CHAPTER SIX

'理论 of Mokṣa'

In connection with the discussion on the concept of Mokṣa of the Sāmkhya system, it is pertinent here, parallels to have a clear idea regarding the concept of 'Mokṣa'. To almost all the schools of Indian Philosophy, the concept of 'Mokṣa' is a significant topic for discussion and each of the school advocates its personal view.

To Buddhist, 'Mokṣa' is called 'Kaivalya', some say it as 'Apavarga', while to some it is 'Mukti'. After all, the terminology may vary from school to school, but it is true that the condition for attainment of Mokṣa for a person is almost the same.

According to the Vedāntist, 'Mokṣa' is the state of Brahmaprāpti, wherein a Jīva assimilates with Brahman. The knowledge of Brahman is possible in this stage. This state is otherwise equivalent with the stage of Brahmana.¹ The power of Māyā cannot influence him. To the Vedāntist, this Māyā power show us this world as true. Actually, this whole world is a creation of the supreme-power, that is Brahman.

¹ brahmavit brahmaiva bhavati. Mu.Up. 3.2.9.
But, for Māyā one see this world as real which is actually false. When one attains the knowledge of Brahman through the medium of Srāvana, Manana and Nididhyāsana only then he become a possessor of Brahma-Jñāna. This stage is admitted by the Vedāntist as a state of release for a Jīva, meaning he is not effected by the worldly affairs, he is free from the cycle of birth and death.

To another school of Indian philosophy, the condition of Mokṣa is a state of supreme enlightenment. To them, the definition of Mokṣa is the destruction of Avidyā. The visualisation of this phenomenal world to him is quite different. He finds no difference between the Jīvatman and Paramātmān. "Sarvam khalu idam Brahman" this sense becomes intensive to him. In all the objects of this creation, he can realise the influence of Brahman.

So, the treatment or state achieved the person the concept of 'Mokṣa' has something resemblance.

In the Advaśya system of Indian Philosophical thought, the concept of Mokṣa is a topic for extensive discussion, Vidyāraṇyamuni, as a staunch follower of Advaita Vedānta advances his own opinion regarding this concept. He is of the opinion that the state of Mokṣa may be attained by

2. avidyā nāsāt mukti siddhyati.
a person here in this life, i.e. ‘Jīvanmukti’ and after the demise of the body one can attain liberation, which can be stated as ‘Videha-mukti’.

The Samkhya holds that the world and our lives are full of sorrows and sufferings. There are indeed pleasures, but the pains and sufferings far outweigh them. Even if it be possible for an individual being to avoid all pains, it is not possible for him to avoid decay and death. Ordinarily we suffer from three kinds of pain: ādhyātmika, ādhibhautika and ādhipātika. The pains due to bodily disorders or physical injury, and mental agitation caused by emotions and passions are called ādhyātmika pain. The pain caused by men, beasts, birds, reptiles and the like are ādhibhautika. The pains caused by supernatural agencies, planets, ghosts, demons and the elements, e.g. heat and cold, are ādhipātika. Human life is a mixture of joys and sorrows. But the joys are transient, and the sorrow are permanent. Pain is a modification of Buddhi and so it is an element in the nature of things of this universe. Everything in this world and our lives is mixed with pain. Liberation consists in absolute cessation of threefold pain.

3. duḥkhānāṃ trayāṁ duḥkhātrayam tat khalu ādhyātmikam, ādhibhautikam, ādhipātikanca.

STK under SK. K. 1.
Mokṣa is a state of absolute negation of pain. But Mokṣa does not consist in the manifestation of bliss (Ānanda). Bliss is an attribute, and Puruṣa is free from attributes. The scriptural passages which speak of bliss mean to convey that the state of Mokṣa is one of freedom from pain. In the state of Mokṣa Puruṣa assumes its natural form. Mokṣa does not consist in the acquisition of any power, nor does it mean a passage from imperfection to perfection. Mokṣa does not consist in the soul’s upward movement to supra-mundane space (Viśeṣagati), because the self, being inactive, cannot move upward. The Sāṃkhya ideal of Mokṣa or liberation is not to be confused with the extinction of self. Salvation is an escape from suffering, but it is not an escape from all existence. The Sāṃkhya has a firm faith in the continuance of Puruṣa, and so cannot be regarded as pessimistic.

The saving knowledge i.e., the knowledge of the distinction between Puruṣa and Prakṛti, is not a mere theoretical knowledge. It is a direct knowledge or clear realisation of the fact that the self is not the body, the mind, and buddhi. A direct vision of this truth is attainable by Yogic practices.

In the state of liberation there is complete isolation (Mokṣa or Kaivalya) of the self from Prakṛti and
its evolutes, the mind-body complex. Liberation is either embodied (Jīvanmukti) or disembodied isolation (Videhamukti) of the self. When discrimination arises, Prakṛti does not forthwith release the Puruṣa. On account of the momentum of the past habits, the work of Prakṛti continues for sometime. But the body is no more an obstacle. By virtue of the force of Prārabdha-karma, the body continues, though no fresh Karma is accumulated. The Jīvanmukta, though possessing a body, has no aviveka. The Jīvanmukta teach us about the nature of Mokṣa, and the means of attaining it. At death the Jīvanmukta attains complete salvation, or disembodied isolation (Videha-kaivalya). According to Vijnānbhikṣu, the latter is the real liberation, because the self cannot be completely free from the influence of the bodily and mental changes so long as it is embodied.

Mokṣa in the Sāmkhya system is only phenomenal, since bondage does not belong to Puruṣa. Bondage and liberation refer to the conjunction and the disjunction of Puruṣa and Prakṛti resulting from non-discrimination and discrimination. Prakṛti does not bind the Puruṣa but itself in various shapes. Puruṣa is entirely free from the oppositions of merit and demerit, while bondage is the activity

4. SPS,III, 72
6. SPS.III,64; YS.II, 22.
of Prakṛti towards one not possessing discrimination, liberation is its inactivity towards one possessing discrimination. 7 When Prakṛti is active, it catches the reflection of Puruṣa and casts its shadow on the Puruṣa. Yet the change appearing in Puruṣa is unreal and fictitious. 8 The union of Puruṣa with the subtle body is the cause of samsāra, and salvation is attained through the breaking of the union by means of the knowledge of the distinction between Puruṣa and Prakṛti. When Prakṛti withdraws itself from Puruṣa, the latter realises the absurdity of attributing the adventures of Prakṛti to itself. Puruṣa remains in eternal isolation and Prakṛti relapses into inactivity. So long as there are objects concealing the real nature of the soul, liberation cannot be attained. When Prakṛti ceases to act, the modifications of Buddhi cease, and the Puruṣa assumes its natural forms. "The cessation of the creation by the Pradhāna in regard to the released one is nothing but this, viz. the non-production of the cause of the experience thereof, i.e. the particular transformation of one's own upādhi called birth". 10 When freed, the Puruṣa

7. prakṛteḥ sukumāratarānāṃ kincidastīti me mātirbhavati / yā dṛśtaḥśātīti punarān darśanamupaiti puruṣasya //
SK, K. 61
9. SPS. II, 34; YS. II, 3.
10. maktam prati pradhānāsvṛtyuparamo yat taibhogahetoh svopādhi pariṇāmaviveśasya jāmākyasyānuptpādanam.
SPB. IV, 44.
keeps no company, looks to nothing without itself, and entertains no alien thoughts. It is no longer at the mercy of Prakṛti or its products, but stands as star apart, undisturbed by the earthly cares. There is in reality no distinction between the bound and the released, for freedom consists in the removal of obstacles which hinder the full manifestation of the glory of Puruṣa. In samādhi or ecstatic consciousness, susūpti or dreamless sleep and liberation, the Puruṣa rests in its own form of Brahman (brahmarūpā) through the dissolution of the modifications of Buddhi. In dreamless sleep and ecstatic consciousness, the traces of the past experiences are present, while they are absent in liberation. The discriminative knowledge itself disappears when liberation is attained, for it is like a medicine which purges itself out as well as the disease. While deliverance is an escape from suffering, it is not an escape from all existence. As rightly observed by Rādhākrishnan the Sāṅkhya has firm faith in the continuance of Puruṣa, and so cannot be regarded as pessimistic. When the play of Prakṛti ceases, its developments will lapes into the

11. prakṛtivigogyo mokṣaḥ: Haribhadra.
12. SPS. IV, 20.
13. YS. I, 4.
undeveloped. The Puruṣas will be seers with nothing to look at, mirrors with nothing to reflect, and its defilements as pure intelligences in the timeless void. On release, "the Puruṣa, unmoved and self-collected, a spectator contemplates prakṛti which has ceased to produce". The Śāmkhya ideal of freedom is not to be confused with the Buddhist goal of voidness or extinction of self, or the Advait absorption into Brahman, or the Yogic acquisition of supernatural powers. Nor is Mukti the manifestation of bliss (ānanda), since Puruṣa is free from all attributes. The scriptural passages which speak of bliss mean to convey that the state of liberation is one of freedom from pain. So long as the Puruṣa has attributes,

15. IP, Vol.II, p. 313
16. tena niḥṛtta-prasāvām arthavaśat saptarupaviniḥṛttam /
prakṛtīṃ paśyati-puruṣaḥ prakṛtavatadavasthitah svacchāḥ //
SK, K, 65.
17. SPS, V, 77-79.
18. SPS, V, 81.
19. SPS, V, 82.
20. SPS, V, 74.
it is not free.

Śāṅkhya believes that bondage and liberation alike are only phenomenal. The bondage of the Puruṣa is a fiction. It is only the ego, the product of Prākṛti, which is bound. And consequently it is only the ego which is liberated. Puruṣa is its complete isolation, is untouched by bondage and liberation. If Puruṣa were really bound, it could not have obtained liberation even after hundred births, for real bondage can never be destroyed. It is Prākṛti which is bound and Prākṛti which is liberated. Īśvarakṛṣṇa frankly says: Puruṣa, therefore, is really neither bound nor is it liberated nor does it transmigrate; bondage, liberation and transmigration belong to Prākṛti in its manifold forms. Prākṛti binds itself with its seven forms. There is nothing finer and subtler than Prākṛti; she is so shy that she never reappears before that Puruṣa who has once 'seen' her in her true colours. Just as a dancing girl retires from the stage after

22. The Śāṅkhya view of freedom is not unlike Aristotle's of blessedness as eternal thinking free from all activity.

23. CSIP, p. 164.

24. rūpaiḥ saptabhireva tu badhnātātmānātmānā prakṛṭiḥ/ saiva ca puruṣārthamprati vimocayetarūpeṇa //SK.K,63, also, STK under Ibid, p. 162.
entertaining the audience, similarly Prakṛti also retires after exhibiting herself to the Puruṣa.

Thus, the Sāmkhya system basically aims at suggesting the way for liberation through analysing the Reality.

25. rangasya dars'ayitvā nivartate nartaki yathā nrtyat / puruṣasya tathātmānām prakāśya vinivartate prakṛtiḥ//

SK.K, 59.