Part – II
Among all the orthodox systems, Vedanta claims to be the most representative of the India's rich tradition in spiritual thought. Among all the six Vedantic schools of thought, Advaita Vedanta of Sankara is unanimously held to be the most important both as a system of metaphysics and as a doctrine of mokṣa. "What makes the Vedanta both pertinent and interesting to modern students of religious philosophy or philosophic
religion is its conviction of the inherent divinity of man with implied emphasis on the dignity of the human individual. The individual of the Vedantic conception is potentially divine. What is more, he can realize his divinity here on this earth: while still residing in the phinomnal order of existence. The doctrine 'Jivanmukti' maintains on the one hand that the aspirant can attain and enjoy the state of spiritual fulfillment here and now while embodied, on the other, it affirms faith in the capacity of man to work out his salvation by his own efforts. In as much as the Vedanta identifies the individual self with the Ultimate Reality, it provides for the possibility of the attainment of 'liberation in life' or 'Jivanmukti' without dependence on any agency external to man.7

The doctrine of 'Jivanmukti' is very well expounded by Shri Vidyaranyaswami in his precious book of 'Jivanmukti - Viveka'. He has taken great pains to expound the doctrine in all its subtlety and depth.

'The Jivanmukti - Viveka' or the 'Path to liberation in life' is unique in its own way. He is known to have written on almost every important branch of literature, in his time, with such grasp and finish as would surprise the most accurate writer of the present day.8

Life date and works of Shri Vidyaranya: No clear and authentic account can be given of the life and works of Shri Vidyaranyaswami. Neither the exact birth date and the place of birth can be given. Whatever we can say are more conjectures and are based on the tradition and the views of eminent Scholars.

Shri Vidyaranya is said to have flourished towards the close of the 14th Century A.D. His time has been fixed by the scholars to be A.D. 1297-1386 and this is in agreement with the tradition that he lived for 90 years.9 The name of his 'Purvasrama' was Mādhavaśīrṣya. Mādhava known to the world as Vidyāraṇya is traditionally described as the founder of Karnatka empire of Vijayanagar, associated with the Advitic school of Philosophical thought. He is said to be the great teacher and foremost exponent as hereditary and chief minister of the Vijayanagar ruler, bearing the burden of

9 Hist. Of In. Phil.: S. N. Dasgupta Vol. II. P. 419
This great statsman and empire builder did not construct a military or a commercial empire but a Hindu Empire. His political philosophy was of a rareiy practical type and in a period of political and religious turmoil, he created and ushered into existence, a powerful Hindu Kingdom. \(^{11}\) While identifying Vidyaranya with Vijayanagara tradition the 'Advanced History of India' says thus: "The times craved for a leader and the five sons of Sangama acting under the influence of the ascetic Vidyaranys; had struck a blow and become the originator of the great Vijayanagar Empire. \(^{12}\) Thus traditions are in agreement with Vidyaranya's part in the foundation of Vijayanagar.

From his own works, like the 'Jaimininyayamālāvistāra etc and form an inscription of the Arulala Perumal Temple at Conjeevaram', it is known that Mādhava was a Brahmin of Bhārḍvaja gotra, that the names of his father and mother were Māyaṇa and Shrimati respectively; and that he had two brothers named Sāyaṇa and Bhogāṇāthe. In the beginning of his Paraśāramādadvālīya he introduces himself thus:

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\text{Madhavacārya is said to have three gurus viz. Vidyātirtha, Bhāratitirtha and Śaṅkārānta. Vidyātirtha was considered by him as an incarnation of Maheśvara. He was a great and unique personality, who occupied the guru-pitha of Advaitamathā at Sringeri at that time. Of his disciples Vidyāranya was one of the foremost. He was one of the eight disciples ordained by him for the eight mathas established by him(Vidyātirtha). This is the ascetic dweller at Sringri who is credited by the tradition with the foundation of Vijayanagara Empire. Inscriptional evidences also show that he (Vidyātirtha) was highly esteemed both as a temporal and spiritual guide not only of Mādhava, but also of the famous king of Vijayanagar Bukka I, whom Madhava eulogises in his Nāyamalāvistār and other works.} \(^{14}\)
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\(^{10}\) J.M.V. Introduction: Tr. By S. Shastri and T.R.S. A., anagar
\(^{12}\) Adv. Hist. of In.: Shastri K.A.N. and G. Shrinivasacari P. 418
\(^{13}\) Pro face to Shri Vivarana Prameya Sangraha: Hindi Tr. P. 1 - 2.
So Madhava’s first guru was Vidyātirtha. After his death he might have studied under his disciple Bharatitirtha Vidyāranya. In his old age, it seems, he took initiation 'Śaṅkaradesikā' from Śaṅkarāṇanda and became a sānyasin. He, then, adorned the spiritual leadership of Śrīngri mātha; and assumed the appellation of Vidyāranya by Śaṅkarāṇanda when the former took intimation from the latter. Vidyāranya became a sānyasin in 1331 A.D. and continued as the head at Śrīngri Mātha till 1386.  

Mādhava was given a right appellation as Vidyāranya. The term Vidyāranya means 'Forest of Learning'. Mādhava was a versatile genius. He is known to have written on almost every important branch of literature, in his time, with such a grasp and finish as would surpirse the most accurate writer of the present day. In the field of religion and philosophy he has been credited with the greatest of the post Śaṅkara Advaitavadins. There is scarcely a branch of learning considered by Hindus as important to which he or the scholars who gathered round him did not make valuable contributions and it is to his commentaries that the modern world owes its knowledge of the traditions of the sacred books. He was at the same time a grammarian, a poet, a commentator, a logician and a versatile scholar.

Tradition also affirms that Vidyāranya was excellent in 'Brahmavidya'. In the beginning of his Translation of Pañcadasi; Shri Hari prasad Shastri eulogises Vidyāranya as Jivanmukta. He says: 'Salutation to the great muni Vidyāranya, who has realised the unity of Brahman, whose learning is as fathomless the ocean, And who is an infinit reservoir of peace & bliss.'

Thus Vidyāranya is indeed an illustrious example of the true Brāhmaṇa and his very life nobly illustrates the truth of his teaching. Verily it may be said of him that he found 'Liberation in life' and 'the path' he points out to us in the book 'Jivanmuktīviveka' is no doubt, the surest road to eternal peace and happiness, while yet we live in the world.

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15 Ibid. P.33  
16 Ad Concept of J.M.: L.K.L. Shrivastava P.33, 34  
17 Intro. To J.M. P. XV
Works of shri Vidyaranya:- Generally works such as 'Vivarana-Prameya-Saṅgraha', 'Panchdasi', 'Drk-Dṛṣṭya- Viveka', Brahadaran-yaka-vartikasara, 'Anubhuti-Prakasa', 'Aparoksanubhuti-ki-tika', 'Jivanmukti-Viveka', 'Aitareyopanisan-dipika', 'Taittareyopnisad', 'Chhandiyopnisad-dipika', Madhaviya-dhattuvriti', 'Parāśaramādhaviya', 'Kālanirāṇya', 'Jaimitinīyāya-mālāvistaṇa', 'Śaṅkardigvijaya', etc have been assigned to the authorship of Vidyaranya.18

Of the above the first ten works throw enough light on the Advaitic concepts. The 'Jivanmukti-viveka' seems to be the last work written by Vidyaranya.19 He seems to have compiled it after he renounced all concern with the world. It is divided into five chapters (1) The first Pramāṇa- Prakarana deals with the authorities which support Jivan-mukti. (2) The second Vāsanāksaya prakarana expounds the destruction of latent desires, the (3) third Manoṣa prakarana explicates the dissolution of the mind. The fourth Svarūpa siddhi prayojana prakarana deals with the purpose of the attainment of Jivanmukti and the last fifth chapter is Vidvat Sanyāsa- Prakarana throws much light on the nature, condition and conduct of a pramahamsa sanāysa i.e. a jivanmukta.

The Scholars are not of one opinion regarding the authorship of these works i.e regarding wheather all of them were written by Madhava- Vidyaranya or not. The authorship of Pañcadaśi and Vivaraṇa- Prameya-Saṅgraha is shrouded in mystery. We do not know whether the authorship can be attributed to one particular person, nor do we have a very clear and authentic account of the life and works of Shri Vidyaranyaswami. Prof. T.M.P Madhavan an authority on Vidyaranya holds that the Pañcadaśi, the Vivaraṇa- Prameya-Saṅgraha and the 'Dṛg-dṛṣṭya-viveka were written by Bhāratitirtha Vidyāranya, who was the guru of writer in question(Madhava Vidyaranya). He in his two books named 'Pañcadaśi' of Bhāratitirtha Vidyaranaya on 'Interpretative exposition'20 and the 'Philosophy of Advaita with special reference to Bharatitirtha- Vidyaranaya'21 has given incipitional and literacy evidences in in support of his view and has criticised the views of others who accept these works to be written by Mādhava- Vidyāranya. V.A. Ramaswami Shastri, also in his introduction to

18 Preface to Vivarana Prameya Sangraha, Hindi
19 Introduction to J.M.V. Eng. Tr. P.XI
20 Intro. To Pancadasi of Bharatitirtha P. XI. XXI
21 Intro to "Ohi. Of Advaita" P. 1 - 8
Tattavabindu with Tattavabhāvanā has opined that the Pañcadasī was written by Mādhava-Vidyārānyā in Collaboration with his guru Bhāratītīrtha vidyārānyā and that the work in question, is not an independent one. This view is also corroborated by Prof. S.S. Dasgupta who does not identify Vidyārānyā of the Jivanmukti Viveka with that of Pancadasī. In the foot note to the page 216 of his 'A history of Indian Philosophy, Vol II, he makes tune with the tradition that Pañcadasī was written under joint authorship of Mādhava Vidyārānyā and Bhāratītīrtha Vidyārānyā. The references of the Yoga-Vāśīṣṭha, in both these works reflect the identity of the authors and that the authors of these two works had the knowledge of the philosophy of the Yoga-Vāśīṣṭha. The important thing is that Vidyārānyā's views on Jivanmukti are well-depicted in 'Jivanmukti-Viveka' 'Pañcadasī' and 'AnubhūtiPrakāśa'.

Influences on the writings of Vidyārānyā:- Vidyārānyā represents the Advaitic school of thought. The influences of his predecessors are evident on his writings. Besides them he is influenced by other works also. He seems to have derived his main inspiration from the Yoga-Vāśīṣṭha. By his time Yoga-Vāśīṣṭha had become an authoritative work. It has been freely quoted in his writings. Dr. B. L. Atrey says that Vidyārānyās bases his 'Jivanmukti- Viveka' mainly on the Yoga-Vāśīṣṭha quoting no less than 253 ślokas from it in support of his views. (In the Jivanmukti Vidyaranya actually quotes Laghu Yoga-Vasistha. By the middle of the 9th century the huge work of Yoga-Vasistha of about 32000 slokas was summarised into "Yoga-Vāśīṣṭhasāra" or 'Laghu Yoga-Vāśīṣṭha' of some 6000 slokas by Abhinanda, a Gauḍa Brahmaṇ of Kashmir).

Besides the Yoga Vāśīṣṭha, he draws upon the following upniṣads:

Brahadāranyaka Chhāndogya, Kaṭha, Mundāka, Māndukāya, Brahma, Pramahamsa. Jābhala, Āruni, Śvetāsvatara etc. He also quotes from Maitreyi Brāhmaṇa, Taittīrīya-Brāhmaṇa, Kaṇṣīṭāki-Brāhmaṇa, Antaryāmi- Brahmaṇa, Gīta, Bhāgavata, Brahaspati-Smṛiti, Yama Smṛiti, Āpastamba- Śūtra, Atri-Smṛiti, Śūtra- Samhitā Gaudapāda-Kārikā, the Brahma-sūtra, Naiskarmaya Siddhi, Pañcápādika, Siddha- Gīta, Mahābhārata,

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22 Intro to Tattvabindhu with Tattvabhavana p.83
23 Hist. of In. Phi: S.N. Dasgupta Vol. II, Footnote p.251
25 The Phi. Of Yoga-Vasistha: B.L. Atrey P.12-13
Valmiki-Ramayana, Kavāsāya-Gita etc. Besides he mentions from the works of Yama, Parāśara, Bodhayana, Medhātithi etc. These influences of Śrutis and Smritis and the works of ancient scholars are very clearly visible in 'Jivanmukti-Viveka'. His other works are also influenced in general. His such clinging to the tradition makes us sometimes sceptical of his originality. But his ways of presenting the concepts of Advaita Vedanta, in a clear and lucid manner, is really marvellous. Herein lives his originality. In the 'introduction' of the 'Jivanmukti- Viveka' tr. by Pf. shri Subramanya Shastri, he writes: Though in the body of the work will be found some of the richest gems of purest ray serene gathered from several anthetic works on which the ancient Hindu Philosophy and culture is based, they would be simply lifeless without the living 'nexus' supplied by the sage, Vidyāraṇya'.

VIVARAÑA - PRAMEYA - SANGRAHA

Vivarana-Prameya-Sangraha is important for Advaita dialectics. It is a summery of the topics dealt with in the vivarana of Prakasatman, which is a gloss on Padmapada's Pancapadika. Pancapadika in its turn is a commentary on the Saṅkara-bhaṣya on the first four aphorisms of the Vedānta-sūtra.

Brahman is described here as ever pure, flawless and undefiled. In reaching a place, a village not attained before, there requires action in the form of movement, in removing a disease, there requires action in the form of taking medicine etc. But in case of Brahman which is eternally attained, it needs only the removal of ignorance by knowledge. Knowledge is the path to perfection. Karmas are the cause of ignorance. The fire of knowledge reduces all karmas to ashes.¹

Vidyāranyā emphasises the importance of renunciation here. He believes that renunciation is a potent weapon which can be wielded only by strong and the skilled. When one realises that attachment to the things of the world is the source of misery and turns away from them one becomes eligible for renunciation. The day on which he is non-attached, that very day he is to renounce.²

Saṅkara lays down a fourfold constitution for eligibility viz. [i] the discrimination of things eternal from non-eternal, [ii] nonattachment to the enjoyment of fruit here or hereafter. [iii] the possession in abundance of means like calmness and equanimity, and [iv] the desire for release. All these are means to release.³ He who is fully qualified by possessing the four-fold requisite is to study the

¹ Vivarana-Prameya-Sangraha P.112, 234, 165, 166
² Ibid P.164, 163
³ Ibid p.169
Vedanta texts under the guidance of a guru who is learned in the sacred lore (srotriya), well-established in Brahman (Brahma-nistha). Scriptures enjoins for him who is eligible hearing (sravana) as principle, with reflection (manana) and contemplation (nididhyasana) as subsidiaries. Verbal testimony also is capable of generating the immediate knowledge of the self-luminous Brahman. It is directly the Karana (instrument) of Brahman-intuition.4

Advaitic view of Jivanmukti is seen in Vivarana-Prameya-Sangraha. A jivanmukta is he who is reflected evenwhile being embodied. There is for him the persistence of the body until the fruition of the residue of prarabdha-karma. Though knowledge of truth destroys avidya that is the material cause of all karma without exception still it does not remove prarabdha karmas, since it is itself the fruit of that karma. Both the released and the bound have alike to reap the consequences of their prarabdha. Both have to walk in a thorny path, but while the enlightened with shoes on the ignorant have no such protection to enable them to pass unhurt.

4 Ibid. P.103,104
The Pañcadaśī is thought to be the joint work of Vidyāraṇya and Bhāratītīrtha. It is one of the most favoured books which has found a permanent place in a study of the Advaita system, is the Pañcadaśī.

Supreme Reality Brahman is unaffected by names and forms. Just as the rocks that lie buried in the reiver-bed are not affected by the flow of the stream, even so the immutable Brahman remains unchanged in spite of the fleeting things of the world. The appearance of the world in Brahman is like the reflection of the heavens in the mirror. Without looking at the mirror, it is not possible to behold the reflection of the sky. Similarly without the thought of Brahman, there is not even the thought about names and forms superficial cognition of Brahman is vouchsafed even by the cognition of objects. But if that cognition is to be constant, we must cease from cognizing the world as real. When Brahman which is of the nature of truth, intelligence, bliss is seen, the cognition of names and forms vanishes of its own accord.

Vidyāraṇya gives to yoga a place next to knowledge as a means of release. Though in the Dvaita viveka he is inclined to say that the yogic control of mind can not yield lasting release, that the attempt to achieve liberation through that path is analogous to the effort to strengthen the curly tail of dog and that release is not attained except through Brahman-knowledge, he recognises in the latter chapters as shown above, that yoga can also be a legitimate method of approach. The path of yoga may be circumlocutory it may involve delay but none the less it is a path to the final beatitude. The discriminatory knowledge is the intuitive experience of the inner self gained through an inquiry.
into the purport of scriptures. Yoga is the method of contemplation which culminates in self-knowledge.

Brahman-intuition is release. Brahman-knowledge is of the nature of happiness or bliss. It marks the cessation of all sorrow, it signifies the culmination of all desires, the accomplishment of the unaccomplished as it were and the attainment of the unattained as it were. A man of illumination has no wants and is impelled by no desires. When he has achieved the supreme human goal, what need has he for the trinkets of this world? The entire choir of heaven and furniture of the earth seem naught before his divine vision. He reveals in the bliss of Brahman, and the realisation that he is non-different from the absolute gives him felicity, and peace.\(^3\)\(^4\)

When jiva thinks itself to be the agent of actions and the enjoyer of fruit that it runs after the external objects of sense and comes to grief. When through the cognition of non-difference the supreme self is known, the jiva wakes from its slumber and shakes off the superimpositions of agency enjoyership etc. When it is realised that there is in reality neither an enjoyer nor objects of enjoyment the root of all evil is removed.

The continuance of the body even after the destruction of nescience is intelligible on the analogy of the potter’s wheel rotating for some time till the momentum is spent even after the propelling rod is removed. According to logicians, the effect continues to remain for a while after the removal of the cause. In the case of momentary effects it may be admitted that they remain only for one moment after their causes are destroyed. But in respect of the body which is a product of beginningless

\(^3\) Pancadasi IV. 38-39
\(^4\) Pancadasi XIV 2.3
nescience, says the Advaitin, we must allow a considerable lapse of time before it can be finally resolved.  

Prarabdha-karmas perishes by enjoyment. Both the released and the bound have alike to reap the consequences of their prarabdha. Two travellers wend their way on the same road and both of them are equally fatigued. One of them knows that the destination is near and so he quickens his pace in the hope of reaching soon. But the other is heavy of heart and not knowing that is place of rest is nigh he plods on with staggering steps.

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Ibid VI. 54
Traditional proofs in support of the possibility of Jivanmukti:
Shri Vidyāranya is an outstanding exponent of the Advaitic religious thought epitomised in the concept of 'Jivanmukti'. The views of Sankara and of Vidyāranya on Jivanmukti are nearly the same, but Vidyāranya has added many new details in the discussion of the problem. Though Sānkara has accepted and given the explanation of Jivanmukti. Vidyāranya, has given more systematic account of the ideal of Jivanmukti.

His 'Jivanmuktiviveka' contains an exhaustive discussion of the subject. 'Jivanmuktiviveka' is especially interesting because of the author's attempt to weave together a number of strands of Indian thought to make 'Yogic Advaita'. While primarily an adherent of Advaita Vedanta, Vidyāranya also emphatically enjoins following the ascetic path, and refers far more often and more favourably than does Śaṅkara to the Yogic practices of 'Patanjali' and 'Bhagavadgītā'. Another indication of Vidyaranya's 'Yogic Advaita' is his repeated citation of the 'Laghu Yoga Vasistha', at times the Jivanmuktiviveka virtually becomes a commentary on Laghu Yoga Vāsishtha while deeply influenced by Laghu Yoga Vāsishtha. the Jivanmuktiviveka is more respectful of Vedic and Samnyesa traditions linked with mainstream Advaita, while the Laghu Yoga Vāsishtha has an even greater compliment of Samkhya, Purāṇika and Buddhist ideas. 1

The conception of 'Jivanmukti' is based on self-certifying experience of the saints and mystics. Vidyāranya himself being a saint, a samnyasi and a Jivanmukta, advocates the ideal of Jivanmukti, proves its possibility by quoting evidences from Srutis, Smritis and many other religious works. A 'Jivanmukta' is denoted as a gunatita, a sthitaprajña, a brāhmaṇa, a bījakta, an ativarṇaśrāmi etc. in different works.

So to prove the possibility of Jivanmukti, Vidyāranya quotes precious verses from ancient religious works and comments them carefully.

1 Liberation While Living in the J.M.V.: Vidyaranya’s Yogic Advaita By Andrew O. Fort Texas Christian University
'Jivanmuktiviveka' has been divided into five chapters: The first one is Pramanaprakarana, i.e. Authority bearing testimony to Jivanmukti. The second and third chapters deal with the means to attain Jivanmukti. The means are Gnosis, obliteration of latent impressions and dissolution of mind. The fourth chapter discusses the purpose of attainment of Jivanmukti and last and the fifth chapter is on renunciation of the Knower or Vidvat Sanyasa prakarana. Let us discuss every chapter thoroughly.

The first 'Pramana Prakarana' deals with the authority bearing testimony to Jivanmukti. Here he discusses Vividisa-Sanyasa, Vidvat-Sanyasa and the characteristics of Jivanmukti. Let us see Pramana-Prakarana in detail.

The chapter begins with venerating his Guru Vidyatirtha and proceeds ahead to explain Vividisa Sannyasa and Vidvat Sannyasa. He says that Vividisa Sannyasa is the cause of 'liberation after the dissolution of the body (i.e. Viehamukti), and the Vidvat Sannyasa is the cause of 'liberation in life' (i.e. Jivanmukti). Renunciation arises due to detachment and as soon as the detachment arises, one must renounce the world immediately. This detachment is of two types sharp and sharper. Sharp detachment leads to the renunciation appropriate to the condition of Kuticaka, whereas sharper detachment makes a saninyasin a hamsa. Kuticaka condition, when repenmed develops into Bahudaka, whereas Hamsa condition ripens into a Paramahamsa, the real path to direct self realisation.

Dull-detachment is the form of disgust generated, for the time-being, for the world and its goods, occasioned by the loss of a child, wife or wealth.

Sharp-detachment is the firm resolve of the intellect not to have a child, wife or wealth, in this life.

Sharper-detachment is the strong disgust in the form: 'For me the whole of this world, whirling through the cycle of rebirths, shall never be.' In dull detachment no renunciation is possible.

In the sharper kind of detachment two kinds of renunciation is possible. A condition that of a Hamsa which leads to Brahmaloka and the other that of a Paramahamsa which leads to final and absolute liberation.
i) Vidyāranya, then explains the Vividisa-Saninyasa or the renunciation of the seeker which is the cause of Videhamukti. Giving the reference of Br. up he explains that Saninyasins renounce the world for the purpose of self realisation or atmanubhava. In smritis also it is said that:

(The one styled a Paramahamsa should, for the attainment of Brahmainana, have in him all the requisite means namely peace of mind, control of body and the like). As this samnyasa comes about by the strong desire for knowledge generated in the proper manner, in consequence of the study of the Veda, etc. (i.e. performance of religious duties certain austerities and the like, enjoined by the Veda.), either in this or in some previous incarnation, it is called the renunciation of the seeker, i.e. Vividisa-Saninyasa, thinks Vidyāranya.

As written in Taittariya and Kaivalyopanisad (3) : Some have attained immortality not by acts, nor by offspring, nor by wealth, but by renunciation alone. The Chaturdharī tika of Mokṣadharma says that females also are entitled to this kind of renunciation. It uses the word 'Bhikṣuki' for female mendicant. But such female mendicants may renounce before marriage or after the death of their husbands and may go about as religious mendicants, may learn and hear the sutras dealing with mokṣa (namely the Upanisads and Cognate literature.), may meditate upon the Atman.4

Even the Brahmacārins, Grahasthas and the Vānaprasthas, though they are unable, for some cause or other, to go into samnyasa they can attain mental renunciation for the purpose of attaining knowledge evenwhile performing the duties peculiar to their respective spheres of life. Many instances of such knowers of truth occur in the Srutis Smritis, Puranas and Itihasas, as also in the world.5

Thus is defined Vivdisa-Samnyasa. Its characteristics and who can attain, it by giving the proofs from Br. up, Taitt, Āpastamba-dharmasutra (Prasna 2 - Khanda 22)

ii) Vidvat-Samnyasa: Renunciation by those who have realised the Supreme Truth, by properly carrying out study, reflection and assimilation i.e. Sravana, manana and Nididhyāsa, is called the renunciation of the knower. (J.M.V. PAGE 4) Sage-Yajñavalkya is a good example of Vidvat Samnyasa. Vidyāranya mentions his example and says -: The worshipful Yajñavalkya, the crest-jewel of the learned, having

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4 Ibid. P.4
5 Ibid. P.4
discomfited in debate Asvalayana & other vipras. by variously demonstrating the Truth and having awakened Janaka, in variety of ways, by disquisitions long and short, to the condition of Supreme detachment Vitaragatva, set himself to enlighten Maitreyi, his wife, into the Truth and put to her samnyasa, as the thing he had immediately in view for himself. Having thus enlightened her, he became a Samnyasin. All this is mentioned in the beginning of 'Maitreyi Brahmana.' In Kāholabrahmana also we find this Samnyasa mentioned thus: Having realised that atman aforesaid, Brahmanas renounce all desire for offspring, wealth and the world i.e. Putraisana, Vittaisana, and Lokesana and go about as mendicants.

Giving the reference of Sarīra-Brahmana (4.4.22), Vidyārāṇya explains the point more clearly: He says:

Two kinds of renunciation Vidvat and Vividisa-Samnyasa are clearly mentioned in the Sarīra Brahmana: Knowing it (i.e. the Supreme Self), they melt in silence, desirous of 'that sphere (i.e. ātmaloka), they enter Samnyasa. The 'melting in silence' refers to the habit of contemplation & reflection and this is possible, only when there is nothing to distract the mind from it. whence, nothing but Samnyasa is plainly implied in these words. The text further says: This is the reason why knowers of you have not wished for progeny, having as their plea - 'of what avail is progeny to us to whom this world, this atman is the Supreme Place?,' - They renounce all desire for offspring, wealth and world and betake themselves to alms. The words 'this world', 'this atman' implies that the said world has been directly realised.

Both these kinds of Samnyasas are included & in the order of Paramahamsa. But there is a degree of difference. The two renunciations have peculiarities of their own running counter to the real nature of each other.

In Jabala-Sruti sage Yajnavalkya says that ātmajnana (self-knowledge) is the real sacred thread of the seeker. The seeker is included in the denomination Paramahamsa, as he should not wear the sacred thread.

Regarding the Vividisa-Samnyasin, it further says: - the Paramahamsa is one, bearing no marks, bound to no forms and behaving like mad man, though not mad: - That he should throw off in water, after reciting the words, "bhuh Swaha" (be this offered to the bhurloka), the three dandas, the water-pot, the

6 Br. Up. 3.5.1
7 J.M.V. P.5
bag for holding alms, the cup, the filter-cloth, the tuft of hair on the head, the sacred thread and all, and then seek his own self (6.1-2). 8

Regarding Vidvat-Samnyasa, which is the end and aim is sought thereafter, is thus described: - He is verily the Paramahamsa, who resumes the condition he was in, at the moment of birth, frees himself from the pairs of opposites, neither receives nor possesses anything, ever walks in the exalted way of Brahman, with mind ever pure, goes about begging at large at the prescribed time, using his belly alone as his begging bowl; remaining indifferent to gain or loss, abides in any place, be it a deserted dwelling, temple, hay-rick, anthill, root of a tree, potters work-room, the house where the sacred fires are kept, the sand bank of a river, mountain cave or cleft, the hollow of a tree, rivulet or bare ground; avoids all exertion, is self less, is ever absorbed in divine contemplation, abides in the Atman, ever bent on uprooting all actions, good, bad or indifferent; and shuffles off his mortal coil with the true spirit of renunciation (Jabala up 6-3). From this it is established that these two types of Samnyasins are included in the order of Paramahamsa.

These two types of renunciations have peculiarities of their own. There is degrees of difference in them. In the Paramahamsa Up, when pupil Aruni asks to his teacher: - O Lord! How can I completely abandon action? He asks here about the renunciation of the seeker which consists in the complete abandonment of the tuft of hair on the head, the sacred thread, the study of the Vedas, repetition of the Gayatri and other actions of the kind. The teacher, Prajapati lays down the acceptance of Bamboo-stick, a blanket, and a lion-cloth and says 'He should wash himself at each of the three sandhiyas, be centred in the self at the moment of concentration and should constantly study that part of Vedas known as the Aranyakas, namely Upanisads.

Lord Prajapati describes the renunciation of the knower and at the end of his discussion he says: - The Paramahamsa has all his desires supremely satisfied, on his finally realizing in himself that Brahman which is all Bliss and Light, ever full and thus experiencing the full force and meaning of the text 'Aham Brahmasmi' (Paramahamsa up 4).

Vidyaranya quotes precious verses one after another from the sacred texts and comments on them skillfully to emphasize the improtence of two types of Samnyasas.

8 J.M.V. P.7
Nature of Jivanmukti

As regards the nature of Jivanmukti, Vidyāranya follows the view of Yoga-Vāṣistha, though he supports it by many other scriptural references. His originality lies in propounding the concept. He defines Jivanmukti as freedom from bondage. He says:

Bondage of a living being, consists in those functions of the mind, which are characterized by feeling of pleasure and pain concomitent with action and enjoyment and which, therefore, are so many distractions (from the natural condition of bliss); freedom from this bondage is liberation in life.

Vidyaranya makes it clear that these bonds are attributed to the 'Mind' which, falsely, identifies the self with the body, sense-organs etc., the resulting experience is characterized by pleasure and pain. This freedom is neither bodily nor mental. It is a freedom of a spirit. The freedom which is characterized by the removal of all bonds are external to the self. Had they been intrinsic to the self, they would not have been eradicated. Again these bonds are not eradicated but are dissolved of itself by Gnosis. As we can not remove fluidity from the water, heat from fire, complete annihilation of the nature of a thing is impossible. It's neutralisation is certainly possible. As the fluidity of water is counteracted by mixing earth with it, or as the heat of fire is neutralised by a (special) jewel or by some pioneeerful incantation etc. so also all the modifications of the mind are neutralised by the practice of yoga.

Vidyaranya then explains how the Jivanmukti is attained. He says: One may concede that operative action is superior to Gnosis so is the 'yoga' is superior to operative action. Such yoga is difficult to practice in case of short lived mortals like us, but there can hardly be any difficulty in bringing under control the active modifications of the mind, such as desire etc. We must admit the potency of Śāstric efforts in this case. If we do

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1 A Hist. Of In. Phi.: S.N. Dasgupta. Vol.II.252
2 J.M.V. P.10
not admit the same, then all the authoritative disciplines beginning with medicine and ending with liberation, will be come utterly useless. Efforts may fail sometimes to its results, but it does not mean that one may give up them. Here Anandabodhacarya's words are quoted that - We do not give up food, because of the fear of indigestion. We do not refrain from preparing our dishes, because beggars are likely to swarm around.

Potency of Śāstric efforts is emphasized by giving the sixteen verses from Yoga Vasistha, that reveal through the conversation between sage Vasistha and Rama.

Everything (means progeny, wealth, heaven and Brahmaloka etc.) is invariably achieved by everyone, by well directed human efforts. Human efforts mean action of the agent consisting of such acts as Putrakamast, husbandry, commerce, the jyotistoma, meditation on Brahman etc. Human initiative is of two kinds : in accord with the Śāstra and not in accord with the Śāstra. The first culminates in supreme good, the second in evil. Supreme good here means liberation.

Vasistha says, "If you are carried away by the force of goods impressions then you shall, by that very course, attain the eternal state in no length of time." 'Impressions' here denote the potentiality for action in the form of dharma and adharma i.e. religious merit and demerits stored up in the jiva.

"But if the force of bad impressions lead you to misery, then you must try to subdue it with your own efforts."

The words 'with your own efforts' are important. 'effort' here implies the observance of religious rites prescribed by the Śāstras, as capable of counteracting the force of bad impressions. This force must be subdued by one's own efforts and not through other men. The river of impressions, which flows through good as well as bad courses, should be directed along the right (good) track by one's own efforts. Vidyāranya makes it clear that in the case of the alternative involving both kinds of impressions, though no effort is necessary in the case of good impressions, the bad ought to be displaced by the good, through such efforts as the Śāstras prescribe.
The mind which is engrossed in bad impressions, must be diverted into the right track, by strong personal efforts. 'Bad impressions' cannot denote desire for adultery theft and the like. The 'right track' consists in meditation on the import of the sacred texts, on divinities and the like. — Just as a child is prevented from eating clay and made to prefer eating fruits, instead, or as it is prevented from catching at pearls and jewels and taught to amuse itself with toys such as balls etc., so indeed, is it possible for the mind to be turned away by the company of the good, from those objects which are not conducive to its real happiness. Vidyaranya also compares mind with a restive animal. As a restive animal is controlled by offering fresh grass, scratching its body etc. or it can be controlled by giving hard blows with a stick, harsh shouting etc. By the first method, the animal can be controlled quickly in the same way mind can be controlled easily by evenness of feelings, looking with equal eye on foes and friends. By personal efforts consisting of pranāyāma, pratyāhāra etc. (i.e. through Rājayoga), mind cannot be easily subdued, it takes time, but it can be controlled by degrees. With the help of the softer yoga fruit can be attained in a short time. Good impressions begin speedily to arise in mind. While good impressions are being cultivated, the doubt may arise, whether such practice is complete or not. Even then the practice should surely be kept up. As long as you have not acquired complete mastery over the mind and have not realized the supreme state of realization, go on following what is prescribed by the teachers, sacred books and the criteria (perception etc.). After that all latent desires will vanish, even the collection of good impressions also are given up without any pang. Persuing the very good goal sought by the wise, with sincere feeling and clear understanding, one realizes Brahman. Brahman which is ever blissful. This state is called Jivanmukti. Such is the nature of Jivanmukti explained by Vidyaranya.3

Characteristics of Jivanmukti:

Giving the quotations from Lagu Yoga Vāsiṣṭha and Bhagawad ġīta, Vidyāranya expresses his views on characteristics of Jivanmukti and to whom Jivanmukta can be called.

3 J.M.V. P.12, 13, 14, 15
He writes, "One altogether Liberated is all the more so liberated" (katha vaft - 5-1). It means one who is altogether liberated from the strong bonds of desires etc. is all the more so liberated on the fall of his body, from all possibility of future bonds of any kind. When all the desires occupying the heart fall off entirely, then indeed, does the mortal becomes immortal, and realizes Brahman even here.4

Vidyāranya quotes both the characteristics of a jivanmukta as well as of a Videhamukta. Vasistha says, "In men devoted entirely to Gnosis, and even immersed in self-contemplation, arises that condition of "liberation in life", which is like the liberation following the dissolution of the body." He is a true Jivanmukta, for whom the phenomenal world, wherein he moves, and acts, ceases to exist, leaving alone the all pervading eternal noumenon. A true Jivanmukta neither flushes with joy nor fades with pain. He subsists on whatever comes of its own accord. He remains content with whatever goes to him in shape of alms etc. In the hight of his concentration he can have no awareness of garland of flower, sandal and the like. Even if, at intervals, concentration breaks, such awareness come back to him, his strong discrimination keeps him off from avoiding or courting any of them. This leads hims to that condition which is free from pleasure as well as pain.

"He is the true Jivanmukta, who is awake though asleep, who knows no waking, and whose knowledge is entirely free from vāsanā." (5-92 L.Y.V.). He is awake because, all his senses, beginning with the eyes exist in proper places and have not ceased to act. He is asleep because his mind knows no transformations. Waking were means perceiving objects through senses, does not apply to him any longer. When one has full knowledge, the conceit of the knowledge of Brahman and the desire for enjoyment of any kind are the taints of he mind known as vāsanā. Hence freedom from vāsanā is attained by him as his mind knows no transformations. He is free from attachment, hatred, fear etc. He remains pure within like ākāśa, which though filled with smoke, clouds, dust and the like remains unaffected by them and remains always pure.5

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4 Br. Up. (4.4.7)
5 J.M.V. P.17
"He is the real Jivanmukta, whom the world fears not and who is not afraid of the world."
The world finds no cause to fear him for he never indulges in insulting others, nor the people insult him. He is at peace with the ways of the world. He is deeply immersed in all things yet keeps his head cool. Such coolness is attributed not only to his freedom from the worry of action, but also to his finding his complete self.\(^6\)

He is 'Sthitaprajña' in Bhagavadgīta. The mind of one who has reached parāvairāgya (Supreme detachment), through the practice of yoga, who has gained complete mastery over it, who has realized the Truth, can not be disengaged even for a moment from the Truth. This is a stable knowledge. He is sthitaprajña.

Again a sthitaprajña is he, whose mind is free from anxiety amid pains, is indifferent amid pleasures and is detached from passion, fear and anger, is called a sage of stable knowledge (B.G. II - 56). He, who on every side, is without attachments, whatever hap of fair and foul, who has neither likes nor dislikes, of such a one the knowledge is well-poised. (B.G. II - 57). When, again, as a tortoise draws in all sides its limbs, he withdraws his senses from their objects, then his knowledge is well-poised. (B.G. II - 58).

Thus mind of a sthitaprajña out of his concentration is entirely free from grosser kinds of transformation. On the other hand it can be said that when he is in a state of concentration, his mind is subject to no transformations. So there is no room for doubt as to their gross nature. So practice of concentration is necessary and helpful to control the mind, as well as at the realisation of Brahman. As it is uttered by Lord Krishna in Gīta. The excited senses of even a wise man, though he be striving impetuously, carry away his mind, having restrained them all, he should sit harmonized, with 'Me' as his supreme goal, for whose senses are mastered of his the wisdom is well-poised. (B.G. II - 60-61).

The true devotee of the lord are described in the twelfth chapter of Bhagavadgīta.

\(^6\) J.M.V. P.18
"He who bears no ill will to any being, is friendly and compassionate without attachment and egosim, balanced in pleasure and pain, forgiving, evercontent harmonious, with the self controlled, resolute, with mind and reason dedicated to Me, he my devotee is dear to Me".

A person whom the world does not shrink away, who does not shrink away from the world, who is freed from anxieties of joy, anger and fear, he is dear to Lord. He who wants nothing, is pure, expert, passionless, untroubled, renouncing every undertaking is dear to God. A liberated neither loves nor hates nor grieves nor desires, renouncing good and evil, who is full of devotion is dear to God. Thus a liberated surrenders his mind to God alone. He has balance of mind in all the time at any circumstances. (B G 15 TO 19) such a balanced person i.e. a liberated goes beyond three gunas i.e Sattva, rajas and tamas. So he is a gunāntita. Service to Supreme by the practice of Gnosis and contemplation accompanied by stable devotion are the means to be adopted by gunāntita. Thus in Bhagavadgita a liberated is described as sthitprajña and a gunāntita.

In the Mahābhārata, Mahārṣi Vyāsa described a liberated as Brāhmaṇa. The word Brāhmaṇa refers to the knower of Brahma. He is a Paramaharṣa.

"Dressed in patched garments and lioncloth, holding a stick, intent on contemplation, who is alone in perpetual delight, Gods know him to be Brahma". (Anuśasana parva 251). Vidyārāṇya explains the śruti passage thus: 'The lion-cloth, the stick and the blanket, he should keep, as much for self-presentation as for obliging the world.' He should, however, never, even out of the strongest - sympathy, exchange even a word about the worldly concern (of his pupils), but should keep himself ever absorbed in contemplation. The śruti has it thus --- 'know well that Atman alone, avoid all other speech. (Mun. up 2-2.5). The contemplation should meet with no interruption, in solitude.

'The mendicant should remain alone, two of them make a pair, three a village and more than that, a city. A city, a village or a pair should be avoided. For there is scope for the discussion of political or other matters or gossip about alms. (Narad up - 3-56-7).
'Him the Gods know to be a Brahmana who has no blessing to give, no business to undertake, no salutation to offer nor praise to bestow, who is never depressed and in whose case rituals are shorn (of their purpose)' (Anuśāsana parva - 251).

'Gods know him to be Brāhmaṇa, who, all alone, ever fills the entire ākāśa, and who finds himself in utter solitude, though in a densely populated place.' (Anuśāsana parva 251).

Vidyāraṇya, then sets forth the characteristics of an ativarṇásārami described in fifth chapter of Sutasasānihitā:

'An ativarṇāsārami is beyond varna and asrama who knows his self as God, from hearing the great texts of the Vedānta.'

'The Great Lord who is one, ever pervades, like ākāśa, the body of the Candala or of a Brāhmaṇa, of bird or beast and all things high or low, devoid of any connection whatever. The body, the senses, the vital breath, the mind, the intellect, egoism, the thinking principle even illusion itself, the cosmos beginning with supreme ether, the doer, the sufferer, none of these constitute the self. It is all pure being, pure thought, all pure bliss. It is verily in every respect, none other than Brahman.

Where all men are usually fast asleep, the yogin is wide awake, where men are wide awake, there the enlightened one is fast asleep. He is said to be a true ativaranaśīmin, the one who is beyond Varṇa (cast) and āṣārama (stage) (14 TO 42)

Thus Śrutis call it as ‘altogether liberated is all the more liberated. The texts from the smritis speak of the 'Librated in life, and sthitaprajana, a bhakta a agurjāntīta, a Brāhmaṇa and also an ativarṇāsārami- all these bear testimony to the truth and possibility of what is called 'liberation in life' or a 'Jivanmukti'.
Vidyāraṇya also discusses the characteristics of videhamuktī. He says—and as the air sometimes resumes its tranquility, forcing its assumed motion, so the liberated self remains in his real essence leaving off his contingent empirical existence. The one who is liberated after death is beyond joy and sorrow. He is unaffected by either. He who is free from all conditions, having his subtle body dissolved even here, can not be described as sat i.e. can not be called prajñā conditioned by avidyā nor tīvra conditioned by māyā—the root cause of the world experience.

In view of the resemblance which jīvanmuktī is said to bear to Videhamuktī, as long as there is the predominance of undifferenciated ecstasy in the jīvanmukta he is exalted.

Vidyaranya follows mainstream Advaita in holding that the fruits of currently manifesting karma obstruct ignorance destroying knowledge and cause the body and senses to continue. However he parts company with the Śamkara tradition by claiming that one can overcome the necessity of experiencing the fruits of actions by making personal efforts specifically yogic practices. Vidyaranya here arranges (unlike samkara) that even though prarabdha karma is stronger than ignorance destroying knowledge, yogic practice is stronger even than Prabadha Karma. He repeatedly declared the necessity of human efforts to overcome being controlled by mental modifications and pre-existing Karma.

These efforts include Advaitin means such as following the sacred texts(sāstras) and associating the wise as well as yogic efforts such as resisting desires and controlling mind. He approves the L.Y Vāsiṣṭha claim that all results—such as hell, heaven or liberation—drive from human efforts, and only right effort can bring the highest goal. Śaṅkara, on the other hand, carefully separates the effort of yogic practices from knowledge, which alone brings liberation.
Path of Living liberation
or
means of the attainment of Living liberation!!

!! Points !!

Three-fold means:

[1] Obliteration of desires (आसन शाय); आन्द
[2] Dissolution of mind (मनो नाश); आन्द
[3] Gnosis (ग्नोसिस); आन्द

are the direct means to attain J.M.
Classification of Vāsana

Loka-Vāsana

Sastra Vāsana

Dehavāsana

1. Vāsana in relation to mind
2. Difference between Viṣaya-Vāsana and manas-Vāsana
3. Process and means of obliteration of latent desires:
   [a] By creating the qualities like friendliness and the rest
      - Pleasure vs friendliness
      - Hate vs compassion
      - Virtue vs complacency & vice vs indifference
   [b] By discrimination
      - Arrogance Begotten of learning (विद्वानतः) and discrimination
      - Anger and discrimination
      - Vāsana for wealth & discrimination
      - Vāsana pertaining to wife - children & discrimination
The largest portion of the Jivanmukti viveka is devoted in describing and analysing the three-fold means for obtaining liberation while living. The three means according to Vidyāranya are Vāsanākṣaya, Manonasha and Vijñāna i.e. destroying mental impressions, extinguishing mind and knowing truth. Giving the reference of L.Y.V. (28.1.116), Vidyāranya quotes:

(O! best of the intellectuals! the obliteration of latent impressions, Gnosis and the dissolution of the mind, attempted simultaneously for a sufficient length of time, bestow the desired fruit)

These three means should be practised repeatedly and not at intervals and again these three factors are interlinked and interdependent on each other and can not be practised in isolation or one after another. Though these are the three means for attaining living liberation, Vāsanākṣaya and manonāsa are the principle means and the Vijñāna or Gnosis is subordinate or the cause of the rest two means so it is an indirect means to living liberation.

This is the theme of Vāsanākṣaya-Prakaraṇa and is the key to 'Jivanmukti'.

Though Vidyāranya explains in detail how the repeated practice and interdependence of these means lead to Jivanmukti, in the beginning of the chapter he describes that a mumukṣu fails to attain his goal if he fails to practice the means continuously or repeatedly and simultaneously. Giving the references from L.Y.V. (115 - 117), he describes the point by giving examples of the daily life. He says : - अशा अंधावनंदन सक्तं सार्वं श्राक्षेत्र्यस्मां चुल्लानां
Showing contrariwise relationship, Vidyaranya quotes:

Vidyārāṇya analyzes the relationship of these three means by discussing their positive and negative concomitance or the anvaya-vyatireka. He defines dissolution of mind thus: The inner sense (antah kārma) taking the form of a series of transformations, resembling, in this respect, the flame of a lamp, is called the mind, on account of its mental functions. The dissolution of this mind then means its giving up all connections with these transformations, and
assuming a state of interception. Giving the reference from 'Yogasūtra' of Patanjali, he quotes: "Interception is the transformation of the mind. At the moment of interception; the impressions of distraction and interception going out and rising up respectively (III-9), impressions tending to distraction being neutralized, impressions holding the mind in control manifest themselves, and the moment of interception holds sway over the mind. This is all that is meant by the 'dissolution of the mind'. That which generates mental impressions, such as anger and the like, rising up all of a sudden and without any thought of the past or future, is called 'vāsana' (or latent impressions), for it is something that saturates the mind with the vāsana (lit - smell or fragrance) of every previous experience. The obliteration of these latent impressions means the absence of scope for the rise of anger and the like, even in the presence of appropriate external causes, as a result of pure vāsanās, such as self control and the like, generated by the discrimination being firmly fixed in the mind. Now if the mind is not dissolved and transformations do arise, there can be no obliteration of vāsanā, in case some accidental external cause excites anger and the like. On the other hand, as long as vāsanā is not destroyed, transformation of the mind continues as before and as such there is no 'dissolution of the mind'.

Same is the case with Gnosis and latent impressions. Gnosis never comes about, for want of proper means, such as self-control and the like, as long as the latent power of anger and the like is not laid entirely at rest. In so far as the secondlessness of Brahman is not fully realised, that false knowledge, which invests the causes of anger and its brood with a semblance of reality, is not done away with; hence latent impression is not killed (J.M.V. pages 38 - 39).

Vidyarāṇya, then proceeds to set forth the reciprocal causal relationship of the aforesaid three pairs in their positive aspect. He says: "When the mind is dissolved, and there is no consciousness of any external cause which can fully rouse mental impression latent impressions fade away. When latent
impressions dies out and there remains no cause for that functioning of the mind, which we call anger and the like, the mind is dissolved. In the same way, when Gnosis has arisen, as the mind ceases to think of this unreal world of the ‘horns of a man’ and similar impossibilities, and as thinking in any form is no more of any use, after the Atman has been fully seen, the mind dies out of itself, like fire not fed with fuel. This was about the pairs of ‘dissolution of mind and obliteration of latent desires’ as well as Gnosis and obliteration of latent desires and Gnosis and the dissolution of the mind.

(Wherefore can the man of discrimination find cause for anger, when he sees the identical Atman pervading his foes, kinsmen and himself, alike, even as it does the limbs of his body? 2.18 Nai)

(Virtues, such as self-control and the like, derive nourishment from Gnosis; Gnosis likewise develops fully through these virtues like the lotus and the pond wherein it grows, they conduce to their mutual well being. 4.107)

In the Manusmriti, it is rightly said that:

[i] ‘Personal efforts’ connotes requisite enthusiasm to form the firm resolve somehow or the other I shall varily accomplish this.

[ii] ‘Discrimination’ means the conviction borne on one, after due analysis and observation, that śravaṇa, manana and niđidhyāśana are the means to Gnosis.
Yoga is the means to the dissolution of the mind, and the setting up of an opposite current (of vasana), the means to the obliteration of vasana. It is said that the desire for enjoyment has to be kept 'at a distance', because once the smallest desire for enjoyment is admitted, there will be nothing to prevent it from exceeding the limit, as borne out by the adage. 'This will continuously increase like fire constantly fed with fuel'. (Manu. II. 94)

**The nature of the subsequent application of the knower must be thus:**

It is the frequent remembrance of the sublime truth through whatever means. To quote the verses from L.Y.V.:  

> "Thought of that, talk of that, mutual enlightenment about that and being intent ever on That - this the wise call the practice of Gnosis)."

"The objective world was not in existence at the commencement of creation nor did it make up of 'I' and 'this world' ever exist - the wise know this as the best form of the practice of awareness)."

"(They are verily the students who with the aid of the scripture and skillfull practices, try to realise the absolute non-existence of the knower and the known (L.Y. V. - 6., 108, 111, 110).

Mental manifestations cease by Gnosis, i.e. knowing the apparent diversity is illusory and the self alone is real. Until non-duality is known, mental forms continue as a fire constantly fed with fuel. Knowing the truth of non-duality destroys mental impressions, removes bondage and reveals non-dual Brahman."
The knowledge of the falsity of the knower and the known is the knowledge of their non-existence, and the non-experience even of their forms, is the realisation of their 'absolute non-existence'. 'Skillful practices' refer to 'yoga'. This implies application to the 'dissolution of mind'.

In this way, when love and hatred are reduced to the utmost thinness, through the realization of the non-existence of the objective world, there palpably arises a sense of pleasure. This condition is called the study of Brahman (6.112).

**Bondage according to Vidyārānya:**

Vidyārānya believes that all the three means appear to be equally important, but for some, one is principle and the other is subordinate for some other vice-versa. To one desirous of liberation, the two objects are 'Jivanmukti' and 'Videhamukti'.

Sruti says: (Kath Up. 2.1.1):

\[ भृगुरावित: विस्मितम् | हृदी: भ्रूयाते न तत्र जीवनः पुरुषाः टैवसुरत्वं तोषिः स आसुरं संपदा भंडः। \]

(the already liberated is altogether liberated. Through life of the higher self, the living man attains liberation, through life of the lower self, bondage)

This has been proved by giving six verses from Bhagavad-Gita:

\[ देवी अंशार्देतोऽक्षमं निलं ज्ञानं सुस्ते महाम । 16.5.1 \]

The divine properties are deemed to be for liberation, the demonical, for bondage (16.5).
These two lives are described in this way: असर (fearlessness),
(cleanness of life), अनुमोदन (fearless), अनुमोदन
(steadfastness in the yoga of wisdom), अनुमोदन (almmsgiving), अनुमोदन
(self-restraint), अनुमोदन (sacrifice) and अनुमोदन (study of scriptures) अनुमोदन
(austerity) and अनुमोदन (straightforwardness) अनुमोदन, अनुमोदन, अनुमोदन, अनुमोदन,
अनुमोदन, अनुमोदन, अनुमोदन (compassion for living beings) अनुमोदन, अनुमोदन (uncovetousness), अनुमोदन, 
अनुमोदन, अनुमोदन: etc are the qualities one who has divine properties; whereas Hypocrisy,
(arrogance), अनुमोदन (conceit), अनुमोदन (wrath) and अनुमोदन (harshness)
(unwisdom) are the qualities who is born with
demonical properties (BG, XVI. 1 to -47).

The point is that, when the evil vasanas born of the 'life of the lower self',
innherent in one from birth and running counter to the teachings of sacred texts,
are put out by the good vasanas brought about from the life of a higher self;
accomplished by personal efforts and carried on in accord with the word of
scriptures. There results 'Jivanmukti'.

The dissolution of the mind is also mentioned in the Sruti as the cause of
Jivanmukti: अनुमोदन सत्याज्ञा कामानुमोदन विद्याधराणे ।
ब्रह्माण्डः भिज्जो मुक्तसे निर्लिप्ताः कस्तोः ॥ १२।
अनुमोदन विद्याधराणे कामानुमोदन च नि:स्मारितः ॥
अनुमोदन निर्लिप्ताः प्रसादं कामानुमोदन ॥ १३।

Mind alone is the cause of man's bondage or liberation, lost in enjoyment, it
leads to bondage; freed from the objective sphere it leads to liberation. As mind
freed from the objective sphere leads to liberation, one desirous of liberation
must always try to wipe off the objective sphere from the plane of his mind.

Vidyāranya further says that this bondage is of two kinds:
Tiuro and Mrudu, i.e. fast and loose. The life of the lower self being the direct cause of misery makes up the former kind of bondage. The mere sense of duality, not being by itself, the cause of misery and for the reason that it leads only to the life of the lower self, is the other kind of bondage. Whereas only the former kind of bondage is removed by the obliteration of latent impressions, both kinds are removed by the dissolution of the mind.

Thus, Vāsanāksya and Manonāga are the direct means of living liberation. Both are the principle means whereas Gnosis is subordinate, being only a mediate cause as producing the first two. The Śūtrā mentions Gnosis as the cause of Vāsanāksya in various places:

\[ \text{'सूला देवं अधिपाणागिनि: } \text{ (Sve. 3.1.11)} \]

i.e. knowledge of the Divine dissolves all bonds.

\[ \text{'अध्ययन सत्याक्षे देवं मुल्ला श्रीवर्तु कर्ष्णोक्ते अत्मानि: } \text{ (Katha 1.1.12)} \]

(The wise one realizing the effulgent one, through the yoga of Atman, gains freedom from joy and sorrow) (Katha 1.1-12)

\[ \text{'हस्त तोऽकम् शरास्मालागिनि: } \]

(i.e. The knowler of the Atman transcends all miseries)

\[ \text{'तु न्योऽनोतं: तेहः तोऽकम् एकत्वनानुपश्चति: } \]

(What is delusion, what sorrow when one realizes oneness? (Is. 7) (Is. 7.1)

\[ \text{'सूला देवं गुणाने असते पादोऽ: } \text{ (Sve. Up. 1.1.8)} \]

(He is freed from all bonds whatever, on knowing the effulgent)
Gnosis conduces to 'the dissolution of the mind' has also the sanction of the Sruti. Relating to the condition of Gnosis is it said: 'In the case of one who sees only the self in all, what can he see with what, what can he smell with what?' (Br. 2.4.14)

As Shri Gaṇḍapādaṭārya says:

अत नेन्द्रच्यो वं श्रृवल्पात् अस | अत नेन्द्रच्यो वं श्रृवल्पात्।

i.e. when the mind does not bring forth any more of these imaginations because of the knowledge of Truth, which is Atman (pure consciousness), then it ceases to be. Mind becomes free from the idea of cognition for want of objects of cognitions. Thus, Vāsānāksaya and manonāsa are the principal causes of Jīvanmukti whereas Gnosis is the principal cause of Videhamukti (liberation after death), it is the direct means of attaining the same. As Smriti says:

श्रीनाधेशु तु कैलत्या प्राप्तं ते तन मुर्गले। तात्र श्रव्येन।

From Gnosis alone is attained 'Kaivalya' where with one is liberated.

Kaivalya is the aloneness of the self, to wit, being without the appendage of the body and the like. This is attainable by Gnosis alone; for, the condition of corporeality, which is the outcome of ignorance, is capable of being dissolved only through Gnosis. The word 'alone', added to qualify Gnosis is meant to exclude formal activities (Karmas). As Sruti says: तात्र न्यात्मन न त्वस्यं तत्र धीम

(काल प्रेरण- ४.१२.३)heither by Karma nor by Progany nor by wealth'. He who without proper studying the philosophy of Gnosis brings about the dissolution of the mind and the obliteration of latent impressions as occasion arises therefore and devotes himself to Brahman with characteristics never realizes Kaivalya for his subtle body is not destroyed. Hence the above two (by themselves) are also
excluded by the word ‘alone’. The words ‘wherewith one is liberated’ mean that by Kaivalya brought about by Gnosis, the individual is freed from all bonds and conditions whatever. Bonds are of various kinds, signified by the expressions, the knots of avidya, the conviction ‘I am not Brahman’, the knot of the heart, doubt, Karmans, hankering after all objects of desire, death, rebirth, these and others wherever they occur. All the aforesaid bonds can be removed by Gnosis. Valuable quotations from various Srutis proves this:

1) गोदेव जो मिटिने हुँकारा मोक्षिंय चिकित्सिते शुभेच्छा
   (Mundaka Up. 2.2.10)
   (O good one! he cuts asunder the knot of avidya, who finds it ever present in the cavity (of the heart))

2) अम्भेदु अम्भेद अम्भाए । (Mundaka Up. 3.2.9)
   (He becomes Brahman who knows Brahman)

3) आँखो तद्वचनाय दिखायने अक्षयसेतु ।
   कोमलेऽस्त्रयऽक्षोऽस्त्रयास्त्रयऽस्त्रयात्र लाभित एवं शनिले ॥ (2.2.8)
   (The knot in the heart is cut asunder, all doubts vanish, all karman fades away, on the realization of the Supreme. 2.2.8)

4) अस्तु त्रिवेद्यावनां अभावं अस्मनाऽवनां: अवाहनः।
   अवाहनं तु तलाद्वापाते अस्माऽऽवाहनं अवाहनं अवस्थाते ॥ (Katha U. 1.3.8)
   (He who has acquired Gnosis, who is in the right frame of mind and ever pure finds that status whence he is not borne again.

5) य एवं तेवदाह अक्षोऽस्त्रयात्र अस्त्रयां अस्त्रयां अवाहनः । (Br. Up. 1.4.10)
   (He who thus realizes “I am Brahman”, becomes this all) (Br. Up. 1.4.10)
By Videhamukti, Vidyāraṇya means release from future embodiment. Thus, Gnosis is the principal cause of Videhamukti. Several people also maintain that videha-mukti comes after the dissolution of the existing body. To quote from Srutis:

"He tarries only so long as he is not liberated; the moment he is liberated, he becomes one with the All" (Chan, Up. 6.14.2)

Even the author of Vedāntasūtras says: "He becomes It, having spent the other two through experience" (IV. 1.19). Meaning by 'the other two' the previous good or evil karmas'.

So also Vasistha says:

\[ \text{After leaving the condition of the 'Jivanmukta', one enters on the condition of the 'Liberation after death, on the disintegration of one's body by lapse of tenure, even as the wind gets becalmed' (L.Y.V. 5.98) } \]

Though the above two positions appear to be different, both opinions are possible, depending as they do on the point of view of the speaker and either does not necessarily contradict the other. The word 'deha' contained in the term 'videhamukti' has been understood as referring to all kinds of bodies by many, in the description given by them there of. Vidyāraṇya uses the word only in the limited sense of 'future body' (i.e. embodiment after the disappearance of the present body).
Acquisition of Gnosis prevents future embodiment. Gnosis expels ignorance only. The means of dissolving the subtle body is the cessation of operating causes. An effect lapses in one or two ways: By the presence of its opposites, or by the cessation of the operating cause, even as the lamp goes out, either when its adversary, namely oil and the wick. We do not see any direct opposite of the subtle body. Operating causes are of two kinds: Kinetic and potential. It is because of these two that the subtle body of the ignorant exists in this world and the next. But in the case of Enlightened, potential causes are removed by Gnosis and Kinetic causes are removed by (their being spent up in) actual life; and their subtle body goes out like the lamp deprived of oil and the wick. Hence it is plain that such dissolution (of the subtle body) is not the result of Gnosis. (J.M.V. pages 47, 48).

Arguing the same strain, Vidyaranya further says that the prevention of the further embodiment also is not the result of Gnosis. Here the question may arise: ‘Is it the non-existence prior to embodiment or the prevention of such non-existence that is the result of Gnosis? ’ The first alternative can not hold good; for such antecedent non-existence has no beginning. Nor can the second alternative hold water. The prevention of the antecedent non-existence of the future embodiment can be brought about simply by the cessation of the operation of the potential ‘karman’. Nor can the total doing away with future embodiment be the result of Gnosis, for Gnosis destroys ignorance alone.

Thus, ‘Videha-mukti’ in the sense of preclusion of future embodiment, is simultaneous with the rise of Gnosis. In Br. Up. Yajnavalkya’s words are to the same effect:

‘अग्नि ले जनन प्रत्यास्मि’ (B. VI. 4. 2. 4)

(O. Janaka you have reached the condition of supreme fearlessness’).
This verily is real immortality.

(Who knows Him thus, becomes immortal even here)

If Vidēka-mukti, the result of Gnosis, should not immediately follow the rise of Gnosis, but should come about after sometime, it will be necessary to imagine some other thing known as 'Apurva' derived from Gnosis (as intermediate between the two) even as it is necessary to do so in the case of Jyotistoma and other sacrifices. So the whole of the philosophy of Gnosis (Jñāna-śāstra) would be philosophy of Gnosis (Jñāna-śāstra) would be included within the province of ritualistic lore (Karma-śāstra). At the end of this point, Vidyāraṇya concludes that: Let the 'videhamukti' (of the form of liberation after death) which you hold dear, come after the dissolution of the present body; but the videhamukti (Liberation from future embodiment) we cherish is surely simultaneous with the rise of Gnosis. The Lord Sesa (Sesa) too says with this idea in mind:

'Whether in some holy place or in the house of a caṇḍāla, though bereft of consciousness, he stands liberated in the very moment of the rise of Gnosis and finds Kaivalya, on giving up the body, with the cause of sorrow - entirely removed'. (Paramarthaśāstra 81) (J.M.V. page no.49)

Thus is established the premier position of Gnosis which is the direct means of attaining videha-mukti, while 'the obliteration of latent impressions' and 'the dissolution of mind' occupy only a subordinate position therein. It being merely the means of acquiring Gnosis. That the life of the higher self, which brings about the destruction of self, which brings about the destruction of the
impressions of the life of the lower self, is the means of acquiring Gnosis, is borne testimony to by Srutis and Smritis alike.

In the Sruti, it is quoted as

\[ \text{After becoming self restrained, self controlled indifferent forbearing and one pointed one should find the self in oneself} \]

The Smriti also says:

\[ \text{(Humility, unpretentiousness, harmlessness, forgiveness, rectitude, service of the teachers, purity, steadfastness, self control, dispassion towards the objects of the senses, and also absence of egoism, innsight into the pain and evil of birth, death, old age and sickness, unattachment, absence of self indentification with son, wife or home, and constant balance of mind in wished for and unwished for events, inflinching devotion to Me by yoga without other objects} \]
resort to sequestered places, absence of enjoyment in the company of men, constancy in the wisdom of the self understanding of the object of essential wisdom - all this is declared to be the wisdom, what is other than this is ignorance. (B.G. 13, 8 - 12)

Thus is established the principle and subordinate relation, one to the other of the triad Vāsar āksaya and manonāsa from the stand point of J.M. and Videhamuktī.

Classification of Vāsanā:
Vidyaranya states that Vāsanā is of two kinds. They are pure and impure. To prove this he quotes some verses from Yoga-Vāsiṣṭha where Valmiki says:

(Translation: Vāsanā is of two kinds pure and impure; the later leads to frequent incarnation, the former puts an end to all incarnation whatever. The second kind of vāsanā is described by the wise as of the form of extra dense ignorance, made up of intense egoism, bringing about birth and death in succession. The other, like seeds sown after being baked on fire, does not send out the sprout of reincarnation, but continues only for the sake of the body, having known the thing to be known)

Vāsanā arises due to ignorance. Ignorance is that which veils the distinction between the five sheath comprising the physical body (annamaya) and others
and the transcendent witness of them all i.e. cId atman. Vidyaranya explains this point neatly. He says: As milk is curdled on being mixed with butter milk, or as melted clarified butter is congealed on being exposed for a long time in a cool place, so does this vAsana (through ignorance). Denseness in this instance refers to the series of delusion brought about by vAsana. In the sixteenth chapter of Bhagavad Gita, Lord refers to this vasana, while explaining the life of a lower self.

Demoniacal men know neither right energy (hI) nor right obstinence nor purity nor even propriety, nor is truth in them. "The universe is without truth, without basis". They say 'without God'. Holding this view, these ruined selves of small understanding of fierce deeds come forth as enemies for the destruction of the world. Surrendering themselves to insatiable desires, possessed with vanity, conceit and arrogance holding evil ideas through delusions, they engage in actions with impure resolves. Giving themselves over to unmeasured thought whose end is death, regarding gratification of desires as the highest, feeling sure that this is all, held in bondage by a hundred ties of expectation, given over to lust and anger, they strive to obtain by unlawful means hoards of wealth, sensual enjoyment. (B. Gita - 16, 7 - 12)

Pure vAsana, however, is of that kind which 'knows the thing to be known'. The form of the thing to be known is thus set forth by the Lord in chapter 13 of the Bhagvad Gita.

'I will declare that which ought to be known that which being known, immortality is enjoyed. The beginningless, supreme, eternal, called neither being nor non-being. Everywhere 'THAT' has hands and feet, everywhere eyes, heads and mouths; all hearing. THAT dwells in the world; enveloping all. Shining with all dwells sense faculties, without any senses; unattached, supporting everything and free from qualities, enjoying qualities, without and within all beings,
immovable and also movable, by reason of its subtlety, imperceptible at hand and far away is 'THAT' etc (B.G. 13, 12 - 17)

Thus are set forth the conditioned and unconditioned forms (of Brahman) with a view to facilitating the comprehension of its tatastha laksana and swarupa laksana.

Vidyāraṇya still makes it clear that pure vāsanā is that activity of the senses which is still pervaded with an undercurrent of the perception of the thing; it is of use only in keeping the body alive. It leads neither to the life of the lower self consisting of hypocrisy, vanity, and the rest, nor to the production of dharma and adharma (religious merit or demerit) leading to future incarnations. Grains of corn, such as paddy and the like, baked on fire, may be stored in a granary, however, they can be of no use either for delicious food or for producing any fresh corn. (JMV P. 56)

Three fold division of Impure Vāsanā:
The impure vāsanā is further classified into three: [1] Loka-vāsanā i.e. vāsanā relating to the world. [2] Śāstra-vāsanā i.e. vāsanā regarding one's own learning which causes vanity and pride in man. [3] Deha-vāsanā. All these impure vāsanās obstruct the path of knowledge in its established form. Both Śrūtis and Smṛitis suggest that the enlightened should give up all such vāsanās. These three vāsanās then, relating to the world, learning, and the body, though apparently agreeable to the mind of the uniformed, should entirely be given up by those who have acquired discrimination; for they obstruct the rise of knowledge in the seekers and interfere with the permanence of Gnosis acquired by the knower. (JMV 62)
Vāsanā in relation to mind:

The mind or Ātma is the form of three qualities of prakṛti viz. Sattva, Rajas and Tamas, as radiance (Prakāśa) outgoing energy and delusion (Moha) are to be seen there. In Bhagavadgītā it is said:

(From sattva wisdom is born and also greed from rajas; heedlessness and delusion are of tamas and also unwisdom) (B.G. 14.17)

But the guṇas constantly change their form one after another in a series, like the waves of the ocean, and any one of them gain mastery over the rest. When tamas predominates, there arises the life of the lower self; the predominance of rajas gives sway to the three vāsanās, relating to the world etc; when sattva gains mastery, the life of a higher self is established (JMV, P. 64 - 65)

In Bhagavad Gītā, it is described in the following words:

(When the wisdom light streams forth from all the gates of the body; then it may be known that Sattva is increasing)

Though the mind appears to be endowed with all three properties, its principle material cause is sattva alone. Rajas and tamas only are accessories. Hence it is that sattva is the residual native form of the mind of a man of Gnosis, when he has done away with rajas and tamas, through application of yoke. Hence this sattva is fit to receive the height of Ātman. Sruti says: 'It is seen with the one pointed and subtle intellect by men of subtle wisdom (Kath 1. 3.12). Thus is set forth the nature of vāsanā and manas.
The way to get rid of viṣaya-vāsanā and mano-vāsanā:  
The vāsanā arising from the predominance of tāmas, is called Viṣaya-vāsanā,  
relating to the object of enjoyment, which refer to the life of lower self consisting  
of hypocrisy, pride and the alike. This is the most impure vāsanā. The other  
impure vāsanā is called manas-vāsanā.

Now both these vāsanās should be eradicated alike. Mind should be devoid of  
all these. The mind without them is pure sattva. Vidyārānya firmly says that  
though vāsanās are not something like dust and straw which can be swept with  
brush, we can take vow to give up them. The vow here consists in uttering the  
formula of renunciation (praiṣa) after which you may keep the vow with all  
possible care. Those who can not pronounce the Vedic formula may take the  
vow in their own vernacular. If you say that in fasts we do not touch vegetable,  
soup, rice and the like, here too there is avoiding of all contacts with flowers,  
perfumes and the like (JMV p.67). Whereas you have in the first instance,  
pastimes provided in the form of listening to the exposition of the purāṇas,  
worshiping gods, dancing, singing, playing on musical instruments and the like.  
All these tend to draw the mind away from hunger, sleep or sloth.

Vāsanās can be kept away by creating friendship and the rest' in the mind:  
This is mentioned by Patanjali in his aphorism:

(The mind becomes clarified by the practice of friendship, compassion,  
complacency, and indifference respectively towards happiness misery, virtue  
and vice) (1.33). The mind is muddled by love and hate, virtue and vice  
hankering after the pleasures muddles mind. If the hankering is put to an end,  
the mind becomes transparently clear, like a river during the Sarad season (JMV,  
p.68).
Anger and discrimination:
The practice of discrimination destroys anger the impurest of all other vasanas. Vasanas are two
fold, viz. Anger in one’s self for others and anger in others pertaining to one’s self. Both are the
merciless consumers of their own seats, the person concerned. They serve no useful purpose and
are in no way conducive to well bring either in this world or in the next. Hence the sadhaka
should recognise their follies and faults and should overcome them. If once their hollowness is
recognised, they stand no more.  

Thus, we see that by cultivating good qualities and by discrimination all our impure vasanas are
overcome.

Vāsanā for wealth, pertaining to wife and children:—
The best way to overcome the vāsanā for wealth is to
realize its nothingness and transitoriness. One should
think that ‘there is considerable trouble involved in
the acquisition of wealth, likewise in its preservation.
This wealth produces misery in every way.” This sort
of discrimination will make men aware of evils
of running after it. Vāsanā characterising
the attachment to wife and children also can be
overcome if we come to discriminate that the
vāsanā for their possession give nothing but pain.  

Thus we see that by cultivating good
qualities and by discrimination all our impure
vāsanās are overcome.

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2 Ibid, p. 199
Transformation of the mind also is necessary for its purification:

When the mind takes the form: ‘May all such pain be never mine’. This feeling of pain is, however, not easy to get rid off; as long as disease, enemies, tigers and the like continues to exist; nor is it entirely possible to do away with the cause of pain. Thus, then, the feeling of hatred or dislike consumes the heart like fire. When through the exercise of compassion for every miserable being, one feels that others like oneself should never experience pain of whatever kind, the mind becomes clear. The hatred felt towards the enemies and the like vanishes. It has been said: Life is as dear to all beings as it is to onself; the wise feel compassion for every being, taking their own selves as the standard (of comparison) (JMV p.68)

Great men show how this can be achieved:

A person having pure mind always thinks: So:

अर्थां भानुपासी अभानु अभानु निन्याम्यः।
अभानु अभानुपासी प्रश्नानु भा काये कहिन्तः कहिन्तः यास्।

(May all be happy in the world, may all enjoy immunity from disease; may all find themselves at their best, let no one come to grief). Thus, the feeling of betterment of all beings helps one to get rid of vasanas.)

But all beings, by nature do not lean towards virtue, but are prone to vice. Men love the benefits of virtue but do not act virtuously; while abhorring the wages of sin, they persist in committing it.

These acts virtuous and vicious, both lead to remorse. If one feels exultant at the sight of virtuous men, one would, out of such वासना (habit) turn, of one’s own accord, to act of virtue with a clear conscience. Similarly, if one shows
supreme indifference towards the sinful, one easily keeps oneself off sin. Thus, there being no cause for remorse, the mind gets clarified.

The feeling for friendliness for those who are happy, there follows disappearance of malice, jealousy and the like. When out of friendliness, the happiness of others, is made our own, how can there be malice and the like? By cultivating the habit of feeling, compassionate towards the miserable, the feeling of hatred, which culminates in the destruction of enemy and the like goes away from one (JMV p-69)

Vidyārānya also holds discrimination as the means to overcome impure vāsanās:

Since man is not capable of cultivating all pure vāsanās to counteract impure ones, he should by discrimination, examine his own mind and see how much impure vāsanās are there in mind. He says, 'As one harassed by children, friends, wife and the like, feels much disgust for them all and he takes himself to renunciation, so should one, affected with the impure vāsanās, such as arrogance begotten of learning, Opulence, pedigree and the like cultivate discrimination to counteract them.

One may ask here: What is the use of cultivating discrimination, after the knowledge of Brahman is attained? It is said to be one of the four prerequisites of attaining Brahman knowledge (the four pre-requisites according to the teachers of Advaita-vedānta are [1] Viveka; [2] Vairagya; [3] Sat-sampatti; and [4] Mumukṣṭvā). To this, Vidyārānya replies that the discrimination, which
succeed Brahman knowledge is aimed at for acquiring peace of mind. He holds that knowledge and peace are two different phenomena. The knowledge of Brahman comes to one only after the mastery of the above four means. This is the reputed royal $ad common to all men. In the case of Janaka, however, through the maturity of previous merits, Gnosis dawned upon him suddenly as a result of his having heard the 'Siddha-Gita' even like a fall of a fruit from heaven. Thence discrimination had to be resorted to, for acquiring peace of mind. (JMV p.72).

Vidyamada and discrimination:

Vidyāranya says that there is possibility of occurring impure vāsanās like arrogance begotten of learning, anger and the rest, after the dawn of knowledge as is evidenced in the case of Yajñavalkya and Bhagiratha: "Even the reputed knowers of Brahman like Yajñavalkya and others were subject to the influence of impure vāsanā (Ibid.72). The arrogance begotten of learning is two fold: viz. Subjective and objective. The former as in the case of Śvetaketu is the pride felt by one as superior to others. It will be overcome if one is constantly having the idea before his mind that his pride will be crushed by someone; as it was happened with Śvetaketu. But the objective pride is that, which others feel and which tend to make us feel our inferiority at every step. Now the opposite course to curbe this (pride) is to think, "The other man is simply beside himself with pride; let him slander or insult me, either way I can not come to grief."

This is the cause that an enlightened saint is unmoved by slander and the rest.
Having restrained them all, he should sit harmonised with Me as his supreme goal; for whose senses are mastered, of him the understanding is well poised.

Therefore, O mighty armed! Whose senses are all completely restrained from the objects of senses, of him the understanding is well poised) (Bhagavad Gita 2. 61 - 38).

Vidyāraṇya is of the opinion that if a man cultivates 'the vāsana' of pure Gnosis' in his mind, then it alone is sufficient to do away with impure vāsanā. It is possible only due to dhyāna and samādhi. He quotes so many verses from L.Y.V. to prove that a Jivanmukta must be free from all vāsanās because bondage is due to vāsanās and void of vāsanā is liberation. As Vasistha says:

(The mind, therefore, experiences bondage through vāsanā; void of vāsanā is liberation. O Rama! Try as soon as possible, to acquire freedom from vāsanā. Vāsanā melts away, on developing the right type of Intuition. On the dissolution intuition like the flame of an oil-less lamp.

He is the real Jivanmukta who is wide awake through asleep, who does not know any waking and whose knowledge is ever free from all vāsanās.

Thus in the vāsanāksaya prakāraṇa, Vidyāraṇya concludes that: It is plain that on the obliteration of desire, in the manner described, Jivanmukti of the kind explained herein, immediately follows)
!! Dissolution of mind !!

- Definition and nature of mind
- Means for the Dissolution of mind
- Two-fold yoga
- Eight-fold yoga

[a] Restless stage of Mind (विस्तारीति)
[b] Torpid stage (समस्ति)
[c] Distracted stage (प्रवृत्ति)
[d] Concentrated stage (प्रभाविति)
[e] Controlled stage or (नियंत्रिति)

- Process of attaining the Unconscious variety of Trance
- Obstacles in the way of Absolute Interception

Knowledge as the means to Jīvanmukti
- Knowledge as the cause of obliteration of latent desires
- Knowledge as the cause of Dissolution of the mind

- Inter-relation of the three means.
The dissolution of Mind

'Dissolution of mind' is the second (principal) means to attain Jivanmukti. In fact when the vasanas are obliterated in one, one's mind is obviously dissolved with it, yet, one should carefully devote oneself to the dissolution of mind to the exclusion of every other thing, further immunity from vasanas once obliterated will be secured, thinks Vidyāranya. To support his view, he quotes some verses from LYV where Janaka Says:

"The mind is, as it were, the root of the tree of samsāra (the wheel of birth and death), with its innumerable sprouts, branches, fruits and leaves. I believe it to be one other than imagination. By ceasing to imagine, I parch the mind up so as to parch up the tree of samsāra. I am awakened! I am wide awake! I have now found out the thief, who has stolen my self. It's name is mind. I shall presently inflict the extreme penalty on him; I have been subjected to severe torments all along by him (LYV. 19. 53.5)"

Thus, mind being the root cause of all attractions, it is necessary to control one's own mind. As sage Vasistha has said "The rising of the mind brings on misery in its wake, while the dissolution of it brings on happiness; the mind of a wise man dissolves in no time, while that of the ignorant forms, as it were, his fetters (LYV 17.1)"

On the face of this wide earth, it is only those enlightened souls, who are not subdued by their own mind, that are really happy and deserve to be numbered among heroes (LYV 15 - 19)
In the case of Yogins in general, the condition of fearlessness depends on the proper control of the mind; freedom from misery, the drawing of wisdom and the attainment of endless peace, likewise depend on it (Māṇḍukyopanisad 3.40). The mind being very restless, it is very difficult to control. It is as difficult as to tame a wild animal or to control wind. In Bhagavadgīta Arjuna says: "For the mind is verily restless, O Krisna! It is impetuous, strong and difficult to bend. I deem it as hard to curb as the wind". In Vivekacudamani Sankara also emphasizes this view and says: "In the forest-tract of sense-pleasures there prowls a huge tiger called the mind. Let good people who have longing for liberation never go there". (verse No.176)

Though it is difficult to control, it can be controlled with continuous efforts and with the right reasoning. It is possible if one devotes one's entire attention to it and assumes posture after posture, over and over again, unless and until one adopts right reasoning. Even as a wild elephant in rut can not be brought under control by one without the iron hook, so also the mind without adopting the right reasoning. Vāsiṣṭha has clearly set forth the various reasonings to be adopted by one to bring about the dissolution of mind. Whosoever follows them with care will have complete sway over his mind. Vidyāraṇya states that mind can be controlled in two ways or in other words control is of two kinds: [1] Control by vehemence and [2] control by degrees i.e. hathani-grahā and krama-ni-grahā. In the first, the sensory centres are controlled by sheer force where as 'application to spiritual science' (Gnosis) and the rest are the means to be adopted for control of degrees. Company of the holy also proves to be away from vāsanaś and control mind. In fact the flow of

1 L.Y.V. 29 - 26 - 27 -28
breath (Prana) and strong vāsanā are the two seeds of the tree of the mind. The restraint of these two is the restraint of mind.

As the smith blows upon the live fuel covered with ashes with a pair of bellows, and in consequence of the blast the fire bursts into abright blaze, so does consciousness, covered by ignorance, which stands in the place of the fuel and is the material cause of the mind, on being energized by the flow of breath, quicken itself into innumerable transformations of the mind. From this quickening, namely blazing out of consciousness into what are known as transformations of the mind, arise all ills. This is one phase of the generation of the mind, brought about through the flow of “prāṇa”. (J.M.V. P.90).

To put the same thing in the words of sage Vasistha:

“The flow of prāṇa depend on vāsanā which, in its turn, reacts on the other. When these two stand in the relation of the seed and the sprout to the tree of mind.

He then speaks of the vanishing of both from the vanishing of either:

“Two are the seeds of the mind - flow of breath and latent impressions. On their vanishing of the either, both of them disappear in no time”. (L.Y.V. 28-65 & 34)

Thus, are set forth the means of controlling the one and rooting out the other, as well as the results attained therefrom. Hereafter he discusses Astāṅgayoga of Patanjali, Vidyāranya’s entire chapter on Mano-nāśa indicates his Yogic Advaita; the chapter’s theme is controlling and restraining the mind by yogic discipline; particularly by Patanjali’s Astāṅga Yoga.
Patanjali’s astangayoga is an important means to dissolution of mind:

As the yoga - bhasyakāra says

\[ \text{अग्नि अग्नि कालं कालं अग्नि अग्नि प्रकाशः।} \]
\[ \text{अग्नि स भुजनमेव अग्नि अग्नि अग्नि अग्नि विनिधः।} \]

i.e. “yoga should be understood by yoga, yoga develops from, yoga; that yogin who is ever vigilant by the practice of yoga, finds supreme bliss.

But to be a yogin, one must get mastery on Yama, niyama, āsana, prāṇāyāma, prāthiyāhāra, dhyāna, dharanī and samādhi.

In the beginning one must be regular in his diet - sleep. A yogin should ever avoid over-eating as well as starvation. As it is said in Bhagavad Gita: Varity yoga is not for him, who eats too much, nor who abstrains to excess, nor for him who is too much addicted to sleep, nor even to wakefulness. O Arjuna! Yoga kills out all pain, for him who is regulated in eating and amusement, regulated in performing actions, regulated in sleeping and working (B.G. 6.16 - 17). So. ‘Yukia’ āhāra vihāra are essential.

Yama or forbearance consists in abstaining from killing falsehood, theft, incontinence and greediness

(अहंकारो अनिवार्य अवस्था मे भ्रमणात् अस्मि।)
(चित्रादि इत्यादि निविषय्य इत्येकस्य कथा जनामेत् अनन्तरः।)
Observances are those which turn one away from actions based on desire which are the cause of incarnation and induce one duly to carry out such disinterested duties as bring about liberation or as quoted in *Yogabhasya*:

\[ \text{TrA} \]

the result of forbearance and observances are: attainment of supreme vigour (on the confirmation of continence), knowledge of the how and wherefore of existence, i.e. immunity from the fear of rebirth etc. From purity arise disgust for one’s own body and dissociation from others. Moreover there arise clear passivity, pleasantness of mind, fixity of attention, subjugation of the senses and fitness for communion with the soul. Superlative happiness arises from contentment.

Then comes posture. Any posture such as the padma or the swastika or other position of the body which one finds easy and comfortable, as causing no strain or pain in any of the limbs and which keeps the body in a condition so steady as to be free from jerks or tremblings is to him the best posture to be taken. Patanjali concentrates everything about posture in his three sūtras thus:

1. \[ \text{Arṣaḥसुलभस्यस्यनव्यृवत्} \] (posture is that which is steady and easy (2.46) and easy (2.46)

2. \[ \text{मनुष्यस्य वेदनां अस्वस्तित्वादिर विधिस्यति स्वेद्या} \] (2.47) (By slackening effort and by meditation on Ananta)

3. \[ \text{तात्त्विको विद्यमानम्} \] (2.48) (Thence no assaults from the pairs of opposites). The extraordinary means of attaining it (a comfortable posture) is “meditation on the Ananta”, namely such attitude of the mind as would take the form of “I am the self same serpant sesa (or Ananta who stands unmoved, supporting the globe of this earth on his thousand hoods”. By this means is generated that subtle
attitude which easily procures the requisite posture. Posture being gained, one is no longer assailed by the ‘pairs of opposite’, such as ‘cold and heat’ respect and contempt etc as before.

Proper place for posture is described in Kaivalya Up. is thus: One taking a comfortable posture, in some solitary place with extreme (bodily and mental) purity and holding ones neck, head and chest in a line (Kai.5) In a place, even, pure, free from pebbles, fire and sand, as also free from noise and devoid of any great water course, always pleasant and never painful to look at, one should assume ones posture in some cave, sheltered from the blasts (Sve.Up. 2.10)

The diet of a yogin is also important as the posture. A yogin must take moderate food. He should avoid overeating as well as starvation.

Prāṇāyāma comes next to these three i.e. Yama, Niyama and Āsana. Prāṇāyāma is the restraint of breath. Repeated practice of restraint of breath leads to the restraint of mind. As melting separates the pure metal from the one dug up from a mountain and burns up all the dross, so is burnt up all the evil arising out of the improper functioning of the mind, due to the influence of latent impressions, through restraint of breath\(^5\). So, a yogin should acquire sufficient skill in the practice of Prāṇāyāma. One who has acquired such skill has his flow of breath rendered thinner than that of another person. Sruti clearly states: भूलि म पत्रखेमोऽधेिः देव ध्यानमकलाः । चाण्डी यज्ञाली दशी श्रेष्ठदुर्घच्छति ॥

\(^5\) Amrtnadopanisad
Just as a chariot with restive horses is dragged away from its right course to any place whatever and has to be restored to the right path again, by the driver curbing the horses through the reins, so also the mind, dragged hither and thither by the senses and vāsanās is held in perfect check, only when the string of pāṇa is held fast and well (J.M.V. P.95). Prānāyāma the skill to restrain breathe is defined thus: 'With pāṇa of proper length, one should thrice repeat the Gāyatri, the Vyāhrti, the Praṇava and the Śiras - this is prānāyāma.

prānāyāmas are said to be three in numbers, recakā, pūraka and kumbhakā.

Drawing the air up, completely exhausting the air from the ākāsa (space) and creating a void therein, one should control the void thus creates: This is 'recakā'. As one sucks in water through the stalk of a lotus, so should one draw air in (for prānāyāma) this is pūraka. Neither inhaling nor exhaling any air, nor moving any of one's limbs, one should direct oneself towards prānāyāma: this is 'Kumbhaka' (Amritānādopaniṣad 11.14).

By the constant practice of prānāyāma and adopting the method expounded by the teacher the mind of a yogin becomes fit for the stages of contemplation.

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Patañjali sets forth the result of pranayama thus:

(तन्त्र: 2विधित् प्रायाधितिश्रमः )

The right i.e. the light of sattva; that which obscures such light is tamas, the cause of sleep, sloth and the like; this is removed by the practice of prānāyāma.

Next to prānāyāma is pratyāhāra i.e. Abstraction. When five senses and the sixth mind are turned off from their respective objects, they should be thought of as so many reins of the inner self it is called pratyāhāra. The result of abstraction is given in the aphorism: तदनं पुनः तथासेवं रोधेऽम । 6 Then follows the greatest mastery over the senses.

6 Amritānādopaniṣad 2.55
Contemplation or dharana is the fixing of the mind on something, that state wherein the wise man considers the mind as the ever active instrument of imagination, projects it on the self and retains it in the self. Same condition is described as dharana (contemplation). Let the mind which thinks of every possible object, think of itself and of nothing else' effort in this direction is called the fixing of the mind on itself.

This leads to Dhyāna. The unity of the mind with it, is absorption or dhyāna. It means the flow of mind should be in one direction of 'tattva'. to put in the words of Sarvanubhava: 'Gnosis of the kind just described comes of the one pointiness of the mind. The method to be employed for acquiring the means to such Gnosis, to wit, absorption, is as follows: One should meditate upon the residual sat-cit and ānanda, after causing the several orders of creation to melt away, by reversing the process of evolution in his mind. That stream of the transformations of mind ever conscious of Brahman and devoid of least vestige of egoism is the result of confirmed practice of dhyāna. It is also known as Samprajñāta Samādhi or concentration of the conscious variety.

Thus a yogin reaches at the stage of samādhi a last stage of aṣṭāṅga yoga. The same, when conscious only of the object, as if unconscious of itself is concentration. Contemplation, absorption and concentration are supposed to be the internal auxiliaries of conscious Concentrations as they relate to the mind, where as the first five are supposed as the external, Patanjali has described Samprajñāta and Savikalpa kinds of concentration: but they aim at certain occult powers: such as being invisible etc not at the absolute concentration i.e. liberation. It is Nirvikalpa-samādhi or absolute concentration alone which leads to liberation. Absolute interception or Nirodha samādhi is the last stage of samādhi.
It means the utter emptying of the mind of all thoughts other than the one on which it stands intercepted, so to speak. The supreme fullness of mind with this idea, even up to the forgetfulness of such experience taking the positive aspect of the state also can be described as 'Absolute interception'. Such absolute interception is gained only after strong personal efforts. The ultimate tranquility is gained stage by stage.

The wise man should reduce all speech to thought, all thought to the self that discriminates (budhi), the discriminating self into the great self (mahat), and the great self into the self that is all peace and tranquillity (Kathopanisad 1.3.13).

So the control of speech also is necessary. When control of speech gets confirmed into a habit and speechlessness becomes part of our nature, then the thoughts are reduced to the self that discriminates.

Thus all these factors help to dissolve the mind. Though it's not easy to curb the mind it is not impossible also. Lord Krishna says: “Without doubt, O mighty-armed, the mind is hard to curb; but it may be curbed by constant practice and by dispassion. Yoga is hard to attain, me thinks, by a self that is uncontrolled, but by the self controlled it is attainable by properly directed means” (Bhagavadgita 6.35.36).

It is only 'constant practice' and dispassion' which helps to control the mind.

Vidyāranya quotes the example of tittika birds from L.Y.V. (3.41) which reveals that Lord blesses the yogin, who applies himself with untiring efforts to the highest dharma, namely the control of mind. The fable well versed in L.Y.V. is like thus: The Ocean carried away with its receding tide the eggs of some birds, laid somewhere on its beach (Enraged at this), the bird resolved upon drying up
the ocean, and began to empty out the water drop by drop with its bill. Though
dissuaded by other birds of its kind, nothing daunted the bird sought their
alliance. The sage Nārada observing the trouble and worry of so many birds
constantly flying to and from the ocean, took compassion on them and sent
Garuda, the lord of birds to go and assist his kindred. Thereupon, the ocean
which began to dry up by the flapping of Garuda’s winds, was filled with
consternation and restored the eggs of puny birds. Thus the untiring efforts
lead to favourable result. Continuous efforts lead to dissolution of mind.

If one thinks to be a yogin, how and in what way should a novice fix his schedule
of a mind? This also is described in L.Y.V. where Vasiṣṭha says:

‘The right course to be adopted by one who is in his novitiate is this: Two parts of
mind must be filled with objects of enjoyment, one with philosophy and the
remaining one with devotion to teacher.’

‘Having advanced a little, he should fill one part of the mind with objects of
enjoyment, two parts with devotion to the teacher and the remaining one with
gaining an insight into the meaning of philosophy.

‘When he has attained proficiency he should everyday fill two parts of his mind
with philosophy and supreme renunciation and the remaining two with meditation
and devoted service to the Guru (L.Y.V. 21/36.37.38)

By ‘objects of enjoyment’ here means going about for alms, to keep the body and
soul together and such duties as pertain to the varna and āśrama to which one
belongs. Step by step a yogin attains the mastery over all the eight angas of
yoga.
A student, who launches upon a course of the study of the Śāstras, stand in need of help in the form of interpretation and explanation of every line to him, till he has gained proficiency, but as soon as he has gained it, the rest of the book is plain to him without such help. In the same manner, the yogini, who has mastered thoroughly every preceding stage finds himself the means to accomplish the stage that succeed. The science of yoga, thus concerns itself with concentration as the proper method of the treatment of mind.

Vidyārānya clearly indicates that through purified by samadhi, the tvam-padartha or the substratum of ego is realised. Yoga leads to the stage of final realisation, Yoga helps to still the mind by samādhi. But is `Brahmavidya' or the Gnosis alone which has to be induced by the Guru through the mahavakya `Tat tram asi' helps to reach the stage of realization. Such realisation is the goal of human life and not the samadhi. So neither the yoga alone nor the Gnosis alone lead to the supreme bliss, but both are equally important. As Vasiṣṭha preaches: O Raghava! Yoga and gnosis are the two paths leading to the dissolution of mind; yoga consists in interpreting transformation of the minds and Gnosis in the proper viewing of things. To some, yoga, is unattainable while to others is denied the capacity to judge aright hence the Supreme Lord prescribed these two paths (L.Y.V. 27.72 / 29-60)

Vidyārānya notes that some yogins attain supernatural powers (siddhis) like flying which are not seen in Jivanmuktas. However, one ignorant of the self can get powers like flying and such powers are not the object of self-knowledge. Mere pursuit of powers indicate one's ignorance and does not help one to attain the highest end. These desires also must cease as these desiring powers are ultimately the obstacles. Again since such wonderful powers come from the self, any one who knows the self could achieve them. This passage echoes that Brahmān knowers can certainly gain and use supernatural powers but they are
Throughout the chapter on extinguishing the mind, Vidyāraṇya examines various types of samadhis which aim to still the mind; such as Asamprajñātā - samādhi, Nirvikalpa - samādhi, Nirodha samādhi, Samprajñātā, Savikalpa samādhi etc which aim to still the mind; and urges the cessation of the activity through yogic practices. However, he says even the highest (niruddha or Asamprajñātā) yogic samādhi is not the final goal. It leads to knowledge of the self. Here he indicates the limitations of Yoga. Texts of yoga school focus only on stilling the mind by samādhi, they do not explicitly mention the Advaitin realisation of the self i.e. अत्यतः and seeing the self is the ultimate goal. He claims that even after one attains the highest samadhi, another mental manifestation (vṛtti) called Brahma-vidya must arise in order to reach identity with Brahman. This vṛtti appears by hearing the Upanisadic goal statement (mahavakya) like ‘tat tvam asi’ (thou art that) by a guru.

So the yogic practices as well as Gnosis lead to jīvanmukti. Lassitude, distraction and taintedness are cured in the state of Brahman, and evenness is attained: ‘The supreme Lord pervading all things is evenness itself’. (B.G. 13.28). The supreme bliss which the reason can grasp, is beyond senses (B.G. 6.21). ‘The bliss experienced by the mind, purified of all dross from the practice of concentration and fixed in the Atman, can not be adequately described in words but can be comprehended only by the inner sense acting by itself’. (Maitreyi up 4.9).

Thus, Vidyāraṇya advises one to be a yogin to attain jīvanmukti. ‘A yogin’, whose mind is free from lassitude, distraction, taintedness and taste for pleasure, becomes undisturbedly fixed in Brahman. "सार्वजनिन उस्मय भवेऽपि तयार्थो योगिः सत्य समस्ते। ॥" (J.M.V. p. 115)
This is called the highest goal, wherein all the five senses and the mind remain in full control, and wherein even the intellect does not function. This steadying of the senses is called yoga; the yogin is wide awake in that condition, for yoga is evolution coupled with involution. (Kathopanisad - 2.3-10-11)

Yoga, if neglected, is the cause of evolution of activity in the senses; and if properly practised, it leads to the involution of such activity. Yoga is the suppression of the transformations of the thinking principle (1.2).

Yoga should be practised for a long time, measured in years, nay in births.

Fully perfected through manifold births, he reaches the supreme goal. So yoga should be practised for a long time, without intermission, with earnest devotion. His concentration should not be shaken by any heavy sorrow, absolutely detached from the worldly pleasures and pains, he should have mastery over his mind in cessation of all desires. Such a jivanmukta is forever freed from all incarnations.

Lord Krishna says:  

(The yogin is a greater than a ascetic, he is thought to be greater than even knowers; the yogin is greater than the men of action; therefore, O Arjuna, become a yogin.)

Such is a importance of being a yogin. In this way, Vyāyārya has explained the two main paths. Vāsanāksaya and Manonās—which with the help of Gnosis lead to Jivānukti.

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The purpose of
the attainment of Jivanmukti

Vidyaranya gives a consistent and logical justification as to why one strives for the attainment of liberation-in-life. In the fourth chapter of ‘Jivanmuktiviveka’ he enumerates five purposes of the attainment of Jivanmukti. They are:

1. Preservation of knowledge
2. Practice of penance
3. Absence of discard
4. Cessation of pain and misery
5. Attainment of Supreme Bliss.

He then discusses and evaluates them, thus:

The first aim of the attainment of Jivanmukti is the preservation of knowledge (jñanarikṣa). In fact the knowledge has already dawned in the Enlightened. It is fully safeguarded when one practices ‘dissolution of the mind’ and ‘obliteration of latent desire’. But Vidyaranya is of the opinion that doubt and false knowledge may crop up in the mind, even if knowledge has been dawned. He says...

In Bhagavadgita Lord also says ‘But the ignorant, faithless, doubting self goes to destruction. neither this world nor that beyond, nor happiness, is there for the doubting self (4.40).

अऽहोऽहस्यर्थोऽहस्यममविदात् संज्ञायां तेज्यवेत्रितः
गायत्री लोकोऽक्षाति न दर्शे न सुधायां संख्यायासः ॥
By faithlessness is meant false knowledge whereas ignorance and false knowledge stand in the way of liberation alone, doubt prevents both liberation and the enjoyment of worldly pleasures; for doubt always hangs as it were, between two opposite extremes. Whenever there is a tendency for worldly enjoyment, then the mind, yearning for liberation, curbs such tendency; and vice versa. Whenever there is the yearning for liberation the mind, tending towards worldly enjoyment, curbs such yearning. Hence, one desirous of liberation should, by all means, get oneself rid of all doubts, for the reason that there is no happiness whatever for the sceptic (J.M.V. page no. 132).

The instance of false knowledge is seen in case of 'Nidāgha' who being once Enlightened by the great sage Rbhu, was swayed by false knowledge which was later on overcome by attaining proper peace of mind. Vidyārānyya, therefore insists that there is the supreme necessity even for those who have realised the truth, to resort the unconscious variety of Trance, the dissolution of the mind, with a view to destroy mental suffering like doubt and false knowledge with the same view.

The Lord in the Gita says to Arjuna:

'O son of kunti! the excited senses of even a wise man, though he be striving, impetuously carry away his mind.'

Vidyārānyya makes clear that one may ask: Why the saving knowledge should be safeguarded at all? i.e. it appears to be a mutual contradiction to say 'A liberated reck not' and 'they conduct themselves (in their everyday life). There is no such contradiction involved; for both these positions could be reconciled by taking into consideration the degrees of the knowers of Brahma viz. [1] The
knower of Brahman (Brahmavid) [2] Brahma-vid-vara i.e. knower of Brahman of higher type [3] Brahmavidvariya i.e. the knower of Brahman of next higher type and last [4] Brahmavidvrishta i.e. knower of Brahman of highest type (J.M.V. p.134) So these are the degrees of knowers of Brahman. They should be understood to belong respectively to the four stages, beginning from the fourth of the seven stages of Gnosis. These seven stages are thus described by Vasistha:

\[\text{The first stage of Gnosis is known as 'ardour', the second is the 'spirit of enquiry', the third 'attention', the fourth 'attainment of sattva (purity)', the fifth 'indifference', sixth 'Oblivion', and the seventh 'transcendence' (of the previous three).}\]

At the first stage one, takes the help of philosophy and the company of wise. The spirit of enquiry consists of that constant application of the mind in search of that. Constant application of the mind in search of what is wholesome, born of the study of philosophy the company of the wise and the repeated development of detachment. These two stages lead to the third 'attenuation'. Mind, becalmed of all that belongs to the objective sphere, finds complete rest in the pure bliss of sattva. The first three stages are only the means of Gnosis and can therefore not be included in the Brahma-vidya proper for in them the sense of pseudo-reality, is not removed. The first three are therefore assigned to working condition whereas the fourth stage is called the 'Brahmavid'.

The last three stages are only the sub-divisions of 'Jivanmukti'. They are due to the difference in the degrees of restfulness arising from the constant practice of
unconscious variety of concentration. The yogin in the fifth stage may, of his own accord, issue out of the said concentration. Such a yogin is called the Brahmavid-vara (belonging to the first degree). In the sixth stage, he issues out of his concentration only when aroused by others standing beside him and is known as Brahmavid-varya (belonging to the higher degree). The ascetic in the seventh stage known as 'transcendence' knows no issuing out (of his ecstatic concentration), either of himself or from any other cause. A yogin is Brahmavid-vasishta here. Thus mutual conflict apparently involved in the two statements - 'whenever their attention is drawn to it, by persons standing by', and 'the liberated reck not' does not arise, as they relate to two different stages.

The three stages beginning with the fifth, comprised in Jivanmukti, having been realised, as there is no possibility of the occurrence of doubt and false knowledge on account of the appearance of duatity in those conditions, the resulting Gnosis is fully safeguarded from all impediments whatever thereafter. So then, this safeguarding of Gnosis is the first aim to be sought in the attainment of Jivanmukti.

**Tapas**

The second aim is the practice of penance. The stages of yoga should be looked upon as making up the practice of tapas, as they are the causes that contribute to the exaltation of the ascetic to the condition of the Gods and other higher beings. As the Srutis says: By penance did the Gods of yore rise to the condition of Gods, by penance again the rsi-s gain heaven (Tait. Bra. 3.12.3). The highest penance consists in the one pointecness of the mind and the senses; that is better than all religious practices; that is the highest dharma, says smriti. Though, according to this principle, no higher incarnation is attainable through penance, still it has a distinct purpose to serve, namely, the good of the world.
The World to be served according to Vidyārañya is divided into three kinds 1. The world of Pupils; 2. that of devotees and of 2. Neutrals (i.e. neither the one nor the other). Of these the first, in virtue of the highest faith in the truthfulness of the Guru, who is a real yogin ever centered within, has implicit trust and confidence in the truth taught by him and attains mental composer in a very short time. Śrīmāti says, "He who is absolutely devoted to God and verily looks upon his Guru as his God - to that great soul are revealed the sublime truths of what is imparted (by the treater)." The 'devotees' acquire, as it were the penance practised by the yogins, merely by rendering service to him by way of accommodating him in the matter of food, habitation and the like. Neutrals follow the rectitude path of the yogins and they get rid of sins being blessed by the glances of the yogins.

It is not merely the activity of yogin, such is sanctioned by religious works, that constitutes penance, but all worldly activities of his are also of that nature. Chandogya up describes penance thus: "अधिष्ठान अन्नोदैन माण्डलायिते अेतां क्षण सम्बन्धी ता अधिष्ठात बालीन।" (Now what are the yogin's penance? Charity, straightforwardness, non-violence, truthfulness, - these are the gifts of sacrifice) (Ch. Up 3.17.4)

A yogin's whole life is a sacrifice, attended with the giving as gifts of all that he has. He who holds the life career of a yogin, his life is identical with all the rituals spoken of in the Veda commencing from 'Agnihotra' and ending with the samvatsara - sattra, and becomes one with the sun and the moon in proportion to the strength of his faith. If his faith is less fervid, he only attains the solar or lunar sphere and having there shared the divine splendour of either the sun or the moon, he rises further to satyaloka and acquires the glory of the four faced Brahma. Having acquired Gnosis while in that sphere, he thence gains the glory of Brahman the entity which is all being, intelligence and bliss. In other words,

1 Svetaśvatara Up. 6.23
he gains kaivalya. Thus, is established the second aim of Jivanmukti namely, the ‘Practice of tapas’.

The third aim of ‘Jivanmukti’ is the absence of discard. The foremost among yogins, being prone to introspection and ever detached from all external intercourse, no one whether worldly minded or doctrinarian, has ever any cause for conflict with him. This conflict, in the case of worldly minded, takes the two forms of dispute and censure. The yogin being ever devoid of anger and the rest, how can the worldly minded ever find cause for dispute with him? asks Vidyaranya. He says ‘A yogin should return not anger for anger, but wish him well, who threatens menaces him with evil, should coolly treat all tall talk (tending to provoke him) and by all means displease no one.’

A yogin looks even upon a disputant as (identical with) himself, where is the room for his gloating over his victory? He does not care to establish the position of the philosophy he follows. Nor is it probable that cultured believers of whatever school, bearing agnostics, having faith in the reality of liberations will ever take exception to the yogin and his ways. Any school of thought which believe in moksha, differ in their method of exposition, they are unanimous in respect of recognising yama, niyama and other stages of yoga, as the means to liberation. As Vasistha says: ‘O best of intellectuals! in him readily seek shelter all spotless systems of knowledge, whose present incarnation is that last and the best, even as pearls seek shelter in the best bamboo. Nobility, affability, friendliness, sweet temper, detachment and high attainments - all ever resort to him. All men seek him who is sweet with pleasing conduct, even as the wild deer in the forest seek after the melodious note of the flute. He is the liberated one, who though, on account of the supreme tranquility of his mind, he remains, as it were in kind of sleep is ever mentally wide awoke and is ever sought after.

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2 J.M.V (P. 142, 143)
3 Mavanriti (6. 48, 47)
by the wise, on account of his proficiency in all learning, even as the moon full of all the kalas, is by the Gods⁴. Thus is clearly made out the third aim of Jivanmukti - The absence of discard.

The fourth and the fifth objects are dukkhanāsa and Sukhāvirbhavāh i.e. cessation of pain and misery and the genesis of Bliss. The Vedic texts, such as - Alas! why I have done no good, why I have committed sin! These do not cause pain to this one⁵ be speak the entire destruction of pain taking the form of regret relating to virtuous and vicious conduct. These have a bearing on the next world.

The genesis of supreme bliss can be attained by the attainment of all desires, by discharging of duties (of every kind) enjoined on one and 'the achievement of the end and aim of life. He who realises ‘I am only that Brahman, which is all consciousness and the witness in the bodies of all beings whatever, from Hiranyakṣarba down to the lowest order of animate creation, is necessarily the witness of the bodies of all, even as he is the witness of his own body. The knower of Brahman being unaffected by desire for the enjoyment of things enjoyed by the world means the attainment of all objects of desire⁶.

'The discharging of duties (of every kind) enjoined on one is thus set forth in the third adhyaya of Bhagavadgita:

Lord Krishna says:

\[
\text{वाणासूत्रेलं सूचकम् कृङ्कर्यम् श्रोतावर्धये समरसम्}
\text{िििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििşi

⁴ L.Y.V. 19.9-11
⁵ Taitt. Up. 2.p
⁶ J.M.V. (P. 146)
"Revelling in the nectar of Gnosis to his hearts content, fully satisfied with the complete discharge of every duty, there remains nothing for the yogin to do; if taught remains, then he can not be reckoned as having attained Gnosis.

"But the man who rejoices in the self with the self is satisfied, and is content in the self, for him verily nothing to do".

The 'achievement of the end and aim of life' is also touched upon in srutis

अमर जनक हिं भवेन द्वारे सिद्धि | (Br. Up. 3. 2. 2)

(thou, O Jana! has realised entire fearlessness')

तुम्सदर्शं भवेन अवललै | (Br. Up. 3. 4. 40)

(Hence he became all that)

आत्मात्र द्वारे अवललै | (Mun. Up. 3. 2. 9)

(The knower of the Brahman becomes Brahman alone)

Thus Vidyaranya puts forth five purposes of J.M. After attaining Jivanmukti, one's knowledge is safeguarded. His whole life becomes a practice of penance. All sufferings of such a man come to an end and he realises the supreme bliss. His bliss is superior than the pleasure on earth and heaven. Nothing remains to be attained after attaining 'Jivanmukti'.

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II A Paramahamsa Yoini

The last chapter of 'Jivanmuktiviveka' deals with the renunciation of Paramahamsa Yogin i.e. Vidvat-samhnya. Vidyaranya recounts Jivakukta's way of life most clearly in the final chapter of his work. It forms a commentary on the Paramahamsa Upanisad. He describes how the supremely ascetic yogin or realised renuncient, (Paramahamsa or vidvat-samnyasin) interweaves yogic practice and renunciation. The discussion illustrates both the path to and life styles in living liberation. Let us see the discussion in detail:

In the beginning of the chapter Vidyāranya differentiates carefully the difference between a mere yogin and a paramahamsa yogin. The mere yogin, having no glimpses of the essence, attaches himself to the use of clairvoyance, floating in the air and other occult powers of the kind. He puts forth his effort by employing various means, such as samyama, in the direction of the acquisition of such powers. Thus, he turns aside from the path leading to the real goal of existence. These are obstacles in the way of Samadhi and are powers in moments of suspension.

On the other hand, the mere paramahamsa, in view of his fully realised the essence, comes to the conclusion that such occult powers are mere trash and treats them with indifference. The curiosity of the Paramahamsa is not roused by all this wondrous panorama, as he knows fully well that these powers of the self that is all consciousness manifest themselves in diverse ways. In Paramahamsa Up. (1), Lord Brahma replies to Narada: That the path of Paramahamsa is the most uncommon path and is very rarely to be met with in this world. Though the path is difficult to follow, its not impossible. One should not remain without striving towards the end. Hardly anyone can reach the end. Lord says: Even if there be only one such sage, he alone rests, always in the ever holy, he alone is the Vedapuruṣa... Thus says those who are in the know. In Bhagavadgita also Lord Krishna says:

\[
\text{संपुर्खां अर्जितस्तु अर्थिनां असपृथिवे व श्रद्धे} ||
\text{असमाप्ती अष्टी श्रद्धानां कदाचित्तर्मो लोके} \\
\text{न श्रद्धा} || 7 - 3 ||
\]

\footnote{J.M.V. 149}
(Among thousands of men, scarce one strives for perfection, of the successful strivers, scarce one knows Me in truth)

Vidyaranya, here explains: Should there be found anywhere any single yogin Paramahamsa who is in accord with the principle laid down in this verse of the Bhagvad Gita, then, such is verily the one, who rests always in the ever holy, i.e. paramatman. The mere Paramahamsa, though knowing, runs after the objective sphere, owing to the lack of mental tranquility and rests not in Brahman. Only the Veda-Purusa, i.e. Purusa established by the Veda, the persons well-versed in that system of knowledge, which deals with the realisation of Brahman and the mode of attaining mental tranquility. All men regard the yogin-paramahamsa as one who takes his stand on Brahman, but the aforesaid men in the know would not be content even with this but would look upon him as in the state of Brahman itself. The smriti says:

\[
\begin{align*}
\text{असेन ज्ञानेषु वेदो तत्स्यत्र अज्ञातो वेद भवन्ति सम्बन्धं ॥}
\end{align*}
\]

(He who stands centered entirely in himself, taking no heed of perception or nonperception, is O, Brahmana! Not simply a knower of Brahman but Brahman itself)

\[
\begin{align*}
\text{महापुरुषों भाष्यं तत्साधनं सत्यं तत्स्यत्र अज्ञातं वेदं भवन्ति ॥}
\end{align*}
\]

(The Mahapurusa concentrates his mind on Me and in consequence I also take my stand (always) in him)

This is the status of a yogin Paramahamsa. He is entitled as a mahapurusa, a mahatman.

Here we come to know that Vidyaranya differentiates a yogin Paramahamsa from a mere yogin and a mere paramahamsa. The word 'Paramahamsa' is a compound word para = Great and hamsa = Ascetic, which means 'an ascetic of the highest order; one who has controlled and subdued all his senses by abstract mediation'. Sāṅkara defines the term as 'Great knower of the self; Parama means Great and hamsa means the knower of the self. Vidyaranya also uses the term in the same sense. Such a
yogin Paramahamsa always keeps his mind absorbed in Supreme Self. All the transformations of
his mind connected with the affairs of the world, in his case, are entirely suspended by 'practice
and detachment'.

Such a yogin-paramahamsa should renounce his wife, children, relatives, friends and the rest
along with the tuft (on his head), the sacred thread and the study of the vedas... in fact all
ceremonial worship of every description, nay, leave worldly life in its entirety and should betake
himself to a mere lion-cloth, a bamboo-stick and a blanket, alike with a view to providing for his
bodily comfort and doing good to the world at large'. This is the path of a yogin-paramahamsa.

In the above lines, the words 'and the rest' put after 'wife, children, relatives, friends refer to
servants, domestic animals, houses, fields and all other temporal goods. The words 'study of the
Vedas' refer to giving up of even those aids to study which are of use in understanding the correct
import of the Veda as grammar, metaphysics, Logic and those that amplify the Veda as Epics, the
Puranas etc.

Even the pieces of lion-cloth, bamboo-stick, blanket and a pair of wooden sandals are not
absolutely (न रक्षितं न धोषका न शुदितं न कुःरक्तं | न अजनालकारोऽनं अचुंगितनान्मेऽऽर्थविज्ञाति ||)
necessary. (Parama. Up.1)

Just as a Paramahamsa in the stage of the enunciation of the seeker has as his essential condition
the absence of the tuft and the sacred thread, so also the yogin paramahamsa should have the
absence of the stick and the blanket as his essential condition. It is because his mind may not get
distracted with the thoughts of acquisition or preservation of these things. Yoga that consists in
'supression of the transformation of the thinking principle', will be unattainable to him. Then how
should he manage without these things is suggested in Paramahamsa Up. (2).

4 J.M.V. P.153
5 Ibid P.156
(i.e. neither cold nor heat, neither pleasure nor pain, neither courtesy nor contumely affects him. Also he is devoid of all six urmis (conditions))

As a child, absorbed in play, feels no cold or heat, so also a yogin paramahamsa engrossed in the supreme self knows no cold whatever. His mind is entirely rid of all transformations of any kind. The six urmis are hunger and thirst, grief and delusion, dotage and death. These three pairs are the characteristic qualities of the vital breath, the mind and the body, but a yogin paramahamsa is aloof from all these. He is also aloof from many other bad qualities as it is said:

(He (stands) unconcerned with slander, pride, rivalry, ostentation, brow beating, covetousness, vindictiveness opulent ease, chill penury, anger, niggardliness, peevishness joy, envy, egoism and the like.

'One's body is looked upon as a corpse, as it were, as the same has been disvalued' (Paramahamsa). He is free from that which is (Up.2) the cause of doubt, false knowledge and illusion. He is constantly free from all these and permanently enlightened in \( \text{Atman} \). The yogin who is ever awake in the light of Supreme \text{Atman} is said to be 'permanently enlightened in \( \text{Atman} \). It is only the Yogan Paramahamsa who bearing in mind the text 'The Brahmana with firm resolve, having known it, should ever continue in the knowledge of the self' (Br 4.4.21), gets over all mental distractions, with the force of yoga and continues in the knowledge of the self without intermission. Thus this enlightenment is everlasting. He gains conviction of the truth that Brahman, which is the theme of all Upanisads... is his own self and none other than his own self abides in it.

Vidyaranya also discusses the manner in which the realisation of Brahman is attained by the Yogan Paramahamsa. He experiences:...
(I am only he, who is tranquil and immobile, that non-dual essence of consciousness and bliss: That alone is my highest status).

The yogin paramahamsa is the one belonging to the fourth order spoken of in the Veda; he is possessed of forbearance and observance; he is Viṣṇu incamet; and the bearer of the three dandas'. The three danas are: control of speech; of mind; and of action. Control of action consists in moderation in diet. These marks of a tridandins have also to be observed by the paramahamsa yogin. The paramahamsa yogin may eat the food once or twice (as is necessary), but he should by all means, constantly keep up the flow of Gnosis within. Gnosis is supposed to be the superior kind of danda for a paramahamsa yogin.

Clad only in space (i.e. a vacant space around as his covering, not obliged to salute (others), nor take part in rituals for propitiating the manes of the departed ancestors, affected by neither slander nor praise, the mendicant should keep an open mind (adopt an attitude of self effacement). No invocation, nor sending away, no incantation, nor meditation nor devotion, neither connotation nor denotation, neither that sense of separation nor of identity, neither meum nor tuum (न तु न मे, नेतृत्व...), neither all, nor (the rest)..... the mendicant has not even a residential abode. He should not at all (gather round him a set of disciples, nor even have a look at them. (Parama Up. 4) A paramahamsa yogin goes beyond everything. He reaches the delightful condition of fulfilling all duties on realising at all times 'I am that Brahman,' described in Upanisads as that Supreme Self which is all Bliss and the one Consciousness such a paramahamsa yogin becomes fully satisfied. Revealing in the nectar of Gnosis to his heart's content, fully satisfied in the complete discharge of every duty, there remains nothing for the yogin to do, if ought remains, then he can not be held to have attained Gnosis. Thus Vidyaranya has discussed the path, the status and conduct of a yogin paramahamsa i.e. a Jivanmukta. He is rightly called 'liberated while living'. The tuffest path yet it is full of satisfaction.

7 J.M.V. P.160 8 J.M.V. P. 164 9 J.M.V. P.173
In the Post-Sankarite period and among the successors of Sankara, Ramanujacarya stands as the most prominent and powerful personality. Ramanuja was a profound scholar and a keen Vaisnava-devotee. He criticized Sarikara's philosophy of illusoriness of the world with great vehemence and established his own philosophy and religion.

According to Ramanuja there are three ultimate entities - God, individual souls and matter. God is the same as the Supreme Brahman of the Upanisads. He is an organic whole. He contains plurality within itself. Individual souls and matter are the vital and inseparable parts of the 'whole'. Brahman of Ramanuja is the abode of all auspicious qualities. Etymologically 'Brahman' means 'brihattva' (greatness) and denotes 'The Highest Person,' who is by nature, devoid of all evil, and is possessed of hosts of auspicious qualities which are innumerable and unsurpassed in excellence. ('Vedantasara' 1-1.2) The Brahman is both efficient and material cause of the universe. The universe, being the creation of Brahman, can not be false in the sense in which Sankara means. Individual souls are eternal like Brahman. They are not creation of Brahman like ether, fire, air etc. They come out of Brahman as sparks come out of a blazing fire.

Ramanuja holds, like all other systems of philosophy that the aim of philosophical knowledge is attainment of moksa. Like Sankara, he too holds that liberation consists in the realization of the goal as depicted in the famous text of the Srit 'I am Brahman,' or 'Thou art That.' Liberation for him means entering into identity with Brahman. It is the intuitive experience in which the individual realizes the presence of the Brahman within himself and everywhere without him. The soul realizes that it is inseparable from the Brahman and that its essential reality is the Brahman that is present everywhere in all animate and inanimate things, as even in the Gods like Brahmadeva. In the state of liberation unlike Sarikara's idea, the soul does not lose itself but it enters into the experience of inseparability with the Brahman. The soul maintains its individuality but only as an attribute of the Brahman. The souls enjoy fragmentary and sensuous pleasures in the world; while they enjoy the perfect bliss and perfect intelligence in the state of liberation. Their intelligence becomes omniscient and they become omnipotent. They become all-pervasive by being an inseparable parts of Brahman. They are not lost in the Brahman as Sankara says but they retain also the consciousness of 'I' and live there for eternity. They enjoy there the highest bliss of Visnu, and become free for ever from the physical body, subtle body and
the fragmentary experiences of pleasures and afflictions. The release is eternal. The souls can attain liberation by knowledge and by exclusive devotion to the Paramatman. By intellectual love (Bhakti) and by total submission to the Divine Person, (i.e. Prapatti), souls attain liberation. This is the idea of moksa in Visistadvaita of Ramanuja.

Ramanuja denies the possibility of Jivanmukta, who overcomes Nescience but still continues to be in the physical body due to the Prarabdha karma, the karma of which fruition has already begun. Ramanuja disputes such a possibility and negates it on the ground that in the final state of liberation no defect (even the body) can survive when the knowledge of the Brahman dawns.
Madhvacarya was a Vaisnava saint of south. He was also known as Anandatirtha and Purnaprajna. He was a pure bhedavadin or dvaiti, who admitted the reality of differences and refused to reduce them to illusoriness.

He admits that the ultimate Reality is Brahman which he names as Hari, that is the same as Purusottama or Narayana of Ramanuja and Krisna of Nimbarka. The ultimate Reality according to Madhva is one single all-prevading Brahman that is Hari, the Supreme Lord. He believes that there are five final difference (bheda), which are mutually irreducible to each other. They are (i) that between God and the Jivas (ii) that between one Jiva and another Jiva (iii) that between God and matter (iv) that between Jiva and matter and (v) that between one material thing and another. God is the cause of the world.

The Jivas and the world are effects of Lord Hari. Jivas are dependent for their existence on Lord. Jivas possess limited knowledge and limited joy. God is omnipotent and independent. The existence and happiness of the souls are wholly a matter of the grace of God. The soul is different from the Supreme Self in so far as its powers are limited, and its knowledge and bliss are fragmentary. The souls are Supreme Self are related to each other as the servant or the devotee and that who is worshipped, just as a king is served by his servants. (Sarvadarsanasangrah P 135). That which serves is definitely different from that which is served, and this relation continues even in Moksa.

Madhva holds that moksa can be attained by the right knowledge of Brahman. It lies in realizing one's own nature, to know the world and the mutual difference. Knowledge is equivalent to upasana or worship of Brahman which becomes possible only by a faithfull total surrender to Divine. According to Madhva Moksa is dependent on God. If he is pleased with His devotee He shows His grace to him and gives him Moksa. In Moksa the soul becomes bodiless, formless and completely free from the Karmas and the subtle body. The soul enjoys the company of Isvara and lies at rest in its own nature, which is perfect bliss. It enjoys all Divine powers except that of creation and governance of the world. The Soul retains its distinction even in moksa. Difference is eternal. In Moksa too the Jiva maintains its independent existence and enjoys the full dependance of itself upon Isvara and maintains the sense of itself being a servant of Isvara. Moksa is attained by the cultivation of moral qualities like renunciation etc. Yogic practices act as auxiliary to it. Thus Madhva accept 'liberation' He does not accept 'living liberation.' Like other Vaisnava Vedantins he also rejects the possibility of Jivanmukti.