its bondage. Matter can not be derived from soul. The soul and matter are entirely heterogenous. Thus jiva is constituted of consciousness and it is sentient principle in each animate thing, whereas pudgala or matter or ajiva which is completely devoid of consciousness stands in direct contradiction to jiva.

Jivas are co-extensive to bodies as lamps are co-extensive to the room in which the light is put. Cognition, feeling and conation are its qualities. It is the knower, enjoyer and active agent. It possess knowledge and perception. Consciousness is not its accidental quality but it constitutes its essence. The jiva is not under control of any supra-mundane spirit. It is the master of its own destiny. It binds itself with its own predispositions and liberates itself with its own efforts.

2 Sarvadarsansangrah P.48
3 Dravyasangraha II P. 27 & 132
The most important and noteworthy feature of Jain doctrine of soul is that the size of the jiva or soul changes according to the size of the body, which it occupies. Intrinsically the jivas possess infinite faith, infinite knowledge, infinite bliss and infinit power (अनंत-चतुर्दश, अनंत-ज्ञान, अनंत-निरुचक, अनंत-शक्ति). These are called 'Ananta Chatusṭaya' in Jain ethics. Though the soul is eternal in its pure form, while it is in the cycle of saṁsāra, it seems to possess beginning and end, it seems to be born and dead.

So these jivas are classified into bound and liberated. The bound are again divided into [i] having mind or mobile; and [ii] without mind i.e. immobile.

**Bondage:**

Jain theory of bondage is unique in Indian Philosophy. According to them, the jivas are bound by their own karma. With every activity mental or physical, however subtle it may be, the karmas penetrate the jiva and cover it. This is the bondage of Jiva. Thus the cause of bondage of the jiva is its own passionate karmas. With evil thoughts karma currents stick to the jivas and cover it. With good thoughts and actions they leave the jivas.

According to Jainism Karmas are infra-automatic particles of matter. It is subjective as well as objective. At every moment we are producing them by the activities of mind, speech and body moved by desire, aversion and delusion. Every impression becomes karma in the time being and is stucked to the soul. Every moment, while doing actions good or evil, karma currents enter the soul. This is called आस्रव in Jain philosophy (पुज्यवाराहीर्यवृत्तज्ञानवृत्तीत्यावह) As water comes from the cannel, so Karmas get into the soul by the cannel of yoga (यज्ञ अधे: आज्जितार्थाक्तेष्ठ तदार्जननकारणेऽवर्ग आनेन \\
| क्रियासंयाये, तसः यो हृद्य मनोविविधया आत्मन: कम्पो आक्षेपनगति।

3 Rajavartika of Akalankôdeva 1.4.16
Causes of Bondage:

Jainism holds that the jīvas in saṃsāra condition are in bondage and that they become siddhas when they attain liberation or mokṣa. Jīvas remain in bondage so long as they are in contact with the Karmic matter. So āsrava is the cause of bondage. There are two kinds of bondages:

1. Bhāva-bandha; and
2. Dravya-bandha.

Besides these Jainism recognises four kinds of bondages i.e.:

1. Prakriti;
2. Sthiti;
3. Anubhāga; and
4. Pradesha-bandha.

According to Jainism there are three causes of bondage. They are perverted attitude (भिन्न अपेक्षा ) perverted knowledge (भिन्न ज्ञान ) and perverted conduct (भिन्न गृहीत ).

As the cause of bondage is the union of karma matter with the soul: the liberation consists in the separation or destruction of these karma-particles.

1. तस्मान भिन्नकर्मेण किष्ठः। (T. Sw. 2.12)
2. तस्मान भिन्नविशेषः तस्मान शास्तः। (Rajavāraṇīka I. 4.20)
3. अति अस्त्रालग्नः अन्तः भिन्ननिदेशों शोषोऽर्थमिः तत्र उल्लभः। (Ib. 1.1.1. 37)

*Ibid VI. 2.4*
So what is necessary for the seeker of liberation is to check karma-particles which are entering into soul, which is technically called संवर्चन in Jain philosophy. To check असर्व is (control or stoppage). (असर्व निवेदणः असर्वः) (सृ. तु. 38.१.१)


Various kinds of असर्वas are the real cause of bondage. The krodhasrava the maya असर्वa, mana-असर्वa, lobha-असर्वa put the soul into fetters and hinder the soul’s enjoyment of its blissful nature. They also recognise subha and asubha असर्वa through which good and evil karmas enter into the soul. If one obtain good influence by meditating upon the Tirthankara, merit or punya flows into it. The various kinds of asravas are nothing but those ways by which one comes to be attached to the things of worldly life, which create attachment and false impressions in him. It makes him experience pleasurable or painful experiences. Thus, he moves continuously in the circle of birth and death. The original peace and tranquility is lost and thus continues to exist in bondage.


Nirjarā is necessary for the attainment of mokṣa. Nirjara mens throwing off the Karma-matter from the soul. It means the complete neutralisation of Karma-matter.
Nirjara are of two kinds [1] avipaka nirjara [2] savipaka nirjara. Completion of the process of nirjara leads to mokṣa. After the absolute separation of karma from the soul, the soul is liberated. ‘Completion of the process of nirjara’ is just logically prior ot mokṣa. Factually both happen at the same time. After the complete separation of the karmas from the soul three things happen simultaneously.

[1] separation of the soul from body  
[2] upward flight of the soul  
[3] reaching to the summit of the Mundane space.

Thus as soon as the cause i.e. karma particles leave the soul, the soul leaves the body, and becomes mukta.

Liberation:
The aim of Jain philosophy is the same as that of other systems of Indian philosophy and it is the attainment of liberation or mokṣa. Right understanding of the soul alone can deliver one from the bondage of jīva. No Karma can bring to an end karma. On the contrary cessation of operation of karma frees soul forever from fetters, which cause him afflictions (अमृतवर्ध हिंसातिहि अशुभाः)

Complete deliverance from veil and covering of karma is called mukti.

According to Jainism, the jīva is constitutionally free and potentially divine. The jīva in mokṣa enjoys a state of pure and infinite knowledge (ananta-jñāna) and infinite perception (anant-darsana).

According to Jainism, any person who accepts jain creed can turn a wandering medicant at any stage of his life and that mokṣa can be attained by all persons
irrespective of their cast provided that they lead that type of life which is prescribed by Jainism.

According to Jainism, the intrinsic nature of soul is to move upwards. As the nature of piece of wood is to remain on the surface of water, and the nature of flame is to burn straight way upward. As wooden things while plastered with dust remain under water, but as soon as the plaster is dissolved, comes on the surface of water, or as the flame of a lamp in ordinary course burns upwards, similarly, the soul when separated from karma particles returns to its intrinsic nature and moves upward. (Rajawartika X 7.6)

The liberated reaches to the summit of the Mundane space, which is technically called 'siddhaśīlā', the realm of free and liberated. It resides there forever. It can not move higher than that for there is no principle of motion there.

From Vyāvaharika point of view, such a siddha has a shadowy form which is a bit small in size than its immediately previous body (Rajavartika V 16.8.9). He is the embodiment of Samyak-Darśana, Samyak-Jñāna and Samyak-Carita. Thus the siddha is an embodiment of the tri-ratna and has got the perfection corresponding to the karmas and resides at the summit of the Mundane space. These three jewels constitute the pathway to Mokṣa.

Like the other moral categories, Jain sages classify mokṣa into [1] Bhāva-mokṣa and [2] Dravya-mokṣa. When the soul becomes free from the four ghātiya karmas, (destructive karmas), it is said to have attained subjective liberation (Bhava mokṣa) (Epitom p.617), and when all the non-destructive karmas are also destroyed, it attains objective liberation (Dravya-mokṣa) (view of Kundakunda).
According to Nemichandra, the thought activities of the soul which is the cause of the destruction of all karmas is the subjective liberation and the actual destruction or separation of all karmas is called objective. Both these types of mokṣa are in fact distinguishable only in thoughts. They are actually not separable.

According to Umāswāmi, the sadhaka whose four destructive karmas are destroyed attains omniscience, and is called kevali and when his four non-destructive karmas are also destroyed, he becomes liberated. Thus, the conception of bhāva-mokṣa in kundakunda and kevali (omniscience) in Umaswami comes very near to Jivanmukti in Śāṁkhya and Advaita.

According to Jains, there is a ladder of fourteen steps by which a jiva has to pass to reach the mokṣa. These stages of spiritual development are called gunasthānas in Jain philosophy. They are:

1. Mithyādṛsti gunasthāna
2. Granthibheda
3. Miśra Gunasthāna
4. Avirata Śamyak Dṛṣṭi
5. Desavṛjati Gunasthāna
6. Pramatta
7. Apramatta
8. Apurvakarma
9. Anivṛtti
10. Suksma Samparaya
11. Uṣṭamatohā
12. Kaṇakaśāya
13. Sayoga kevali
14. Ayoga Kevali

These are the fourteen stages which a soul has to cross before final liberation.

In the state of Nirvāṇa, the soul realises the ananta-chatuṣṭaya, which is its intrinsic nature. They are infinit knowledge (ananta-jñāna) infinite faith or
perception (ananta-darsana) infinite bliss (ananta sukha) and infinite power (ananta vīrya). The jains are divided into two sects [1] Svetambara and [2] Digambara. According to Digambara, women can not attain liberation.

"Nirvana is not annihilation of soul, but its entry into the blessedness which has no end. It is an escape from the body, bodily miseries though not from existence" (Dr S. Radhakrishnan Vol.I, p.332).

"The liberated is not long nor small...........nor black...........nor blue..............nor bitter.......................nor pungent.....................not hot nor cold............without body......without rebirth. He perceives, he knows, but there is no analogy. Its essence is without form. There is no condition of the unconditioned".

Thus jainism raised voice against the cast hierarchy and made the way to turn ascetic easier more practicable and acceptable to the persons of all casts.

Kevalin’ in Jainism is Jivanmukta who has destroyed the Karmas that obscure the inherent capacities of the soul and has freed himself from bhāvabandha. Tīrthaṅkaras who are worshipped by jains have bodies even after attaining omniscience or kevalajñāna. Vītarāga, Jina and Arhat are also used as synonyms of a jivanmukta. The word jivanmukti itself has been used in ‘Prameya Kamala - Martanda’ and ‘Nyaya Kumunda - Chandra’ of Prabhachandra (between 980 A.D. to 1065 A.D.) to denote the state of a Kevalin1. Thus Jainism accepts Jivanmukti.

1 Ad. concept of JM: L.K.L. Shrivastava P.80
The Nyāya and the Vaiśeṣika systems of Indian Philosophy are the theistic systems. They believe in the Vedas but at the same time give a new cosmology. These two systems are originated by two different philosophers namely Nyaya by Gotama and Vaiśeṣika by Kaṇāda. Nyāya is mainly busy with the problems of logic and epistemology whereas Vaiśeṣika is busy with the problems of ontology and metaphysics. Nyāya accepts the Vaiśeṣika metaphysics and Vaiśeṣika accepts the Nyāya epistemology and logic. So these two systems are thought together and are taken similar.

The Nyāya philosophy has been held in great reverence for a long time past. Manu includes it under Sruti, Yajñavalkya regards it as one of the four limbs of the Vedas. The classical study of the Hindu comprise the five subjects of Kāvyā (literature), Nātya (drama), Alankāra (rhetoric), Tarka (logic) and Vyākaraṇa (grammar). Whatever other specialised studies a student may take up later, the priliminary course includes logic, which is the basis of all studies. Every system of Hindu thought accepts the fundamental principles of the Nyaya logic and even in criticising the Nyaya system uses the Nyaya terminology and logic. The Nyāya serves as an introduction to all systematic philosophy.

'Vaiśeṣika' means viśeṣa or particularity. It is a philosophy of distinctions. Its standpoint is scientific and analytic.

Dr Radhakrishnan writes: 'The Vaiśeṣika system takes its name from 'Viśeṣa' or 'Perticularity'. It insists that it is in the particular imperceptible souls and atoms that true individuality is to be found. The Vaiśeṣika is essentially a philosophy of distinctions since it does not tolerate any attempt at dissipating the independence of self and objects in a supposed more perfect individuality. Its standpoint is more scientific than speculative more analytic than synthetic though it is not able to set aside questions about the general character of the universe as a whole'.

1 Yajñavalkya Smriti 1.3: Ātmopanisad P.ii and Visnupurana p.iii - 6
The Vaiśeṣika and the Nyāya agree in their essential principles such as the nature and the qualities of the self and the atomistic theory of the universe, yet the classifications and characterisation of the categories and the development of the atomic theory give to the Vaiśeṣika its distinctive interest and value.  

The approach of the Nyāya, Vaiśeṣika to the philosophical problems is thoroughly rational. The acceptance of the authority of Śruti as pramāṇa is merely a leap of homage probably only to save themselves to be ranked with Nāstikas. The rational approach is emphasised so much that they have forgotten that there can be certain problems which reason can not solve. Even the self has not been taken for granted. They have established the existence of self by the help of logic. 'I' in the expression 'I am happy' refers to self. It can not refer to any material object like body mind etc, because they are all unconscious and the category which is the ground of our experience should be conscious.

Thus the Nyāya-Vaiśeṣika system proves the existence of self with the help of logic. According to them the soul is eternal. The reason for that is, even a new born infant experiences joy, pleasure pain etc, which is possible only because of the continuity of memory of what has been experienced earlier. This proves that the soul is eternal. Desire, aversion, effort, pleasure, pain and cognition are special qualities of the soul. The soul can not be identified with the body, sense organs etc., because they are all perishable, but the soul is immutable. Thus, it is something distinct from the body, sense organs mind etc. According to Kanāda also, all activities of living body indicate soul. They all cease to function when the soul is dissociated with the body.

Plurality of souls:
The approach of Nyāya-Vaiśeṣika is purely rational, realistic. They hold that there are as many souls as there are bodies. The theory of one soul has been rejected by them on the ground of 'existing differences in the universe'. In the world some souls are in bondage, while others are liberated. Had there been only one soul, with the liberation of one all others have been liberated. This proves that there are many souls, as many souls as are the

---

2 Indian Phi. Vol. I P. 166 - 167
3 Comp. Study of the concept of lib.: A.K. Lad P. 86
bodies. Similarly there are differences in the world between rich and poor, happy and unhappy. If there is only one soul, no satisfactory explanation of these existing differences can be given.

The Nyāya-Vaiseṣika give many proofs and try to prove that there is such a substance which has experiences like pleasure, pain etc. It is a special possession of living beings.

In order to reap the fruits of good and bad actions the soul has to pass from one body to another. The cycle of birth and death implies that the soul 'has permanant eternal existence. The place of enjoyment of the soul is body. Annambhatta in his Tarkasangrāha characterises jiva or soul as 'that which is the resort of the experiences like pleasure' (4).

While emphasising the existence of the soul Vidyabhūṣana also gives the example of a newborn baby and says that 'The memory of the past proves the previous birth as well as the existence of the soul'. The endurance or persistence of the soul can be proved also on the moral basis. Gotama says in Nyayasutra "If the body were soul, there should be release from sins as soon as body were burnt." (5)

Again according to Nyāya-Vaiseṣika systems, there are certain immaterial and incorporeal things such as knowledge, desire, will, pleasure, pain etc. They are passing phases of mental experiences, having momentary existences. These are the attributes of such a substances which is known as 'soul'. In Nyāya sutra, Gotma says 'Desire, aversion, volition, pleasure, pain and intelligence are the masks of "soul". (6)

---

4 Annambhatta P. 17
5 Ibid. 3 - P. 18 - 5 - 1  Ibid - 4 P. 63
6 Vidyabhūṣana S.C.: Nyayasutra c. Gotama. Tr. 1.1.10
“As colour belongs to fire, taste to water, touch to air, odour to earth and sound to Ākāśa, as the attributes of each separately so do these attributes like knowledge, desire, hatred, pleasure and pain belong to a separate substance called soul. The ‘soul’ is regarded as a substance which acts as a possessor of the mental attributes. Kanada recognises these qualities as the sign of soul.⁷

Though the soul inheres all these qualities it does not possess these attributes as its permanent qualities. Even consciousness is not its essential and permanent attribute. All the psychical attributes arise in the soul when it comes into contact with manas and body. In itself it is not constituted of eternal consciousness as Advaita holds. Consciousness is its quality which sometimes arise in it and sometimes absent from it. Consciousness is produced in the soul when it gets connected with the body through the manas. The soul has simply the potency of knowledge.

Thus, according to Nyāya-Vaiśeṣika there are nine final and eternal realities namely earth, water, fire, air, space kāla, dik, ātman and manas. So atman is one of these realities which has independent existence which is final and eternal reality.

The doctrine of “substance” put forth by this system seems to be a reaction to the Buddhists universal impermanence of things. “The Buddhists had reduced the whole world to a continuous series of momentary existences, and had denied the existence of permanent substance behind the momentary qualities. The Nyāya-Vaiśeṣika theory of substance appears to be an authentical and powerful reaction to the Buddhist impermanence”.⁸

Two kinds of Atman:

These systems believe in the two kinds of Atman. One is the supreme self and the other is individual self. i.e. Paramātman and Jīvatman. The Supreme self is not only omniscient, all pervading, eternal but his knowledge also is all pervading, whereas individual soul also is all pervading, eternal but each Jivatman is separate from the other. As many bodies are there, so many souls are there. This soul is the real doer of action. It is said in Bhāṣā

⁷ Praṣṭa Paḍa (Com.): Vaiśeṣikadarsana: Kaṇḍadasūtras P.7
Parichcheda about the soul that: “the soul is the inspirer of organs etc, for an instrument requires an agent”.

Naiyayikas hold that the soul reveals itself to us in the form of ego ‘I’ hood (एतरामे).

**Bondage and its cause:**

The Nyāya system is known for its science of correct thinking, science of tarka or reasoned arguments. Its logic is the pre-requisite of all philosophical thinking. This philosophical thinking leads to knowledge. The purpose of knowledge is attainment of liberation from all pains and sufferings of life. The Naiyayikas hold that unless the nature of pain and its root cause are properly apprehended, it is not possible to free ourselves from the pain and sufferings of life forever. The aim of knowing is the attainment of knowledge and the aim of knowledge is attainment of liberation. "The soul, the body, the senses, objects of senses, intellect, mind, activity, pain release, transmigration are the objects of knowledge.”

The misapprehension of these objects i.e. soul, body, senses, mind etc cause bondage and its consequent suffering in human life. The Naiyayikas lay emphasis first upon the need of properly grasping the logical interrelation of these objects and then by going to the root cause of pain. These systems do not lay stress on performing rites, rituals, nor on idol worship. They emphasize on pure understanding of the ‘Reality’. Like Advaita-Vedānta, they believe that liberation can be attained by right knowledge and not by other methods.

"Release which consists in the souls getting rid of the world is the condition of Supreme felicity marked by perfect tranquility and not tainted by any defilement. A person by the true knowledge of the sixteen categories is able to remove his misapprehensions. When this is done, his faults such as affections, aversion, stupidity disappear. He is then no longer subject to any activity, and is consequently freed from transmigration and pain. This is the way in which his release is effected and supreme felicity secured.”

---

9 Bhasaparichcheda: Swami Madhavananda Sutras 47 P. 65
10 Ibid - Sutras 1-2
Nyāya system agrees with the Vedānta, who believe that the ignorance or the misapprehension is the root cause of all evils in this world. Vatsyāyana in his commentary on the sūtras of Gotama describes misapprehension or mithyājñāna is not simply as the absence of right philosophical knowledge, but something positive, something like the infatuation out of which the world is generated. He writes “The infatuations of the sense of ‘I’ or ego is to feel the sense ‘I’hood’ in objects which are devoid of self ‘Egoism’ (ahamkāra) consists in seeing in the selfless or material things our ego". (निर्विशालाकार ते शान्ति अविद्वेदः ।)

In fact, material objects and immaterial soul are two entirely different entities from each other. They are categorically different things. But we confuse our soul with the non-spiritual objects. We include our body or mind in the ideas of our soul. Naturally we identify ourselves with them, and as they are liable to frequent disappointments and sufferings, we also suffer. In fact sufferings can not belong to innermost self.

The real cause of production of body lies in the effects of the acts of the past life of an individual. As are the acts so are the natures of our begotten bodies. The whole cycle of birth and death and the continuity of it with the successive birth is guided and regulated by the doctrine of Karma or by the desert of an individual. So this karma-matter is responsible for maintaining the consistency of relation between deeds and their effects. Gotam says in his sutras that “The body is produced as the fruits of our previous deeds (deserts)’.12

Further the Nyāya Vaisēśika hold that a man who seeks pleasure in his life he does not get pleasure in pure form. Pleasure, howsoever pure it may be to some extent it is mixed with pain. The two are inseparable. Such a pleasure can not bring to a man the everlasting happiness and satisfaction. “Pain the cause of uneasiness is the sign that the soul is not at rest with itself. The highest good is deliverence from pain and the enjoyment of pleasure, for pleasure is always mixed with pain”.13 He further says, “hatred of pain is still hatred and the

11 Nyayasutra by Gotama: Vatsayana (Com.)
12 The Nyaya-Sutra of gotama: Vidyabhusana S.C. Sutra 3 - 2 - 64
13 Indian Philosophy Vol. II: Dr. S. Radhakrishnan Pge No.161
attachment of pleasure is still attachment, and so long as these are operative the highest good is beyond reach.\textsuperscript{14}

Thus the human beings live. They live means they act. To live means to act some way. These activities produce good and bad effects which cause another birth. This continuous cycle of birth activities, acquisition of karma, death, next birth and death form the ever revolving wheel of samsāra. Liberation frees human beings from such everlasting wheel of life. Liberation means complete freedom from pain and suffering. "The state of release is absolutely free from distress as that of dreamless sleep. As there is no distress in a person who is sound asleep and sees no dream, so there is no association of troubles in one who attains release.\textsuperscript{15}

\textsuperscript{14} Ibid: P 162 - 163
\textsuperscript{15} The Nyaya-Sutra of Gotama: Vidyabhusana Sutras 4.1.63
Moksa is known as Apavarga in the Nyāya and Nisreyas in the Vaiśeṣika system. It is said in Sarvadarsāna-Sangraha that: Liberation is attained by philosophical knowledge” or “indeed liberation occurs because of philosophical thinking”. The motive and end of philosophical understanding of the world is liberation. The purpose of the study of the right understanding of the world and life is the attainment of liberation. The philosophical inquiry is guided by the desire to attain liberation. These systems believe that the miseries of the present life are caused by false knowledge of the world. To wipe away all the false knowledge by right knowledge of the world is to be free from the sufferings of life.

In Apavarga i.e. in Nyāya liberation, there is utter absence of pain and suffering and so also that of happiness and pleasure. They can not abstract pleasure from pain. They believe that pure pleasure devoid of pain is not possible; and hence can not imagine that in liberation pleasure or happiness of any sort exist. Liberation means painlessness and pleasurelessness also. “Pleasure being associated with pain is equivalent to pain. Their association means their inseperability. Just as honey mixed with poison becomes poison, so becomes pleasure, pain when mixed with the later” (Kesara Miśra: Tarka-Sangraha: P-92).

So, liberation is a state of neither pleasure nor pain. It is a state of indifference and neutrality.

The stages of liberation:
The state of liberation according to Nyāya-Vaiśeṣika lies in proper apprehension of the nature of soul and Reality. Mental ties or bondage can be entirely broken by the enlightenment. The path of liberation passes through the philosophical understanding of the self and the world. Vatsyāyana describes in his commentary the stages of the attainment of liberation and shows the casual chain of various factors that lead to the final liberation. He writes “When the misapprehension (Mithyājñāna) disappears, because of its disappearance, faults (dosa) also disappear. With the disappearance of faults, disappear the tendencies to
activities (Pravrtti). With the disappearance of tendencies disappear birth (janma) and with the birth disappear pain and in the disappearance of pain lies absolute liberation or final beatitude (niḥreyas).\[^{16}\]

Shridhara maintains that knowledge of Reality and performance of duties both are necessary for liberation. Liberation is a combination of knowledge and duties. The prohibited actions and prudential duties should be discarded. But compulsory duties and the occasional duties should be performed. These duties purify the mind. Non-performance of them will produce the sin of omission (tuṣṭaṁ) which will require another birth to be exhausted.

Like other schools of Indian philosophy, the value of yogic practices is recognised as helpful in the attainment of liberation. Past, present and future karmas are exhausted for ever, by practicing the yoga also.

**Jivanmukti:**

Nyaya-Vaiṣeṣika do not believe in embodied release. According to them the only cause of bondage is embodiment, so the conception of jivanmukti is a contradiction in terms as it is for Rāmānuja and other Vaiṣṇava Vedāntins.

\[^{16}\] Atman and Moksa: J.N. Joshi: P. 299
\[^{17}\] Atman and Moksa: G.N. Joshi P-313
The Sāṁkhya system is one of the most ancient system in the history of ancient philosophy.  
This system advocates the ontological dualism of Prakṛti and individual souls (Puruṣas).  
The dualism of Puruṣa and Prakṛti is the fundamental doctrine of the Sāṁkhya system. Kapil  
Muni is said to be the first originator of this system. Sāṁkhya derives its name from the  
word 'sāṁkhyā'. The 'sāṁkhyā' is used in the sense of 'thinking', 'knowledge', 'counting'  
etc or the word 'sāṁkhyā' may mean perfect knowledge'. The system is called Sāṁkhya,  
since it gives perfect knowledge of the self (i.e. Puruṣa) as quite distinct from Prakṛti and its  
evolutes, body, sense-organs, mind (manas) intellect (buddhi) and egoism (ahāṅkara), which  
annihilates all kinds of sufferings'.

Pandit Gangānāth Jha is of the opinion that “sāṁkhyā means knowledge of self (Puruṣa)  
through right discrimination”. Guṇaratana thinks that Sāṁkhya derives its name from its  
first founder 'Samkha'.

The Sāṁkhya system is as old as the Buddhistic philosophy. It also bears resemblance with  
the Upaniṣadic philosophy. As it contains some elements of Upaniṣads it is probable that it  
came into existence in the post Upaniṣadic period.

The Sāṁkhya system is atheistic (Nīrśvara) in character. They do not refuse the existence  
of God just for the sake of refusing it, but they refuse its existence for not having sufficient  
logical ground to accept Him. “The Sāṁkhya atheism has its own peculiarities. The  
existence of God is denied not because God does not exist (सिद्धां शाश्वत) but  
because of the difficulty of proving God’s existence (अभिधार्मिकता).”

Similarly, the Sāṁkhya did not believe absolutely in the authority of the Vedas. It did not  
support the Vedic ritualism and sacrifices. It did not believe that these Vedic ritual and
sacrifices are necessary for the attainment of liberation. It laid more stress on the knowledge of the 'Reality' and realisation of spirit than any kind of ritualism. It had its own independent approach to 'Reality'. Kapil had taken quite independent stand in his enquiry of truth. He interpreted the world in his own way. His approach towards the problem is novel and original.

The approach of the Sāṁkhya-Yoga system to the philosophical problem is purely rational. The acceptance of authority of the Sruti is only a lip homage. "In Kapil's doctrine, for the first time in the history of the world the complete independence and freedom of human mind, its full confidence in its own power were exhibited". 5

Like other systems of Indian philosophy particularly Buddhism, Sāṁkhya admit the universal sufferings. Our ultimate goal is to be free from all sorts of sufferings. Yoga also admits that the worldly life is full of sufferings. It emphatically maintains that mere philosophy can not save us, neither the subtleties of things are enough what is the most necessary and important thing is the 'control of will'.

The Sāṁkhya concept of Puruṣa & Prakṛti i.e. spirit and matter:- The sāṁkhya philosophy believes in the absolute dualism of Purusa and Prakṛti i.e. the spirit and matter. They are exclusive of each other and collectively exhaust the sphere of being. There cannot be anything in this world which is not either of these two. The Spirit or Soul or Purusa acts as the source, substratum and ultimate resort of all the things in the world. Except consciences, everything that exists in the world arises out of Prakṛti, the original substance. It subsists in Prakṛti and ultimately after destruction returns to Prakṛti. Prakṛti or nature acts as the material and efficient cause of the world. It is all prevading. Whatever is in the world, is the modification of the original primordial matter or Prakṛti.

It is made clear by Iśvarakṛṣṇa in the Kārikā that though puruṣa or soul is experiencer and the objects of experience imply its existence, the objects of experience are not created by it, nor are they willed by it. The Prakṛti and its evolutes are not purposely created for the gratification of the soul. They are naturally adjusted without any external agent. 6

---

5 The Phi. of Ancient India: Dr S. Radhakrishnan. Vol. P. 249
6 Phi. of Ancient In.: Dr S. Radhakrishnan. Vol. II. P. 57, 227
Plurality of puruṣas:
Śaṅkhya maintain the plurality of Puruṣas on the ground that we experience this in our everyday life. But this pluralism is only quantitatively, qualitatively all Puruṣas are alike. Had there been only one Puruṣa, the birth and death of one would have meant the birth and death of all. Similarly, the bondage and liberation of one, would have bound and liberated all at the same time. But we do not experience such. So it is established that there are many puruṣas. Consciousness is the essence and not the adventitious quality of Puruṣa as it is for the ātman of Nyāya-Vaiśeṣika. The Puruṣa is a transcendental subject, the Ultimate Knower. The Puruṣas are like the ātman of the Vaiṣṇava Vedānta, the jīvas of the Jains.

Bondage:
Bondage according to Śaṅkhya Yoga is caused due to ignorance, wrong knowledge. The ignorance consists in not knowing the true nature of one's own self. It is because one fails to make discrimination between Puruṣa and Prakṛti. It is to confuse Puruṣa for either Prakṛti or for any of her evolutes. In fact the Puruṣa is never in bondage; it is ever free (Mukta). It is said in kārika, “verily not any soul is bound, nor is liberated, nor migrates, but nature alone in relation to various beings is bound and released and migrates.”

According to Śaṅkhya, bondage is of three kinds (1) natural; (2) evolitional; and (3) personal. When Puruṣa knows its own nature that it is not Prakṛti but pure consciousness, it is ever liberated, it gets free from all bondages.

7 Śaṅkhya Karika: Isvarakṛṣṇa: Commentary by Gaudapada 62/235 (Tr. H.T. Colebrooke)
II Apavarga - Moksa - Kaivalya II

Like other systems of Indian philosophy particularly Buddhism, Śāmkhya admits the universal sufferings. Our ultimate goal is to be free from all sufferings. Kapil does not enter into a minute analysis of the conception of liberation. Like Buddha, the object of kapil was to show the origin and destructin of the worldly pains. But the followers of Kapil developed the conception of liberation. The cause of bondage is that Puruṣa wrongly identifies itself with Prakriti or her evolutes. When this wrong identification ceases by right knowledge, it is perfectly free from the clutches of Prakṛti. In the state of liberation Puruṣa is absolutely isolated from Prakriti and her evolutes. Hence the state of liberation is also called isolation i.e. kaivalya.

We get many references to jivanmukti in the authoritative works of Śāmkhya and Yoga system. Patanjali's Yoga-Sutra as well as commentary of Vyāsa on the same hints upon the concept J.M. But 'Tattva-Viśārādi' of Vacaspati Misrā and Yoga Vārtika as well as Yoga-Sāra-Sahgraha of Vijnanabhisheka present a more advanced description of JM. The state of J.M. of Śāmkhya Yoga is characterised by the cessation of all coverings of affliction and action. It is not a state of Supreme Bliss as described by Advaita-Vedanta.¹

The Purva Mimamsa system is the most prominent orthodox system among all the Indian systems. It believes in the infallibility of the Vedas. It tries to understand properly the thoughts embodied in the words of the Vedas. The Mimamsa regards that the Vedas are eternal, self-created. It is called as 'Purva' Mimamsa as it deals with the former part such as Karma-Kanda, rituals and sacrifices of the Vedas. The Uttar-Mimamsa is 'Uttar' as it deals with the latter part of the Vedas such as Jnanakanda etc. Purva-Mimamsa believes that a disciple is first competent for action only and then for knowledge.

Jaimini is recognised as the earliest Mimamsa philosopher. His sutras were interpreted by the scholars like Sabarswami, Prabhakara, Kumara Bhatta; and the works of these commentators were further critically presented by Parthasarathi Misra, Mardan Misra etc. Sabarbhasya explained by Prabhakara and Kumara differ in their interpretation and form two schools of Mimamsa namely Prabhakara school and Kumara school.

God: Mimamsa system gave so much importance to sounds and words which are formed from Vedas that they even denied the existence of God. This system regards that Vedic texts are eternal, hence God is not necessary. It did not believe in any God as creator, preserver, destroyer of the universe. The idea that the God is the Creator of the universe can not be proved and hence rejected by Kumara. In this sense, this system is atheistic one, but in the different sense, the system is polytheistic. The Mimamsa deals with the rituals and sacrifices primarily. Offerings are made to different deities in sacrifices. So there are many deities in whom a Mimamsa has to put faith.

Mimamsa system infers the existence of self: The necessity of the existence of self is quite obvious. The sacrifices are performed by a performer and in most cases, they are performed to acquire some advantage in the other world. Naturally they imply an eternal entity apart from senses, body, mind, which will enjoy
the fruits of the actions in future. If there is no such eternal entity, then Vedas have made an absurd statement. But Vedas never make any absurd statement. Thus Purva-Mimamsa system infers the existence of self from the sacrifices that are performed. As Kumarila Bhaṭṭa says: “Vedas have declared that the results of sacrifices pertain to the performer in some birth or the other and if the soul were nothing more than mere idea, then it could not have the character of the performer (of actions) and enjoyer of results. Moreover he says: Therefore it is with a view to establish the authority of the Vedas, that the existence of soul is to be proved here”. (Bhatta Kumarila: Slokartika: Section 18 p.383 Ganganath Jha) Śābara accepts the reality of the permanent cogniser which is ‘known by itself and incapable of being seen or shown by others’.

Thus, Purva-Mimamsa system holds that there is some such entity as soul that is different from senses, body, manas, cognition and that it goes to heaven by the performance of rituals prescribed. The soul is the agent of actions and reaper of their fruits. It is eternal, without any change, all pervasive (तत्त्वज्ज्ञात), immaterial and omnipresent. Knowledge is not its essential nature but a mode of it. The soul is abode of knowledge, intelligence and experiences like pleasure, pain etc. These can not be the characteristics of body.

Plurality of souls:
Souls are many in number. Each person possesses his own soul separately to maintain his independence. If the souls were not many, there would have been confusion of works and their rewards. Kumārila and Prabhakara both admit plurality of souls. If there were only one soul for all persons, all would have been happy with the happiness of one and all would have been suffered with the suffering of one person. All would have been liberated with the liberation of one. On the contrary, we find in actuality that every person has his own separate experience of pleasure, pain, love, aversion, knowledge and ignorance. It reveals from the diversity of such experiences that there are many and separate souls, one for each body. The Pūrva Mimāṃsā system believes in the doctrine of karma or adṛṣṭa, it is therefore logically driven to accept the plurality of souls (Parthasarathi Misra - Śāstrādīpikā 1.1.5 p.125).
The soul is the doer of action:
The soul is the doer of action and enjoyer of their rewards. In order to maintain the consistency of the doctrine of Karma the doer of action must remain the same to experience the consequences of action done by him. They can not be two different persons. (Ślokavārtikā section 18.84 p.397 Eng.Tr).

The soul has to be performer of sacrifices because it has to go to heaven. The old Mimamsakas say that it can not rise to heaven unless it performs the necessary sacrifices prescribed. According to the new Mimāṁsakās, the end of performing sacrifices is the attainment of Mokṣa and not reaching the heaven. But the person who attains mokṣa must be that person who undertakes the efforts for it. The doer and the doer alone can be the enjoyer. The agent is generally supposed to be involved in movement due to his activity. But Kumārila Bhaṭṭa denies any movement in the agent himself. He proves it with the help of illustration: Just as Deodatta, though he cuts many other things with his sword, it does not follow that he himself is cut by it. Similarly the soul may act as an agent to other thing by applying movements, but from that it does not follow that it itself undergo any change. The soul is therefore unmoved mover of things.

Thus, due to good and evil deeds the soul acquires merits and demerits which ultimately bear their corresponding results in accordance with which the soul takes birth in the successive lives. When total stock of the accumulated karma is completely exhausted, when the soul acquires no new karma by deeds, the soul becomes liberated from the bond of Saṁsāra. Thus, the soul becomes ‘Mukta’. Then the liberated soul enjoys this natural state forever.
Liberation (Apavarga)

Jaimini and Śābara did not face the problem of ultimate release. They pointed the way to life in heaven, but not the freedom from Sāṁsāra. They were more concerned with finding the real meaning of the mantras of sacrifices. Dr Radhakrishnan points out that the later Mimamsakas like Prabhākara and Kumārila dealt over the problem of Mokṣa as the thinkers of the other systems were thinking over it seriously. The theories of liberation therefore are the contributions especially of Prabhākaras and Kumārilas.

Even Prabhākara was mainly concerned with ritualistic aspect but his followers gave a clear idea of the Mokṣa. According to them, liberation or Mokṣa is the removal of merits and demerits, which results from action. When the dharma and adharma cease to exist, the cessation of existence leads to the cessation of rebirth. Therefore liberation is described as "the absolute cessation of body caused by the disappearance of dharma and adharma". (Salikanath: Prabhākara pañcikā P.156). The Prabhākaras, thus, hold that once the total accumulated stock of the desert is exhausted either by enjoying it or is destroyed by knowledge, the soul does not take fresh birth and thus gets permanent freedom from Sāṁsāra. Pārthasarathi Miśra also defines "Mokṣa" as 'withdrawal from Sāṁsāra'.

In liberation soul ceases to have any connection with the body.

The process of attaining liberation:
The worldly life is supposed to be full of pain and sufferings. Man frequently has to undergo tremendous sufferings in the worldly life. Even the pleasures that he enjoys are found to be mixed with pain. No pure or unmixed pleasure can ever be experienced in the worldly life. One gradually becomes desperate and begins to lose interest in such pleasures. A man always seeks for an agreeable experience. He moves in search of such a place where either
the pleasure is not accompanied by pain or at least pain has come to an end. He finds such a hope of terminating his miseries or sorrows in mokṣa or liberation. When he properly grasps the nature of mokṣa, he stops performing prohibited actions. Then he goes ahead and stops performing those actions which do not lead to miseries and troubles. He even stops performing action which lead to pleasures of different sorts. Gradually he is able to reach the final state.

A man has to exhaust the old accumulated stock of merits and demerits by experiencing them. By means of right knowledge of the soul and reality, he also cultivates qualities like contentment, self control prescribed by the scriptures.

By means of these practices, by knowledge and mainly by arresting the further influx of karma, by denying any kind of experience of pleasure and pain one can ensure no further return of the soul into this world. When the soul is withdrawn properly from the world, it rests quietly in its own natural state. Liberation is thus according to Mīmāṃsā, a state of utter painlessness as one of pleasurelessness. It so insists in the freedom from any kind of experience. As Pārthasarathi Miśrā describes: “In such a state the liberated soul rests in its own natural state, as he is free from pleasure as well as pain”. (Pārthasarathi Miśrā - Śāstradīpikā 1.1.5, p.130)

Thus the conception of liberation according to Prabhākara is not different from Nyāya-Vaiśeṣika conception of mokṣa. For both it is purely a negative state, a state, where there is no experience, neither pleasurable nor painful. The soul simply exists being free from all its accidental qualities including consciousness.

So actions (obligatory, performed disinterestedly) and knowledge of the soul, both are recognised as the means to attain liberation by Prabhākara.
Kumārīl's conception of liberation: According to Kumārīl Bhatta also liberation consists in the destruction of the Karma and the prevention of the production of future body. But unlike Prabhākara, Kumāriila has explicitly stated his idea of mokṣa in śloka vārtika “for those who have understood the real nature of the soul, all their past karmas having become exhausted through experience, and there being no further karmic residuum left to wipe off, there comes no further body; as it is only for the experiencing of the reactions of past karmas that the soul is burdened with the body. Therefore the seeker of liberation should not do any such act as has been forbiddened or even what has been enjoined for certain purposes (as both these would bring about karmic reaction which would have to be expiated by experience) but he should continue to perform the compulsory acts as the omission of these would involve sin, which would have to be expiated by painful experience through a physical body”. (G.N. Jha: Pūrva-Mīmāṃsā in its sources) P.37.38

According to Nyāyaratnākara “Liberation consists in the destruction of the present body and non-production of the future body”.

Later Bhattas differ in their opinion whether the soul enjoys bliss in the state of liberation or not. According to one view, there remains another kind of happiness which is the very nature of the soul. This happiness remains unmanifested in the empirical life but manifested in the state of liberation. The experiencing of this happiness requires mind. So according to these thinkers, there remains mind in the state of liberation. According to others, there is only a potentiality of happiness, which is the very nature of the soul. Thus the soul returns to its original state in liberation. The nature of liberation according to Prabhakaraa and Kumāriila is the same. It is purely a negative state because no positive entity is found eternal. They also agree that it is not merely the cessation of pain but also of pleasures because pleasures are always accompanied by pains. It is not a blissful state as it is for Vedanta because according to Mīmāṃsakās bliss requires body for its enjoyment and embodiment is bondage. Hence it is not a blissful state.

Embodiment is the sole cause of bondage, according to Mīmāṃsakās. Freedom from embodiment is a sine qua non for liberation. Embodied release is a contradiction in terms as it is for Rāmānuja also.
Vedānta holds that knowledge can burn the old stock of sañchita karma but Kumārila does not seem to agree with it in this respect. However, he holds that knowledge helps the prevention of the accumulation of the new karma and leads to the stoppage of further embodiment of the soul. He does not neglect the importance of knowledge for the attainment of release though he lays greater stress on duties.

The approach of the Nyaya Vaiṣēṣika and the Mimāṁsā to the philosophical problems is the same. That is why the conception of liberation of both is almost the same. The Pūrva-Mimāṁsā system does not believe in embodied release i.e. it does not believe in Jīvanmukti. Let us see liberation as well as living liberation in Prasthānatrayi.
The concept of liberation in Prasthānātrayi

The Upaniṣads, Bhagavadgītā and the Brahma-Sūtra of Bādarāyaṇa, these three together constitute Prasthānātrayi i.e. the triple foundation or the source of the Vedānta philosophy. They are called respectively Śruti-Prasthāna, the Smṛiti-Prasthāna and the Tarka-Prasthāna of the Vedānta. Let us see the concept of liberation in Prasthānātrayi.

- The Upaniṣad -

Upaniṣads are the concluding portion as well as the cream of the Vedas and are therefore rightly called ‘Vedānta’. The word ‘Upaniṣad’ is derived from Upa-ni-sad which means to sit-nearby-the teacher. The word therefore means the sitting down of a disciple near his teacher in a devoted manner to receive instructions about the Highest Reality which loosens all doubts and destroys all ignorance of the disciple.¹

Upaniṣads are termed as the Himalaya of the Indian thought. Almost all Indian Philosophical systems derive their substances from the Upaniṣads. All orthodox schools of the Hinduism accept them as revealed wisdom.²

Brahman, Ātman, the world (Saṁsāra), Liberation, Upāsanā (meditation), knowledge, law of karma etc are the main conceptions of the Upaniṣadic literature. We are here concerned with the concept of liberation alone.

According to Upaniṣadic literature supreme goal of life is the realisation of identity between Brahman and Ātman. Chāndogya Up. identifies individual self with Brahman by stating that That thou art (तत्वज्ञाति तस्माः). it is the body, that is destroyed not the self within the body.³ Individual self is nothing else but a part of Universal Self or Brahman. According to Upaniṣadic literature, supreme goal of life is the realisation of identity between Brahman and

---

¹ Sankara’s Brahmanavada: Dr R.S. Naulakha P. 39
² Foundation of Hinduism: Dr Y.S., Shastri P. 23.
³ Katha Up. I II - 18
Atman. It is in the highest condition, a disintegration of individuality, a giving up of selfish isolation. It is the highest state of religious realisation. Whatever spiritual values we seek after on earth, and find imperfectly, we possess them in the highest condition absolutely.

Dr Radhakrishnan describes: The liberated condition must be looked upon as the fullest expression of the self. The ascent to God will be lapse into void or the abyss if the ultimate Brahman is itself looked upon as an abstraction. Then the goal of man is annihilation. The Upaniṣads dispute such conclusion. The highest is the state of rapture and ecstasy, a condition of anānāda, where the creature as creature is abolished but becomes one with the Creator or more accurately his oneness with Him. We can not describe such perception adequately. We use symbols. The nature of eternal life is a condition of anānāda or freedom, a state of joyous expansion of the soul, where heaven and earth are felt to flow together.4

Individual souls are not different from that of Universal Self. Though the individual souls appear to be many, they are compared to the reflection in the different vessels full of clean water of the same sun, which is like the highest universal self. Br Up Says: That the self is the same as the Ultimate Reality - the Brahman (अत्माः समानं ब्रह्म).5 The Chandogya Up. also says that this is Brahman (सदां समस्तं देव एतं)6

One who realises that I am not the body, mind etc but the Supreme self itself realises "Mokṣa". "Mokṣa" therefore is self realisation. "But he who has understanding, who is mindful and pure, reaches indeed that place whence he is not born again. He who is unmindful and always impure, never reaches that place, but enters into the round of births".7

Liberation lies in melting away of an individual soul into the Supreme Self. "As the flowing rivers disappear in the sea, losing their names and forms, thus a wise man freed from name and form, goes to the divine person who is beyond all".8

1 Hist. of Indian Phi.: Dr S. Radhakrishnan P. 237.
2 Br. Up. 2.5.19
3 Ch'lan. Up. 3.14.9
4 Katha Up. 1.19
5 Mundaka Up.s iii - 2.8
The attainment of Supreme Self gives individual the final relief, the ultimate satisfaction. All the passions and desires all the urges and cravings rest satisfied in the Self. The self in its nature is peaceful, tranquil, perfect, eternal, unchanging, shining, and blissful. It is a state of perfection and fullness. The bliss that is experienced in this state is of the highest magnitude. Only those who actually experience it, know it. This is a state of a liberated soul.

So Liberation is knowing Brahman by knowing which nothing remains to be known, by knowing which unknown becomes known. It is Brahman by knowing which immortality can be attained. Brahman is Sat-chit-ānarida. It is ekamevadvitiya. It is beyond description, undescrable. The Upaniṣads conceive Brahman not only as the pure ground of all reality and consciousness but also as the ultimate source of all joy. Brahman is the dearest thing to man. The Katha up declares that a mortal attains immortality and unity with Brahman even here, in this very life, when his heart is free from all desires.

There are two conflicting accounts running throughout regarding the conception of Mokṣa in Upanishads: [1] that it is a state of likeness to God and [2] that it is a state of oneness to God. But the second stream is the main stream for which we find many passages in Upaniṣads where we find that the individual is said to become one with the Highest. This view is supported by the Advaitins. Let us see some of them.

“Pranava is the bow, the Ātman is the arrow, the Brahman is said to be its mark. It should be hit by one who is self collected, and that which hits become like the arrow, one with the mark, that is Brahman”.10

“All becomes one with the highest imperishable Brahman”.11

---

1 Kṛṣṇa Up. Ṛ.14
10 Mundaka: Up. 11.2.2
11 Mundaka: iii - 2-7
"The liberated soul feels his oneness to God so intensely that he calls himself the Creator of the world. 'I am the food'. 'I am the food eater'. 'I am the subject'. 'I am an object'. 'I am the two together'. 'I am the first born'. the destroyer of the world also I am the sunlike light. 'I am the center of the world of immortal Gods' ".

Yajñavalkya explains the dissolving experience of the Individual self in the Brahman to Maitreyi in the following words: As a lump of salt thrown into water dissolves and can not be gathered up again, but wherever water is drawn, it is salty. So truly is it with this Great Being, the endless, the unlimited, the fullness of knowledge from these beings it came into view and with them it vanishes. There is no consciousness after death".

Maitreyi observes "this speech of thine that there is no consciousness perplexes me".

Yajnavalkya replies "I tell thee nothing perplexing. It is quite comprehensible. Where there is duality of existence one can see the other, one can smell the other, one can speak to the other, one can hear the other, one can think of the other. But where everything has turned into Atman, by whom and to whom shall he smell? By whom and to whom shall he hear? think and apprehend? " Everything becomes one with Brahman.

These passages make clear that in the absolute world all the dualities disappear, and feeling of oneness remains. It is a state of freedom and perfection, divine life.

Thus "the self is not annihilated anymore than the ray of the sun is lost in the sun, the wave of the sea in the ocean, the notes of music in the one harmony. It is the same forever and yet not the same. It is said that the liberated soul becomes one with God and lives a life in unity with God".

12 Taitt. Up. iii
13 Brhadaranyaka Up. 2.4
14 Hist. of Indian Phi.: Dr S. Radhakrishnan. P.
**Upanisads advocate avidyā as the cause bondage:**

Though Brahman and ātman are one and the same, even then we are unhappy in this world. We have miseries. We are not satisfied. It is due to avidyā. It is because of avidyā that we think our ātman as our body. It is due to ignorance that one erroneously identifies himself to body, sense organs, the manas and the Buddhhi, and entangle in bondage. Desires of sense organs, of manas, of buddhi of body are wrongly thought of ātman. Naturally such desires are never fully fulfilled. They are endless. In this way the individual self becomes unhappy as the desires of mind and body are not fulfilled.

**Vidyā is pathway to liberation:**

In fact Vidya is liberation. Avidya is bondage. Vidyā is knowledge of Brahman or ātman in oneself and in all creatures. It is intuitive realisation of our infinit, eternal, universal spirit. Knowledge of Brahman and Brahman are not two different things. Knowledge of Brahman is itself Brahman. It is Brahmanubhava. Sarvānubhava, Ekātmadarsana. It is the vision of oneself in all the universe i.e. Sarvātmabhāvadarśana. It is the identity of the individual self with the Supreme self. It is a state which is free from love hatred, delusion, sorrow, fear, merits and demerits. It is a state of supernormal, transcendental purity, eternal peace. It is indefinable, supreme peace, a sense of perfect fulfilment. And this is due to vidyā (Īśa up 6-7, katha up I-12-13 II-2-12-14 II - 3-14/15) Thus vidyā is discrimination between eternal and non-eternal. Avidyā is the cause of bondage. Vidyā is the cause of liberation.

Though we say that a man attains liberation or we say that a man has a knowledge of Ātman. They are not two different and distinct things because here knowledge and the knower are two separate from each other. The highest spiritual state itself means liberation, highest knowledge itself is the state of liberation. No bondage of any kind remains there. It is emancipation or mukti in Upanisada, a state of infiniteness. So liberation is not a thing which is outside to attain. It is just to know, to recognise to remember our own true nature, our own self. We are already a part and parcel of that Great Supreme Self. Though we think that we are limited are not so but infinit by nature. We are immortal though we think mortal to be. Thus liberation is not any new acquisition, new concept. It is the very truth and fact of our nature. We are ever emancipated, and free by nature. We do not seem so, so we
suffer thousands of troubles, suffer miseries only because we do not know our real nature. They are the miseries of our body's which we think of our self's. All sufferings and miseries are true till we are blind of avidya. It is the knowledge which removes darkness enlightens and illuminates one's self, wipes off false knowledge of birth and death and miseries.

According to Upanisads, the knowledge of Vedas does not possess magic power to effect liberation in man. Mere mechanical utterances of the sacred hymns is not useful and sufficient to attain liberation. What is important is the understanding of the nature of Brahman and its actual realisation, a throbbing living experience of atman's being himself in his own heart.

Path to liberation:
The individual who is in search of the Inner self, inner principle requires to cultivate a good and sound moral character. He also must practice morally suitable life which purifies his heart and makes him selfless and egoless. Moral virtues help the individual to actually experience that of which he is actually convinced. To understand the Ultimate Reality, he must rise above the empirical self, must forget his likes and dislikes, overcome his prejudices, conquer passions like lust, anger, fear, greed and prepare the mind to think that in the most impartial terms, just to understand the Reality in the scientific way. In short an individual needs purification of his mind and he should prepare his soil favourable for the growth of divine seed.

The Upanisadic philosophers seem to lay more stress on the necessity of the withdrawal of the sense organs and the mind from the external world. They seem to emphasise the necessity of going deeper into the heart of the Reality. Sense organs can not become the source of knowledge. It requires stern control on sense organs and lustfulness, indeed, by penance by right knowledge and ostenience must that self be gained.  

\[\text{Mundaka Up. 3.1.15}\]
Katha compares the horses with the senses and says that one who keeps his senses and mind under control and knows the Âtman properly becomes free from the round of birth and death.³ Upaniṣads say that the way of obtaining permanent satisfaction is not fulfilling desires, not pursuing them but being free from them. So Upaniṣads preach curbing of the senses and controlling of mind. It is therefore necessary according to Upaniṣads first to free the mind from the influence of the sense organs.

The self though immanent in the body, has to be extracted from it by vigilant practice of virtues and serious relative thinking. A yogin, who follows the definitive prescribed way of attaining the realisation of the self can only join his soul to the Supreme Soul.

Yogic discipline is also very essential. The individual because of austerity of penance and deep devotion to the self undergoes a total physical and psychological revolutions even to the extent that the liberation can be called a new birth. It is a total transformation of his outer and inner being. He has to prepare himself for it. He has to concentrate all his energies with singular devotion to Brahman. He becomes as he wills.

"Karma, yoga, bhakti and jñāna are the means to the attainment of liberation. But knowledge is the pre-eminent means. The duties should be performed with knowledge that God pervades the world. One who performs his duties is not entangled them."⁴ Prescribed duties are shaky boats to cross the saṁsāra with".⁵

"Discipline of mind and body purify the mind and makes it fit for acquiring knowledge of Ātman. Penance generates purification of mind".⁵

"The eightfold yoga mentioned by Patanjali in Yugasūtra also is prescribed.

---
³ Katha Up. 1.2.24
⁴ Isq. Up. 2. Kath 1.2.10
⁵ Maitreyi Up. 1.2. Kaivalya Up. 1 - 4
"Devotion to god (Bhakti) also is a means of liberation. The Atman can not be realised by
the teaching or by the study of the Vedas or the power of retaining them. He can be realised
by one, whom he chooses and to whom he reveals his own nature. One who is devoid of
attachment realises the glory of Atman or the Lord through his grace and becomes free from
sorrow (Katha up 1.2.23).

"There seems to be distant advance in thought from the Vedic to the Upanisadic period, in so
far as the Upanisadic thinkers did not accept the Vedic religion of sacrifice and rituals. They
declined to accept that sacrifices were absolutely necessary for liberation. On the contrary,
they emphatically preached that knowledge alone can liberate the individual soul from the
earthly fetters and from the wheei of births and deaths. Even the moral actions were not
sought as end in themselves, but as the means for the purification of the individual's body
and mind to make them fit for the reception of the divine bliss."

Thus liberation can be attained by those who go on the path of knowledge. There is
difference between mere virtuous person and an ascetic person. Mere virtuous persons can
not reach the height of liberation; whereas an ascetic person who controls his senses and
mind can only know what is sreyas and what is preyas and selects the sreyas i.e.
knowledge of Brahman; never to return back on earth. The goal of a mere virtuous person is
to attain swarga but the goal of an ascetic person is to attain its fullest development in the
doctrine of emancipation. Sravana, manana and nididyasana are also means to liberation.

The state of liberation is pure joy, pure blessedness, pure intelligence, incomparable,
unexplainable, absolute infinitude, indescribable. We can not compare it with anything. So
negatively, it is described as Neti Neti. It is the state of joy (ānāndamaya) endless
satisfaction. No dualities remain there. End of all sorts of miseries, the real and only goal
of life is the state of liberation, Mokṣa.

---

6 Atman and Mokṣa. G.N. Joshi P.
Bhagavadgītā literally means 'Lord's song'. It is one of the great religio-philosophical classics of mankind. It is in true sense a crest-jewel of the Hinduism. It is part of the Bhīṣmaparva in Mahābhārata. It contains seven hundred verses which are divided into eighteen chapters. It has excreted profound influence on the minds of people. Almost all great Ācāryas (Vedantic teachers) and even Hindu exponents like Sri Aurobindo to Mahatma Gandhi, have written commentaries on it. The Gītā is considered as the essence of Upaniṣadic teachings. It is said that all Upaniṣadas are like cows, Lord is the cowherd and Arjuna is calf, wise is the enjoyer, and the nectar like milk is the Gītā itself. Being the essence of Upaniṣads, Gītā is elevated to the status of Upaniṣad.1

Upaniṣads were taught in a peaceful setting of but the setting of Bhagavad Gītā was the war-field. This is the gospel given to Arjuna by Lord Kṛṣṇa on the first day of Mahābhārata war. Arjuna's chariot, whose charioteer was Lord Kṛṣṇa Himself, was on the central ground between both the parties. Arjuna decided not to fight. In this moment of weakness, Lord Kṛṣṇa conversed with him to cheer him up and revealed philosophical truths behind all actions. This gospel of Him is Gītā and the essence of the Upaniṣads.2

The Gītā is a book, on religion, ethics, metaphysics and art of living. Gītā teaches that 'Of the non-existent, there is no coming to be; of the existent, there is no ceasing to be. The conclusion about these two has been perceived by the seers to truth.

The soul is indestructible (āvinashi), eternal (nitya), unborn (aja), undiminishing (avyaya), all pervasive (Sarvagata), ancient (sanātana), unmanifest (avyakta). Only bodies are destructible not the soul. It is neither born, nor does it die. It is immortal and everlasting. It is unthinkable (achintya), immutable (avikārya). It can not perish along with the body. Just as a person casts off worn out garments and puts on new ones, so does the soul cast off worn out bodies and enters into others that are new.

---

1 Foundation of Hinduism: Dr Y.S. Shastri P. 46
2 Ibid p. 47
The infinit underlies and animates all finite existences, and the soul being essentially one with it, is not affected by birth and death, by growth and decay, by finite or change. He who sees the Ultimate Reality equally in all beings and unperishing within the perishing sees truly.

Gita teaches different yogas such as jñānayoga, karmayoga, bhaktiyoga Rājayoga etc. Gita makes room for the persons of different temperaments. The persons in whom willing predominates, for them there is karmayoga, in whom feeling predominates, there is bhaktiyoga in whom thinking predominates, for them there is jñānayoga. The word 'yoga' is derived from the root 'yuj' which means to unite or to join. Yoga therefore denotes union of the individual soul with the Brahman, the universal soul or God. The goal of human life is, thus, the realisation of self with entire existence, and these yogas are the different paths to attain realisation of the self i.e mokṣa. Each individual is free to choose his own path suitable to his temperament. These paths are not opposed to each other but they are complementary to each other. Lord Krishṇa discusses and preaches each path in detail in each adhyāya.

Jñānayoga:

Jñānayoga is the path of knowledge, path of wisdom. It is a path of intellectual discrimination between the real and the unreal, the noumena and the phenomenal. Knowledge means realisation of one's own self. This path is very difficult, suitable only for intellectually and spiritually advanced souls. The Gita places Jñānayoga on higher level by stating that 'there is nothing purer than knowledge'. Self-realisation is not possible without knowledge. Complete control over senses, exclusive devotion to spiritual practice and firm faith are required to attain knowledge. Even devotees are granted knowledge by the Lord, so that they may realise God. (*सदा भक्तिः दृष्टे भूतानि — — ॥ ॥ ॥

The culmination of all actions is in the knowledge.

³ B.G. IV.38
Knowledge: as a sacrifice is greater than any material sacrifice, O Parth, for all works without any exception culminates in wisdom. The goal is the life-giving wisdom, which gives us freedom of action and liberation from bondage of work. Even the most sinful man can cross over the ocean of samsāra by means of boat of knowledge alone.

Even if you should be the most sinful of all sinners, you shall cross over all evil by the boat of wisdom alone.

As a fire well kindled reduces fuel to ashes, similarly, the fire of knowledge reduces all actions to ashes. One attains peace after obtaining knowledge. The Jnani or the knower is identified by the Lord with his own self.

Karmayoga: Karmayoga is a path of action. Karma here means niskāmakarma i.e. performance of action without any attachment to its fruits. Gita emphasises that

Lord says: You have right to do actions alone and never at all to its fruits. Let not the fruits of action be your motive neither let there be in you any attachment to inaction. Thus, one has to act without attachment.

B.G. IV.37
B.G. IV.39
B.G. VII.18
The action should not be only for selfish purposes, although the self is obviously involved. Involvement is necessary without attachment complete equanimity of the action is stressed upon.

(A fixed in yoga, do your work. O Dhananjaya, abandoning attachment, with an even mind in success and failure, for evenness of mind is called yoga).

All the actions whatever their purpose may - should be the offering to the divine. 'Yoga' in Gita means 'the art of doing action'. (Yoga is balance of mind. If action is performed in right direction, it is worship of God and by worshipping through the right action, man moves towards divinity which pervades the entire universe.

Niskamakarma does not mean negation of action, but performance of action in a detached spirit. Action with desire binds man; action without desire releases man. Renunciation of desire and attachment is not possible without knowledge. So, only a jnani can perform Niskamakarma (disinterested action). The Gita, therefore, clearly states that 'only fools and unwise people speak of jnana and karma separate and opposed, in fact they are one (Bhaktiyoga: Bhaktiyoga is a path of love for God. It is easy to follow for one and all. There is a deep and

emotional relationship between the individual and the God in the bhaktiyoga. To put in other words, the Brahman can be attained through 'Bhakti' i.e. through emotional relationship with God. Lord Krishna says "Those fixing their minds on Me worship Me, ever earnest and
possessed of supreme faith - them do I consider most perfection yoga. Those who, laying all their actions on Me, intent on Me, worship, meditating on Me, with unswerving devotion. Those whose thoughts are set on Me, I straightway deliver from the ocean of death-bound existence. He who has no ill will to any being, who is friendly and compassionate, free from ego and self-sense, even minded in pain, pleasure and patient, ever content, self-controlled, with mind and understanding given up to Me he may devotee, is dear to Me. Thus a pure minded devotee is dear to Brahman. So Mokśa is also attained through Bhaktiyoga.

Rājyoga is another path to reach the universal self prescribed by Gita. Mind is fickle and unsteady by nature. Stability of mind is necessary in reaching the goal of realisation. Rājyoga is means of acquiring control and stability of mind. Continuous practice and complete detachment lead to stability of mind.

Gita proclaims that everyone has the spark of divinity within him. It says that 'the Lord resides within the hearts of each individual'. Lord is present in the hearts of all beings.

Gita teaches that the soul is indestructible, eternal, unborn and uncaused. Neither weapons are capable to destroy it nor fire can burn it. It is only physical body which is destroyed and not the soul. This soul is liberated from the circuit of birth and death when the eternalness of soul is known. Any path prescribed in Gita leads to liberation.

In the eighteenth, the last chapter of Gita, Lord Kṛṣṇa narrates Mokśa Sanyāśa yoga. By the word samnyāsa, he means not the renunciation of action but the actions with renunciation of desire. This is true Samnyāsa. In this chapter again action without attachment is repeatedly evaluated.

7 B.G. XII. 6-7
Lord Krishna says: Surrendering in thought all actions to Me, regarding Me as the Supreme and resorting to steadfastness in understanding, fix your thought constantly on Me then by My grace, you shall cross over all difficulties. Fix your mind on Me, be devoted to Me, sacrifice to Me, so shall you come to Me for you are dear to Me. Abandoning all duties come to Me alone for shelter. Be not grieved, for I shall release you from all evils.

Only those who are disciplined, loving and have desire to serve are capable of understanding the message (in Gita); others may listen to it and leave it. So he who teaches this supreme secret to My devotees, showing the highest devotion to Me, shall doubtless come to Me.

Thus Mokṣa can be gained by them who have pure mind, control over their senses who serve others, do their actions without expecting fruits of them, who preach the message of Geeta to others, who are Jnani, surrender themselves to Almighty etc.\(^8\)

Gita also makes room for gradual release (Krama mukti). The yogis who have known Brahman are successively led (after the departing from body) by fire God, the Gods presiding over daytime, the bright fortnight and six months of the northward course of the sun and finally he reaches the Brahman.\(^9\) It is declared in Gita that even womanfolk, vaiśyas, śudras and those born of sin (Pariah) can attain the supreme goal provided they take the refuge in the Lord.\(^10\)

Thus Gita is at once both, the art of living (Yoga-Śāstra) and the science of Reality (Brahma-Vidya). This is declared in the colophone which occurs at the end of every chapter. Gita is at once the root, the flower and the fruit of ancient Vedic and Upaniṣadic culture.\(^11\)

---

\(^8\) B.G. XVII.57, 58, 65, 66, 67, 68
\(^9\) B.G. VIII.23
\(^10\) B.G. IX.32
II Brahmasutra II

Upanisads are the end of the Vedas or Vedanta. In respect of study the Upanisads come last. Some of the Upanisads are also known as āraṇyakas, or the forest treaties. The Upanisads were many in number (112). They were developed in the different Vedic schools at different times and places. The problems discussed and solutions offered presented differences in spite of a unity of general outlook. The need was felt, therefore, in course of time for systematising the different teachings so as to bring out the harmony underlying them. Bādarāyaṇa’s Brahmasutra undertakes this task. Brahmasūtra is also known as Vedānta-sūtra. It discusses in four chapters (a) the coherence ( संस्करण ) of the upanisadic teachings; (b) their non-contradiction ( अविवेच्यता ) in relation to established theories and logical rules; (c) the means of realisation ( अस्तित्व ) and (d) the fruit (कल ) achieved. His sūtras being brief, need interpretation. So Brahmasūtra has been interpreted by many ācaryas of the Vedanta. The followers of each ācarya claim that his ācarya has given a correct interpretation of it, and the philosophical doctrines of his ācarya are the same as Bādarāyaṇa had in his mind.

According to Bādarāyaṇa Brahman is the efficient and the material cause of the universe. The universe is originated from it, is sustained by it; and merges in it after destruction. So Brahman is the cause of the origination, sustenance and destruction of the universe. It does not require any external help in creating the universe. It creates the universe out of itself as a spider weaves a net from within itself. So it is both material and efficient cause of the universe.

The individual soul is atomic in size. It is of the nature of intelligence. It is not only knower but also knowledge at the same time. It is a real agent though its activity is dependent on Brahman. The individual soul is a part of Brahman. The soul is neither absolutely identical with Brahman nor absolutely different from it. 

---

1 The Bhagavadgītā and its Background: S.C. Roy Page XIII
2 S.N. Dasgupta: His of Indian Phi. Vol.I P.28
3 S. Chattergy and D. Datta: An Intro. to In. Phi. P.348
4 Brahmasutra II 1.10 to 28.
The meditation on Brahman leads to knowledge. In the liberation of him, who has acquired such knowledge of Brahman by meditation, there is delay only so long as his body does not fall. But the action done by him after the attainment of knowledge do not bind him, because his notion of agency is destroyed. He has realised that he is not an agent but it is only God who is acting through him. But he has to exhaust the prārabdha karmas by experiencing the fruits of them. After the fall of the body, starts the spiritual pilgrimage of the soul to Brahmaloka. The first thing which happens is that his function of speech merges into mind. Then gradually the functions of all the organs merge into mind. Then mind itself merges into prāṇa, prāṇa then merges into individual soul. After this the soul of the knower of the lord enters the nerve suṣumna and then goes out of the body and takes the path of Gods.4

The complete enumerating of the stages of the path of Gods is mentioned by swami Vireshvarananda as follows: “First the deity of the flame of fire, then the deity of the day, the deity of the bright half of the month, the deities of the six months, when the sun travels to the north, the deity of the year, the deity of the world of Gods, the deity of the air, the sun, the moon, the deity of the lightening, the world of Varuṇa, the world of Indra, then Prajapati and finally to Brahmaloka.5

The soul in the state of liberation merges into Brahman, but even there does not lose its individuality (But for Saṅkara this is only a vyāvahārika satya, paramartika satya is that the question of merging does not at all arise. It simply realises itself as non-different from Brahman). It enjoys fellowship with the Brahman. It becomes satya-saṅkalpa i.e. it can get anything by simply desiring that thing. If it desires the world of fathers, by its mere desire they come to it. It is the master of itself. It can have or not the body at its own discretion.6 If it wishes it can create many bodies for the sake of enjoyments at the same time. It can share in all the powers of the Lord except the powers relating to creation etc. of the universe and imparting grace. Thus the soul does not become purely identical with Brahman, but becomes only similar to it. This similarity is confined to the enjoyments and not with regard

---

4 Ibid: IV 2. 1 to 7
5 Brahmastra S. Bhasya; P. 197
6 Brahmastra IV 4.12
to the powers. Once the soul has reached the world of Brahman, it should not fear that it will have to come again to this world.\(^7\)

This summary account is accepted by Ramanuja and Nimbarka without reservation. But Śāṅkara, Madhava and Vallabha can not accept it without certain important reservations. According to Śāṅkara the definition of Brahman as the creator etc shows only the tatasthala-kṣaṇa of Brahman and its swarupalakṣaṇa is found in scriptural passages as \(^8\) The creation etc intended to describe only the lower Brahman or Tīṣvara. No activity can be ascribed to Higher Brahman. According to him ātman and Brahman are identical. The activity of ātman is also, according to Śāṅkara not the natural attribute of ātman but due to limiting adjuncts of the body; sense organs etc. The spiritual pilgrimage shown above is only applicable to the worshipper of Sagunā Brahman (Īśvara) and not the knower of nirguṇa or Higher Brahman. According to him the pārākās of the knower of nirguṇa Brahman do not depart from the body at death. They merge in Him only.\(^9\) Again higher vidvat becomes one with Brahman while liberated. In fact he was ever one with Brahman but only comes to know this fact in liberation. Thus in the realisation of liberation there is a change only phenomenally or epistemologically and not ontologically.

An impartial study of the sūtras will make it clear that there is no room for the māyāvāda of Śāṅkara in it. In nirguṇa Brahman of Śāṅkara, the falsity of the world and the absolute identity of jiva and Brahman appear to be unknown to Bādarāyaṇa. Really speaking. Brahmasūtra of Bādarāyaṇa represents that stage of Vedānta when it was free from all the dogmas of later Vedantin schools.\(^10\) But Bādarayana seems to be more theistic than an absolutist like his commentator Śāṅkara.

---

\(^7\) Ibid IV 4,22
\(^8\) Taittariya Up. II 1.1
\(^9\) Brahmasūtra S. Bhasya
\(^10\) Vedānta : V. S. Ghatge, p. 169
Pre Śaṅkara Advaitins and their concept of Mukti as well as of Jīvānātma

Gaudapāda is supposed to be the first systematic exponent of Advaita - Vedānta. He was Śaṅkara's paramguru or grandguru, i.e. Śaṅkara's teacher's teacher, Govinda. The general opinion appears to be that Gaudapāda lived sometime during the end of seventh century A.D. or at the beginning of the eighth century. So he may be taken to have been a senior contemporary of Śaṅkara and to have left his influence on existing and coming generations. There is a famous stanza in which we get the hierarchy of ācāryas in the line of Śri Śaṅkara and disciples.

From this stanza, we find that the hierarchy starts with Lord Viśnu from whom in the following sequence the great knowledge has reached us. Shri Narayana, Vasistha, Sakti, her son Parasara, Vyasa, Suka, Gaudapāda, Govindapāda, Shri Śaṅkara, Padmapāda, Hastāmalaka and Trotacārya.

This stanza falls in the beginning of the last chapter of Gaudapādatarka (Man up).

Gaudapāda's age was surcharged with Buddhism. Buddhism was politically respected, favoured by scholars and dogmatically accepted by the common men. Buddhism was in air at that time, so Gaudapāda lived at a time when Buddhism was widely prevalent. Naturally he was familiar with the Buddhistic doctrines. He accepted some of them which were not in conflict with his own Advaita. His liberal views enabled him to accept doctrines associated with Buddhism and adjust them to the Advaitic design.¹⁸ In his karika on Mandukyopanisad, he elaborately discusses his thoughts on illusoriness of the phenomenal world, non-duality of the individual self with the Supreme self; Anandamaya state of liberation etc. "In Muktiopanisad we have the briefest and yet the most glorious review on Mandukya wherein is is said 'Mandukya alone is sufficient for an aspirant to attain liberation.'

Let us see how Gaudapāda explains the illusoriness of the world and an aspirant when he come to know this; step by step reaches at the blissful-state of liberation.

¹ Advaita of Śaṅkara Dr S. U. Mudgal P.133
Gaudapada elaborately discusses his thoughts on Moksa in his Karika on Mađukyopanisad. He believes that the word 'OM' is all this. All that is past, present and future, verily, is OM. That which is beyond the three periods of time is also, indeed, OM.

Just as millions of mud-pots are all in a sense nothing but mud so too there is a Divine Eternal Factor out of which the pluralistic world has arisen. The pots have been born from mud, are sustained in mud, again, must after their destruction, go back to be the mud, so too the pluralistic world of phenomena has no other substance for their sustainance than the Truth. In Truth they exist and to Truth they return when they are withdrawn from their state of manifestation. That fundamental Truth, the ultimate Eternal, the all-pervading conscious principle, is nothing but 'OM'. It is the spiritual centre behind everything. 'OM' is Brahman. So all this is verily Brahman. This atman is Brahman. This Atman has four parts or quarters or padas.

As the relation of atmospheric space is to a room space, so is the relation of Universal self-to individual self. As the definition of an ocean is given by its various manifestations so the Absolute Truth is defined or expressed through its various manifestations.

Such an Atman has four padas. Vaisvānara is Prathama pada. Taijas is the second pada. Prajñā is the third pada and Turiya is the fourth pada. Padas do not mean limbs here but it means the four aspects of Atman. All the initial three dissolve themselves into the last quarter. There are three planes of consciousness waking, the dream and the deep sleep. Vaisvanava is the ego that enjoys waking-state-consciousness and is aware of the world of sense-objects. Taijas is the second pada which is related to the experiences in dream, and the third pada is related to experiences in deep sleep, i.e. prajna. The fourth pada the Turiya is described as .

\[\text{unseen, not related to anything incomprehensible, indefinable, unthinkable, undescribable, essentially of the nature of conscience negation of all phenomena, peaceful, all bliss or all auspiciousness and non-dual.}\]

---

2 Unadhapadakārama (Man Up.) P.27
3 G.K (Mon-Up) P. 66.7
The same Atman is again 'OUM'. The 'OUM' with parts is viewed from the standpoint of its sounds or letters. The quarters are the letters (morae) and the letters are the quarters. The letters here are A, U, and M. The waking-state-ego i.e. Vaisvanara is compared with the letter 'A' in 'AUM'. It is superimposed upon 'A'sound of Aum, for the purpose of meditation.

The dream-state is compared with 'U' sound in Oum. Taijas is considered to be superior to the 'waker'. It comes in between the two states, so is letter 'U' in the word 'OUM'.

Thus sound letter 'A' ( ) helps the meditator to attain a well-developed waking state personality (i.e. Viswa). The meditation on U (3) attains a well-developed Tejasa (mind-and intellect) and he who meditates on 'M' ( ) attains Prajnya. In the 'soundless', there is no attainment. This soundless part of 'Aum' is the goal of a meditator.

Soak the mind with the roar of 'AUM', identify the mind with the sound of 'AUM', 'AUM' is the Brahman ever fearless. He who is unified with Aum shall know no fear whatsoever. 

Know 'Aum' to be Isvara, the Lord, ever present in the minds of all, the man of discrimination realising 'AUM' as all-pervading does not ever grieve.
One who has known 'Aum', which is moreless and of multiple morae (means 'Aum' which is soundless and of infinite sounds) and which is ever peaceful because of negation of all duality in it, is the true sage, none other. Amatra here means the soundless 'Aum' signifying the Turiya. Matra means measure, that which has infinite measure or magnitude is called Anantamatra. i.e. "It is not possible to determine with reference to any measuring rod which can be pointed out as this or that."

(1. Ibid : p.118 )

All the contending and competing worlds of plurality or delusory names and forms, have rolled off so that thereafter one realises oneself to be the All-pervading Consciousness. In it one can not have any sorrow or inauspiciousness.

He who understands the Truth signified by Aumkara, is the real man of reflection, the real sage of wisdom and God realisation.

Thus according to Gaudapada, Omkara alone is Brahman and he alone is a sage who has rediscovered himself to be nothing other than the Truth, the all-pervading and Eternal Knowledge. Absolute indicated by the sacred syllable 'Aum'.

Gaudapada believes that the world which we experience is illusory in nature. There is no difference in the waking-state-world experience and the dreaming state. i.e. the waking-state-world has as much a reality as of the dream-state-world. But there is one such reality who is the knower of the world of delusions. It is Atman. The Atman, the self-luminous, through the powers of its own delusion(Maya) imagines in Itself by Itself-all the objects, and its individual experiences both in the worlds, outside and within. It alone is the knower of the objects so created. (Manduky up. 2. 12). It is the conscious principle of life in us. It is the very Atman who is the see-er. It is the knower of all the external sense-objects of the world and the internal flow of different thoughts, emotions, ideas, etc. It is in the light of Consciousness that we get our world of dreams illuminated. It is the light of Atman that illumines for us the gross external light of the day in our waking-state. It is all-pervading. Atman conditioned by the mind and intellect is the ego-centric jiva, i.e. Individual self. The individual self superimposes its own likes and dislikes, loves and hatreds and thousand other emotions upon its own projection. If this 'outward gaze' is removed which is the cause of delusion and if the 'inward gaze' is attained, it comes to the state of Self-awareness where the Consciousness becomes as it were, Consciousness itself. This is a state of Self-Realization and this is the process by which the pluralistic world of delusion can be folded out of cognition. He who realizes Atman, realizes that it is the Universal Self which resides in this world of multiplicity and yet it is different from it.

अत्मानं अत्मानं अत्मानं अत्मानं अत्मानं अत्मानं
तत्त्वं विद्धिषि गौडपादेण हृदेन्दुत्र विद्या-सेषं(1311)
(As the dream of illusions, or 'the palace city of the Fairy Morgana' are seen in the sky, so is the Universe viewed by the experienced Vedantins.)

In fact the world of phenomena is nothing but delusion superimposed upon 'Reality'.

(There is neither dissolution, nor birth, neither anyone in bondage nor any aspirant for wisdom, neither can there be any seeker for liberation, nor any liberated as such. This alone is the Supreme Truth.)

This Supreme Reality is non-dual. It is free from fear, anger, attachment etc.

(Having known the Truth internally within the body as well as the same Truth externally in the outer world he becomes one with the Reality; and thereafter derives his pleasures from It and never does he deviate from Truth.

Gaudapada calls this self-realization as the 'Asparsayoga.' This term is taken from the Buddhistic literature.

(This yoga called the asparsa-yoga, is hard to be attained by all seekers. Yogins are afraid of this path, for they feel frightened in-that-where alone one can experience true state of fearlessness!)

Though the critics complain that the term 'Asparsa-yoga' is borrowed from Buddhist scripture by Gaudapada, and that there is no equivalent term in the scriptural texts, this criticism is not acceptable. In Bhagavadgita we get the evidence of it in the fifth adhyaya (21-22-27) wherein Lord has used the word 'Sparśa' meaning 'mind's contact with the external objects through the sense organs.' Gaudapada must

---

7 G.K. (Man Up.) P.171
8 Ibid P.173.32
Gaudapada's philosophy is the philosophy of non-creation. Ajitavada is the platform of Gaudapada and
of sage Vasistha (in Yoga Vasistha). They are the two masters explaining to the old school of Vedanta
as contrasted with Shri Sankara. Who has initiated the new school of Vedanta wherein he accepts a
'relative reality' to the pluralistic world of objects. Gaudapada and Vasistha are natives of Reality. They
do not come down to our plane. Sitting where they are, they beckon to us and looking through their
glass of wisdom they see in us also nothing but themselves.\(^9\)

\[ \begin{align*}
\text{श कार्यर्जनानि अवेशः अन्तः सत्ते न किमत्सः।। 111
\\ एत सत्ते अस्ते अहा विवेकी अवेशिणे ॥ ४८।।}
\end{align*} \]

(No jiva - the ego centric seperative creatures - is ever born. There does not exist any cause which can
produce them as its effect. This is the highest Truth where nothing is ever born.)\(^{11}\)

Gaudapada also compares the pluralistic world with the different patterns created by the firebrand. As
the firebrand with a glowing tip being swirled in different directions and create an appearance of
different patterns. Ignorant children make a serious enquiry as to how and from where these patterns are
created but the wise and educated know that those patterns are not the real one and are caused by
merely a glowing tip of a firebrand. These various shapes and patterns are compared with the world of
phenomena. One whose mind is not still for him the world of phenomena appears to be true. One, whose
mind is still knows that all these patterns are illusory. It is only a glowing tip of firebrand which create
these patterns. When the firebrand is steady, all the forms get absorbed into the glowing tip, So one who
realizes the Self for him Self alone is real the pluralistic world of phenomena is no more, it is absorbed in
the Supreme Self.\(^{12}\) One who has realized Brahman, there is nothing for him to accomplish or to
achieve. The state of realization of Brahman is a state of perfect knowledge of identity between his
individual self and the Total Self. He surrenders himself to the Supreme Self. It is merging of an
individual at the feet of the 'Whole'. A sage lives in eternal bliss. This is the goal of human life. It is a
state of complete detachment from our body, mind and intellect, and thereby rediscovering ourselves to
be our eternal nature, the Sacchidanda self.

\(^{9}\) Ibid. P.265
\(^{11}\) Ibid P.283
\(^{11}\) Ibid P.283-48
\(^{12}\) G.K. P.349
Unattached, Unattached, Unattached am I again and again; of nature Absolute - Existence - Knowledge - Bliss am I. I am That, I am the Eternal, the Immortal, the imperishable. !!!!

This state is nothing but 'Jivanmukti'. So Gaudapada accepts Jivanmukti. In this Karika a Jivanmukta is denoted by different names such as Muni, Tattevid (knower of Reality), Mukta, Buddha (Enlightened), Sanātana (ever the same) and the state of liberation as dukkhaśaya, Uttaṇmasukha, Abhaya, Veetasokam, Niscalasthitī, Sāṁya, aksaya-santi Sarvajnata, Avaranacyuti etc.

Mandukya - Karika of Gaudapada (or Agamastra) is considered to be the first available systematic treatise on Advaita Vedanta.

So his name in the history of Advaita-Vedanta remains as a great pioneer who convinced the followers of Upaniṣads that their path was sound. Ācarya Śaṅkara was rightly drawn to his teachings and found in him the spring of eternal life.

13 G.k. P.422
Sañkarāchārya

Introduction: In all the Vedantic schools, Advaita Vedanta of Sañkarāchārya has the highest respect and importance in the minds of Hindus. He was a great philosopher among the Indian thinkers in intellectual eminence. He was relentless in his criticism of other systems. He was zelous and untiring in the exposition of his own system of Absolute Idealism. The intellectual atmosphere was surcharged with his Absolute Idealism in his time.¹

Before the rise of Sañkara's Advaita, the onslaughts of Buddhism on Hinduism was great and Hinduism based upon the Srutis was facing a critical position. Sañkara constructed a new system of philosophy based upon the Veda and the Upaniṣads, which could meet the challenge of Buddhism and reconciled them with the Upaniṣadic thought. He counteracted the influence of Buddhism by admitting their important features and at the same time by refuting them on rational grounds.² There are different opinions about the period of this great philosopher but generally it is held that Sañkara was born in 788 A.D. and died in 820 A.D. He was a Namboodari Brahmin. His ancestors were famous for their Vedic learning.

Even as a child Sañkara was genius. At the age of seven Sañkara was master of all Vedas, Vedangas, Itihas, Puranas etc. His guru was Govinda, the pupil of Gaudapāda. Govinda taught him the main principles of Advaita system. In the childhood, he was impressed with the mystery and importance of life and had an early vision of beauty and holiness. Before he learnt the ways of the world, he rejected them and became a samnyasin. A pure flame of truth burnt within him.

According to Sañkara, it was Advaita Philosophy alone, which could do justice to the truth of the conflicting creeds and so he wrote all his works with the one purpose of helping the individual to a realisation of the identity of his soul with Brahman, which is the means of liberation from samsara. In his wondering from his birthplace in Malabar to the Himalayas in the North, he came across many places of worship and accepted all those, which had in them the power to elevate man and refine his life.

Though Sañkara was a pupil of Govinda and guided by Gaudapāda, he was an independent thinker. He has not devised something which is absolutely new and original. He has written commentaries on the Brahma-sutra and the main Upaniṣads, which are independent from his own point of view, and

¹ His. Of In. Phi: Jadunath Sinha P.461
reconciled them in a logically harmoneous system which is of great importance. He has supported his arguments with the help of Srutis. He has not expounded his view separately but his view is automatically expounded through his various commentaries. A consistent system emerges from his commentaries. He had the originality of interpreting the sutras in a logically harmoneous ways.

The whole Philosophy of Sankara is summarised in only a half verse i.e.

Brahman alone in real. The world of plurality and multiplicity is false and ultimately the Atman and the Brahman are non-different. The Philosophy of Saṅkara is described as Advaitism which means that ultimate Reality is single, non-dual, It is that which has no second. The Ultimate Reality is only one and that is the Absolute - Brahman.

The world 'Brahman' is derived from the root 'Brh' which means 'to grow'.
So Brahman is that which 'grows'. It grows and extends so much that it embraces the whole of the existence in all the times. It is supreme, perfect and Absolute Reality.

Brahman is the only substratum and root cause of all things of the past, present and future. All things are born out of it, they exist or subsist in it and by it and ultimately return to it at the end. It is the supreme and unchanging principle of existence which acts as the final abode and support of all things and phenomena.

According to Saṅkara, Brahman is the highest transcendental truth. It is the ultimate Summum Bonum of human efforts and the basis of knowledge. It is existent, beginingless and unchanging. It is the highest Knowledge. One who knows, Brahman knows everything in the world. Knowledge of Brahman is eternal truth. Highest Knowledge itself is Brahman. The distinction between the highest knowledge, Knower and the Known disappears in the highest state. Brahman is Sat-chit and Ananda.

This very Brahman is known as Atman or self according to Saṅkara. He accepts fully the Upaniṣads saying 'All this is Brahman' "अग्नि आगु त्रिविष्टिः सत्यं ज्ञानां प्राप्तिः। 'I am the Brahman' 'अग्नि आगु त्रिविष्टिः सत्यं ज्ञानां प्राप्तिः। 'The soul is Brahman' आत्मानं ज्ञानं।

2 Atman and Mokṣa : G. N. Joshi

3 Br. Up. 14/10
Sankara identifies the soul with Brahman, 'The Atma is Brahman.' There is one eternal, universal consciousness. This is the only, ontological Reality. The eternal, pure, intelligent, free, omnipresent, perfect, immutable, blissful & self-luminious Brahman is our real self. The Mundaka Up compares individual souls with the rivers and Supreme Self to the ocean and says that both being constituted of water are identical in nature but different in form and as the river becomes one by losing itself in the ocean, so the individual lose their entire individual separate nature by being one with the self. Upaniṣads also compare the individual soul to the sparks coming out of blazing fire and Supreme Self to the blazing fire and points out that they are formed of the same nature as that of the general fire.

Thus according to Sankara the individual self is the Supreme Self itself, neither less nor more. Both are the same.

Bondage:
It is due to avidyā that the individual self thinks it to be different from the Supreme Self. Avidyā is the cause of bondage. Due to bondage the individual self thinks itself to be a body, mind, senses etc. Bondage is due to ignorance. Avidyā generates the psychological organism, which limits the universal consciousness and makes it appear to be the individual self. Avidyā is intellectual knowledge infected with the duality of subject and object. Avidya is removed by intuition (Vidyā). Avidyā is bondage. Vidyā is liberation.

Liberation is higher knowledge.

The Ātman is eternally liberated, but its intrinsic freedom is not known, because it is covered by avidyā. Liberation is not an achievement but a discovery. It is like a discovery of a prince brought by a shepherd of his sovereignty when his identity is disclosed to him. When avidyā is destroyed its intrinsic, pure, divine nature is known, even as the real nature of rope is known when the illusion of snake is destroyed.

Integral experience uproots avidyā, which is the root cause of samsara. It destroys rebirth due to the conjunction of the Ātman with the mind, body, complex, which is caused by avidya.
**Karma theory: (Law of Karma)**

Śaṅkara repeatedly speaks of avidyā Kārma-Karma. Avidya is the cause of desire. Desire takes the form of attachment and aversion. These are called faults or afflictions. They are due to intellectual disorder. They are the springs of action. They produce actions (karma). Actions are either righteous or unrighteous. Righteous actions produce merits. Unrighteous actions produce demerits. These actions or karmas produce their fruits in the shape of joys and sorrows, in the present life or in the future life. They are the cause of rebirth or transmigration. Until the merits and demerits i.e. karmabeesa are completely burnt up by the integral experience of the Brahman, the wheel of birth and death continues to revolve. When they are exterminated by the true insight, transmigration ceases and moksa is realised.¹

**Moksa:**

Liberation of the Ātman consists in its own true nature, realising the fact that it is absolutely one and non-different from Brahman. That is all what liberation is for Śaṅkara. As we do not attain, modify or produce a rope in overcoming of an illusion of rope snake, so also the realization of liberation which is the overcoming of the cosmic illusion of Brahman world is not an attainment or modification or production. It is rather discovery of the fact existing since eternity. Therefore it is described as too near and also far away. Being our very nature it is too near to us, but at the same time being covered by the mask of avidya, it is far away from us.² Moksa is the realisation of Brahmanubhava, is not an event in space and time. It is also not realised with causality.

Moksa is Kutstha - nitya. i.e. immutably eternal. There are certain things which are changing at every moment, yet maintain their identity. The river, for instance is called pariṇāma-nitya. There are other things like mountains which do not undergo any change are called kutastha-nitya. According to Śaṅkara, Brahman is devoid of any change and modification. It is Brahmanubhava, Brahmananda, Brahmanubhuti. It is devoid of any sort of change. It is Kutstha-nitya.

There are some Sruti passages which declare that Brahman is self-luminious. Even the sun, the moon etc. get their-power of luminosity from Brahman. Moksa is the realisation of such Brahmanhood. So it is also self-luminious. The illusion of a rope appearing to be snake can not be overcome by any means other than knowledge. Similarly, moksa is not possible by any means other than knowledge of Brahman thinks Śaṅkara.

---

¹ S.B. Taittariya Up. Intro.
² S.B. Isa Up.5
Knowledge the only means to Moksa:

Sankara emphatically maintains that it is knowledge and knowledge alone which is the means of moksa. Highest knowledge is Moksa itself. The opposition of knowledge and action is like the opposition of light and darkness. The fruits of meritorious or sinful actions are happiness and misery respectively, but the only fruit of knowledge of Atman is Moksa itself. Action and devotion may be useful indirectly in preparing the ground for the dawn of knowledge by way of purifying the mind but they are not directly the means of Moksa. e.g. the illusion of rope-snake can not be overcome by action or devotion. Similarly it is not possible to overcome the cosmic illusion which is the samething as to realise 'Moksa' by action or devotion.

The function of knowledge is not to produce or create something new. It just removes the darkness of ignorance and in the light of which Atman realizes that it is non-different from Brahman. Thus Sankara takes great pain to prove that liberation is not related to action.

A Liberated person:

One who has known himself as non-different from Brahman has noting to do, in the sense that there is no compulsion on him from the outside. He is now beyond good and evil. The liberated who was so far servant of moral law, becomes master of it. Moral activities are not destroyed but they transform into spontaneous activities as he is free from the struggle of 'is' and 'ought' which is at the root of moral activity. Moral activities become the very nature of a liberated. Dr. Radhakrishnan writes "These great men go on doing their daily work diffusing virtue as the star diffuses light and the flower perfumes without being aware of it." He is above morality or becomes a supra-moral. So morality is the prerequisite for the attainment of liberation "Moral disciplines though necessary as aid to jnana ..... but are not enough for moksa". Morality is an ornament for him (S B 1-1-4). The world of plurality and multiplicity is not annihilated in the state of liberation of a liberated person. The wrong notion of world is annihilated. It is realised that the world of plurality is like a dream. "The world of plurality does not disappear but is lit up by another light" It is finding the necklace on the neck itself. Similarly the Atman was ever one with the Brahman and therefore liberated since eternity. As soon as one realises this fact, wrong indentification comes to an end and one becomes liberated.

---

9 History of In. Phi.: Dr Radhakrishnan P.229-230
10 A study of Sankara: N.M. Shastri. P.168
11 M. Karika II. 31
Sankara also makes room for the religious minded people. He provides them Ishvara who is the highest appearance of nirguna Brahman and to whom devotion can be paid. His Ishvara serves the same practical purpose including normal and religious as that of other Vedantins. The fate of a worshiper of the lower Brahman is the same in all respects as that of the liberated of Vaisnava Vedantins. But all this is real from vyavaharika point of view. It is real so long as we are under the power of maya. When ignorance is removed, it is realised that everything experienced so far, including morality, religion, Ishvara and one's own similarity with Him was like a dream dreamt last night. (Comp study of the concept of Lib A K Lad)

**Jivanmukti:**

Sankara is a staunch advocate of 'Jivanmukti' i.e. liberation while embodied. Even after attaining the knowledge of the Brahman and transcending all distinctions of the world by knowing it to be illusory, an individual may continue to have his bodily existence in the world. Such a liberated person is known as 'Jivanmukta'. Sankara admits the possibility of a Jivanmukta who has realised in the fullest degree the nature of the self by entering into communion with it. He has transcended the realm of relativity and so detached himself completely from the effects of the adjuncts of the world upon him by cultivating disinterestedness in all things, but still his physical body has not disappeared. Jivanmukta continues to live in the body though he has discarded nescience (avidya) by the philosophical knowledge. The body does not immediately drop away even after the nescience is annihilated by the knowledge of the Brahman, e.g. trembling due to fear continues for sometime even after the false Knowledge of the snake is terminated. Sankara gives two analogies to prove the liberation while living. Firstly he says The potter's wheel keep on revolving though the stick that gives it movement is detached from the wheel, similarly the avidya's impressions cannot be immediately and abruptly brought to an end though it itself is annihilated. Secondly he argues on the analogy of double moon vision.

As a man seeing two moons instead of one due to his eye disease, continues to see even after he is convinced that there is only one moon and not two. Similarly even after realizing that the unreality of the world appearance, the saint continues to witness the illusion of the world appearance, though internally he remains unaffected by it.13

---

12 In. Phl.: Dr Radhakrishnan Vol. II. P. 584
13 B.S. Sankarabhasya IV. 1.15.19
'Jivanmukta' lives in this world but is not of the world. He takes part in the worldly activities but is not affected in any way by them. To a jivanmukta the world exists only as a mirage in a desert. The external world is only an appearance to him and so he shares no joys and no griefs of the world. He is sthitaprajna. He is neither happy nor unhappy. He is neither good nor bad. For him there are no desires, no passions, no fear, no anger, no joy, no grief; no envy, no love, no hatred. He is steady and permanently fixed in his own nature. He is a living God on earth; an immortal among mortals, a perfect among the imperfects, an infinite among finites.\textsuperscript{14}

Sankara being a staunch advocate of Jivanmukti asks, "Had there been no Jivanmuktas, there would have been no teachers of Knowledge". He boldly asks "How can one's own intimate experience of Brahman-Knowledge, while still embodied can be contested by anybody else?"\textsuperscript{15}

Sankara is the only Advaitin who emphatically believes and maintains that Jivanmukti is possible. The conception of Jivanmukti has remained controversial point among other Vedantins and also among the followers of Sankara. It is criticised on the basis that body is said to be the effect of avidya or Karma; while liberation is the knowledge of Brahman when Brahmajnana has dawned, ignorance should be removed with all its results, i.e. the body should fall down immediately. How is it possible that light (of Brahmajnana) and darkness (the body i.e. effect of avidya) should exist simultaneously? Jivanmukti is, on this point is a contradictory conception according to the opponents. They ask Is it possible that sum may rise and the darkness with all its results, may also not disappears?

But in fact the above and similar to this objection against the conception of Jivanmukti can not stand, because they are based on misunderstanding. Really speaking it is not action 'Perse', which is avidya, and cause of bondage. It is only Sakama Karma action which is caused by unfulfilled desire, which is cause of bondage. Lokmanya Tilak writes .... "gross or lifeless karma by itself does not either bind or release anybody. A man is bound by karma as a result of his hope for fruits or by its own attachments, and that when this attachment has been got rid off, a man stands released, not withstanding that he may be performing action by his external organs".\textsuperscript{16}

\begin{footnotes}
\footnotetext[14]{Atman and Moksa: Dr G.N. Joshi p.499}
\footnotetext[15]{S. Bhasya IV. 1.15}
\footnotetext[16]{Gita-rahasya: Lokamanya Tilak P.438}
\end{footnotes}
The other Vedantins overlooked this truth, and in order to be free from the expected inconsistencies arising from the continuation of the body with Brahmajnana they rejected the conception of Jivanmukti itself.

Dr. Nalinikant Brahma thinks that the conception of Jivanmukti is very valuable for Advaita Vedanta.

It should not be rejected at any rate According to him "the attempt to save consistency of the Vedantic position by denying jivanmukti is like curing the disease of a patient by destroying his vitality. (Hindu Sadhana p 189) Jivanmukti is crowning achievement of Advaita and can never be rejected on any basis.

Reason is not competent to establish or overthrow the possibility of the state of Jivanmukti. It is beyond its sphere. It is the sphere of 'anubhuti' or 'spiritual experience'. These experiences are inherited from our ancient sages. They are preserved in the form of Upanisads. Sankara gives very important place to Srutis in his philosophy. Often it is said that Sruti is 'Pratyaksa'. By saying this he means that it records the intimate spiritual experiences of the sages. Being the self experienced, experiences of the sages, Sruti is valid in itself like the pratyaksa or anubhava.

"Philosophy may be said from the standpoint of Advaita Vedanta to have its beginning and end in 'revelation'. It is impersonal to begin with and personal in the end. It begins with Srutis and end in anubhuti, thereby making the spiritual heritage of mankind a personal possession"

So to reject Jivanmukti is to reject Srutis and Smritis and to reject the most vital part of human experience.

Sankara establishes that liberation is possible by knowledge alone, neither by action nor by knowledge combined with action. For Sankara knowledge is not the dry intellectual knowledge, It is the illumination in the light of which everything is seen to be Brahman.

"Jnana for Sankara is not a cold study of the books but a warm hearted striving to realise the truth, which when turned towards a personal duty becomes bhakti"

He had the heart of a devotee.
Personality of Sankara was an archtype of a combination of action, devotion, and knowledge. What is necessary according to him is one should have a self-surrendering attitude of a devotee towards the fruits of action, while doing an action, a sadhaka should surrenders the fruits of all his actions to God. It is only then that one realises the ideal of niskamakarma.

Sankara's own life was a perfect example of janana bhakti and Karma-yoga. His great contribution to Vedanta Philosophy, the great task performed by uniting India culturally, his writings, an important part of which consists of stotras to the different deities, is an ideal life of a Jivanmukta.
Videhamukti

The final disappearance:
The finally liberated soul is called Videhamukta, the bodiless liberated soul. Such a Videhamukti is attained when a soul becomes completely separated from its last adjunct of the body. In Videhamukti the gross as well as the subtle body comes to an end. All the three karmas i.e. Sanchita Karma, Sanchāyānāna karma and prarabdha karma come to an end. They are totally exhausted. The soul becomes completely free from rebirth. It ceases to revolve the wheel of Karma. This is the final state of liberation. The individual soul is lost for ever in Brahman. It is one with Brahman and enjoys to the fullest extent the perfect bliss of the Brahman. Nothing exists for it outside itself. It experiences

The state of liberation is thus one that transcends all special temporal and mental limitations. It is indefinable, indescribable. Our language falls short to its description and hence nothing can be compared with it, hence uncomparable. It is unique in itself. It can not be known by reason or logic but knowing the soul which is freedom in itself is by intuition (sāksātikāra ), by entering into direct union or identity with it. Such a direct experience is immediate when the individual soul and the Brahman loose their distinctions. In the direct and immediate intuition of the knower, the known and Knowledge become united into one single whole. Mokṣa is, thus a state which has to be actually experienced. It is supersensuous. All external means of Knowledge prove insufficient and inadequate to know it. It is properly known only by becoming it.

Sankara maintains that people of all casts can attain liberation irrespective of sex differences. However he recognises the traditionally sanctioned Varpāsrama-dharma and holds that the high cast people can attain it from the study of the scriptures and the others by bhakti. He nevertheless allows moksa to any person of any cast, any sex and any race if the Knowledge of Brahman downs upon him even without any external means.
Realisation of the identity between the self and the Brahman is liberation from bondage. This is a state of mokṣa according to Advaitins but even after attaining the knowledge of Brahman and transcending all distinctions of the world by knowing it to be illusory an individual may continue to have his bodily existence in the world. Such a liberated person is called a Jīvanmukta.

Śaṅkara admits the possibility of Jīvanmukti. The conception of 'Jīvanmukti' i.e. liberation while living has been accepted and has become well-known in later Vedāntins. Even the Advaitic literature has been flourished after Śaṅkara by his pupils and by other Advaitins like Maṇḍana Miśrā, Suresvara, Vācaspati Miśrā, Prakāśatman, Citsukhācārya, Ānandagiri, Vidyāraṇya and many others. Let us see the concept of Jīvanmukti in detail according to them.

As the potter’s wheel continues to revolve though the stick that gives movement is detached, so the bodily existence continues though the Brahman-knowledge is attained by a mumukṣu, because body is the product of karmas. Body does not immediately drop away even after the nescience is annihilated by the knowledge of Brahman. He is called a Jīvanmukta. As soon as he realises that 'I am Brahman', Jīvanmukta does not identify himself with his body. The world still appears before him but he is not deceived by it. He does not feel any desire for the world’s objects. He is in the world and yet out of it. It is a state of perfection attained here. To a Jīvanmukta world exists as a dream or mirage in a desert. He is steady and permanently fixed in his own nature. He is a living God on earth, an immortal among mortals, a perfect among imperfects, an infinit among finites.

1 ‘Atma and Mokṣa’: J.N. Joshi P. 497.98.
Mandana Misra:

Mandana also supports the doctrine of Jivanmukti. Mandan (800 AD) is supposed to be contemporary to Śaṅkara. He accepts JM, but in certain features it differs from that of Śaṅkara. On the logical ground he does not accept Jivanmukti. Sadyomukti, alone is logical for him. He thinks that at the dawn of knowledge, ignorance and all karmas, the fructified and unfructified disappear. Then the question arises that if all karmas are destroyed by knowledge, even those karmas which cause the existence of the present body, then Mukta will be disembodied immediately. Here we come to known that Mandana goes against Śaṅkara's treatment of Prarabdha Karma. On the basis of this assumption Mandana takes a Jivanmukta or sthitaprajña of the Gīta as still a sadhaka and not a siddha who has totally annihilated avidyā. For with the total annihilation of nescience the body must necessarily fall off.

But this view of Mandana contradicts to that of Chandogya (6.14.2), which says that the organs of a released soul do not depart and final release (Videha mukti) is attained at the fall of the body. It also contradicts the experiences of saints who have attained perfection in their life.

In order to save his position, Mandana has to interpret his position in two ways: [1] that Brahman-realisation brings about the total annihilation of all karmas and [2] in some cases even after realising Brahman, the body in which realisation is achieved, does not fall off and persists for sometime as a result of a trace of avidyā. It persists in the form of prārabdha and that this condition is described as liberated in living state, i.e. Jivanmukti. The former of the two views, rules our Jivanmukti, while the later supports it. With the same in view, he has to accept two interpretations of the ideal of Sthitaprajña (Gīrta 2.54). From the point of view of Sadyomukti, he is a Śadhaka, but from the point of view of Jivanmukti, he is a siddha.
Mandana believes that the direct realisation of the absolute unrelated Brahman results from constant contemplation on the knowledge of the Truth received from the Upanisadic texts. Karmas are also of as much service to a seeker after Truth as a horse is useful to a traveller for reaching the destination shortly and safely. He also accepts meditation on ‘OM’ as means to attain self realisation. Sarīyasa, he thinks is the precondition of Brahman realisation.

Suresvara: (800 AD):
As far as the concept of JM is concerned, Suresvara follows the view of Śaṅkara. In his Naśkarmya-Siddhi, he deals with the ideal of Jivanmukti in detail. He opines that the body of a liberated person remains due to prarabdha Karma even if he has attained the knowledge of the self. There is no conflict between the rise of self knowledge and subsistence of the prarabdha. He explains - Just as an uprooted tree naturally perishes through withering, so the body of the enlightened man naturally perishes through the consumption of his unexpanded prarabdha karma. Thus he accepts Jivanmukti. He holds that jñāna and karma are means to attain Jivanmukti and Samnyasa is indispensible for it.

Sarvaśaṅkara Muni: (900 AD):
The author of Saṅksepaśārīraka is supposed to be the successor of Kāmakoti-pīṭha with Suresvara - his preceptor and protector.

His views regarding the teachings of Advaita Vedānta resemble with those of Śaṅkara and Suresvara and are in contrast with those of Mandana. But in some

2 Advaitic concept of JM: L.K.L. Shrivastava P.141
3 Ibid P.144
respects, he joins hands with Mandana and seems to deviate from what Śaṅkara and Sureśvara had said.

Śarvājanatam does not give full support to the concept of Jīvanmukti. Like Mandana, he also does not think the possibility of the concept on logical ground because according to him, neither avidya nor its products such as body, can exist after the dawn of knowledge. It is all destroyed in its fire. Thus the mukti, acceptable on this ground, is sadyomukti (immediate deliverance). To strengthen his view, he says that all the references to Jīvanmukti are only eulogistic in their import. They encourage the aspirant by exalting the idea of deliverance to strive for it.

But in subsequent verses of his Sanksepaśāriraraka he accepts that there is deliverance in embodied existence. He also opines that even after one has attained the knowledge of the self, there remains a trace of avidya which causes the present body of a mukta. But this trace according to him is not avidya or part of it. Such an acceptance will contradict liberation itself.

The trace of avidya is a mere shadow or appearance of avidya which causes the awareness of duality. He accepts Jīvanmukti on the basis of experience. He says that experience is the only proof of the concept of Jīvanmukti. Thus he comes closer to the view of Śaṅkara. Thus we see that Sarvājanataram accepts Jīvanmukti on the basis of experience, though not on logical ground.

Regarding the means of Jīvanmukti, Sarvājanataram gives primacy to knowledge, arisen directly from the Upaniṣadic texts. Action, worship and yoga have secondary place in the scheme. He also accepts sāriyāsa as a necessary precondition of attaining Jīvanmukti.  

\[1\text{Ibid. P.146.147}\]
We come to know that there is difference of opinion between Mandana and Suresvara regarding concept of Jivanmukti. The difference is based on the fact that Mandana's exposition of the concept is based mainly on pre-Saṅkara phase of it, while Suresvara's exposition of that doctrine is entirely dependent upon its Saṅkara-phase. The influence of these two advaitins over their successors is evident from their division in two camps, namely Bhamati school and the Vivaraṇa school. Most of the distinctive features of Vācaspati school (Bhamati school) have their roots in Mandana views as set forth in the Brahma siddhi and most of the distinctive features of the Vivaraṇa school are derived from Suresvara's views as set forth in the Vārtika and the Naiskarmya-siddhi. Let us observe the development of this concept in these two schools.

Bhāmati School: Vācaspati Miśra: Vācaspati Miśra is the founder of the Bhāmati School (840 AD). He is well known for his commentary on Saṅkara's Saṁśrava-Bhasya known as Bhamati. He also wrote Tattva-Saṁśkṣa, a commentary on Mandana's Brahma-siddhi.

Vācaspati follows Mandana in many respects; but he has chosen to deviate from Mandana and follow Saṅkara in respect of Jīvanmukti. He speaks like Saṅkara that the immediate experience of Brahman quickly destroys the accumulated (sancita) Karma and future (Agami) karmas, but cannot destroy prarabdha karmas which have become mature, active, and fruitful. They are stronger than others which are dormant and inactive. He also accepts that a trace of avidyā remains after the attainment of knowledge which causes the present existence of the 'mukta' as a momentum of a potter's wheel. He establishes the persistence of the trace of avidyā on the illustration of the rope-snake also. As even after the illusion that the rope is not the snake, the person in question, is not without the trace of fear. Similarly after the attainment of knowledge, a trace of avidyā remains.

---

Vācaspati Miśrā, not only accepts the possibility of jivanmukti, but also proves it by giving some arguments. In his Bhamati, he refutes the contentions of the opponents that the body of a released soul can not continue due to the impression of avidya because avidya is not real. It is said that only a real entity can leave behind its impressions, but since merits and demerits (which cause the present body's existence) are constructed by Maya which is unreal; so with the cessation of avidya merits and demerits are also destroyed. Hence, the presence of the mukta's body after the removal of avidya, is out of question. Since the impression of avidya is not real, it can not continue to exist.

In reply to the above contention, Vācaspati Miśrā says that the nature of avidya is indescribable (anirvacaniya) and hence its effects are also indescribable. The production and destruction of merits and demerits are also of the same nature. Hence, he concludes that this is not unreasonable to say that a trace of avidya remains even after the attainment of self realisation.

Vācaspati Miśrā also replies the contention of Maṇḍana that a person, whose wisdom is firm (sthitaprajña), has not attained Brahman and that he is still an aspirant (sādhaka) after realisation. He says that such a person has realised the self and is perfect. He has achieved embodied release. Means of attaining Jīvanmukti: According to Vācaspati, the performance of prescribed duties such as sacrifice, charity and penance is preparatory to the emergence of knowledge. It produces desire to know Brahman (vividisa). Karmas, sense-control, mind-control are the subsidiary means to attain liberation. They purify the mind. Immediate knowledge of Brahman arises from the mind itself when it is purified. He believes that liberation in life is caused by the knowledge of Brahman. The means of the attainment of this knowledge are Sravana, Manan and Nididhyāsana. Hearing a Vedic text generates undoubted knowledge of
Brahman, because the Vedas are the only pramana in regard to it. Thus, Vācaspati Miśra accepts the ideal of Jīvanmukti on the line of Śaṅkara⁶.

**Prakāśātman:**

Prakāśātman is the founder of Vivaraṇa school. Prakāśātman accepts, like his predecessors, that the immediate knowledge of Brahman can be attained while one is in bodily existence. He also holds that the trace of avidya (avidyāleśa), in the form of prārabdha Karma, remains even after the attainment of self-knowledge. So according to him, there is no conflict between the rise of saving knowledge and the existence of the body. He establishes the ideal of Jīvanmukti by replying to the contentions of the opponents who hold the case otherwise. In replying to the objection that the experience of the identity of a jīva with Brahman and the experience of duality cannot co-exist with each other after the destruction of avidya and karmas, Prakāśātman says that sometimes there is the experience of the identity of a soul with Brahman in super conscious trance, and that sometimes there is the experience of duality due to the flaw of prārabdha karmas⁷. He takes the support of Śrutis in proving that the knowledge of a Brahman has not the power of destroying prārabdha karmas which have already begun to bear fruit. The opponents content that a living person cannot acquire the immediate knowledge of Brahman, because the knowledge of Brahman destroys all karmas including those prārabdha ones. To this connection Prakasaitman replies that Śrutis and Smṛiti assert that Vyāsa and others achieved immediate knowledge of Brahman in embodied existence due to prārabdha Karmas and attained embodied liberation⁸. A knower of Brahman, he says, has a semblance of the experience of duality, for his actions are not motivated by attachment, aversion and desire.

He argues that avidya is false knowledge and that it has an impression like odour, a quality, which has an impression. As knowledge has an impression, similarly a false knowledge has also an impression. The continued experience of Brahman gradually destroys the impression of avidya and when it completely destroys the impression, the body meets its decay and the Jivanmukta attains the disembodied liberation (Videhamukti). Thus we see that Prakāśātman establishes the genuinity of the concept of Jivanmukti on the basis of reasoning and authority both.

Prakāśātman holds that the performance of rituals etc are responsible for giving rise to the knowledge of Brahman. He thinks that the results of the performed rituals are operative till the rise of knowledge of Brahman. His view is known as 'Vedanīpaksā'. Thus, he holds karma, mind-control, sense-control etc as prerequisite to the realisation of the self.

Prakāśātman believes that Upaniṣadic texts give rise to the immediate knowledge of Brahman. Sravana, Manan and Nididhyāsana are the means to attain Jivanmukti but Sravan is the principle means whereas manan and nididhyāsana are its auxiliaries.

Thus, we see that both the advocates of the Bhāmati and the Vivaraṇa school accept that even after the dawn of knowledge, a trace of avidya remains which causes the present body of a mukta. This trace of avidyā thus makes jivanmukti possible. But they differ on the conception of the means to the attainment of jivanmukti.

Ānandābhava, Chitsukhācārya and Ānandagiri are thinkers of vivaraṇa school. Let us see their opinion on this doctrine of jivanmukti very briefly.

8 Ibid P. 287
9 Pancapadika Vivarana: P. 403, 410, 413
Anandānuhava: (Between 850 to 1220 AD):

Anandānuhava accepts the concept of Jīvanmukti. He defines Jīvanmukti as the cessation avidyā. One whose avidyā is eradicated, is a jīvanmukta. He also accepts that a trace of avidyā remains even after the attainment of knowledge. It is due to this impression or trace of avidyā a particular state of avidyā, that a mukta holds his body and remains embodied till his prārabdha karmas are exhausted. This is known as jīvanmukti. But he says that even jīvanmukti, from the ultimate point of view, must be considered to be māyā. Brahmen or the self, which is non-dual, can never be said to be born or destroyed. In the absence of creation and destruction, there is no bondage, and in the absence of bondage there is no seeker after liberation and there is none free from bondage. Regarding renunciation, karma and jñāna, he holds the same view as propounded by Śaṅkara.

Citsukhaśārya: (13th century):

He is one of the most important teachers of Advaita Vedānta. He contributed to the development of dialectical phase of Advaita philosophy of Śaṅkara. His most celebrated work is 'Tattva Prādīpikā' or 'Chitsukhi'. He holds that the point of utmost importance in the spiritual of the Advaita Vedānta is that every seeker after mukti may hopefully aim at the goal of Jīvanmukti. Like other Advaitins he too, holds that after the attainment of Brahman-knowledge, avidyā is destroyed, but a trace of it remains. It is due to this trace, its effects-prārabdha karma- also remain; which hold the body alive. In order to explain this trace of avidyā, Citsukha recognises two functions of avidyā [1] concealing function (āvaraṇ śakti) and [2] projecting-functions. Only the concealing function of avidyā is destroyed by knowledge. The projecting function-cause of apparent objects is destroyed.

111 Pancapadika Vivarana: P. 403, 410, 413
when the prarabdha karma is destroyed. He too holds that a sthitaprajña and a
gunātīta are not aspirant for release, but a perfect one Citsukha holds that the
concept of jivanmukti has its deep philosophical and scriptural import. He in the
last sentences of Tattva-pradipika strongly urges that the importance of
Jivanmukti can not be denied on the basis of mere prejudice against Advaitism.
It is a fact of living experience and is datum to which history bears witness

**Anandgāri: (13th Century AD):**

Anandgāri also accepts jivanmukti. He argues in favour of it that a leśa of avidyā
remains even after the knowledge has arisen. He proves it by an analogy that
even after the rise of the sun, a trace of darkness remains, similarly after the rise
of Brahman-knowledge a trace of avidyā remains till the prārabdha karmas are
exhausted. This trace of avidyā makes Jivanmukti possible. Regarding the
means of jivanmukti, he accepts the views of the vivarana school.

Thus, we see that all the pre-Vidyāraṇya Advaitic thinkers accept jivanmukti in
some way or the other. Some of them try to discard its possibility on the logical
ground but ultimately they rely on experience. Regarding the means of the
attainment of Jivanmukti, all the preceptors hold knowledge as the sole means to
attain jivanmukti. Almost all the teachers before Vidyāraṇya accept the
indispensibility of samnyasa for the attainment of Jivanmukti. Vidyāraṇya not
only supports jivanmukti, but he prepares a separate work namely
"Jivankuktiviveka" wherein he insists the importance of jivanmukti. He collects
the important and valuable verses on Jivanmukti from Śrutis and Smritis and
comments them and proves its importance.

---

In fact, Advaita Vedanta recognises four types of ‘mukti’. Besides Jivanmukti and Videhamukti, they believe in Sadyomukti i.e. immediate deliverance and krama-mukti i.e. gradal release. Let us see what do they mean by them.

**Sadyomukti:**

Etemologically sadyo means immediate and mukti means deliverance. It may also be taken as direct deliverance. It advocates that the aspirant passes to final liberation at once with the dawn of the self knowledge.\(^1\)

Sankara says that sadyomukti is attained by those aspirants who have established themselves well in the right vision (samyaga darsama) of the Absolute. Sankara refers here the aspirants whose happiness is within themselves, who delight within themselves, whose light is within, those who are yogins and have become one with Brahman. Their sins have vanished away, their doubts have been cast away, they have perfect control over themselves and their mission of life is only to promote the welfare of all beings. The prominent post Sankara Advaitin such as Mandapa Miśra and Sarvajñātman Muni accept more Sadyomukti than Jivanmukti. According to them Sadyomukti alone is in order.

Brahman, together with their Lords, they win final deliverance.\(^2\)

Sankara accepts this type of mukti because ultimately he has to rely upon śrutī. Śrutī recognises such type of mukti. Advaitins maintain that Krama mukti also can be attained by the attainment of the right knowledge (samyag-darsāna) of the Absolute.\(^3\)

Let us see hereafter Vidyaranya’s life, date his other works and his views on J.M. expressed in the ‘Jivanmuktiviveka’.

---

\(^{1}\) B.S. Sa. Bhasya: P.118  
\(^{2}\) B.S. B. Sutra IV. 3/10  
\(^{3}\) Ad. Concept of J.M.: L.K.L. Shrivastava