The *Vedanta* or *Uttaramimamsa* literally means "the end of the Vedas" as *Uttara* means 'last' and *Mimamsa* means 'investigation, examination, discussion or consideration." It is also called *Brahmamimamsa*. Another title of it is *Sarirakamimamsa*, an inquiry into the embodied spirit. Mainly, the thoughts that developed out of the Upanisads are regarded as the source of *Vedanta*.

It is considered as a most popular of all orthodox system of Indian philosophy. The earliest teachers mentioned in the *Vedanta Sutras* are *Asmarathya, Badari, Karșanja, Kasakrtsna, Audulogji, Atreya, Jaimini* and *Gaudapada*.

*Badarayana* composed the *Brahmasutra* whose date is assigned by modern scholars in 6th century B.C. while others prefer to fix his date between 400 B.C. and A.D. 200.

Besides, *SāmkaraCaryya*, all the following scholars identify *Badarayana* with *Vyasa*, the author of the *Mahābhārata*. They are *Vācaspati, Anandagiri, Ramanuja, Madhva, Vallabha* and *Baladeva*. Some of the famous commentators of the *Brahma Sutra* are *Sāmkara, Rāmānuja, Madhva, Vallabha* and *Nimbārka*. 
The chief problem on which the schools of Vedanta differ are: What is the nature of the relation between the individual self (Jīva) and the Supreme self (Brahman)?

Mādhva holds that the two are totally identical. So his view is known as dualism or Dwaitavāda. Sāṅkara holds that the two i.e. Jīva and Brahman are absolutely identical. So his view is called Monism or Advaitavāda. And lastly, Ramanuja is of opinion that both Jīva and Brahman are related as part and whole. This view is known as qualified monism or Viśīṣṭadvaitavāda.

The conception of Māyā is a great contribution to the philosophical thought of the world.

The Brahmasūtra or Sarirakabhāṣya was commented upon by two schools of thought. One is Viśvarūpa school and the other is Bhāmati school.

Some important works on Monistic Vedanta are - Brhadāraṇyakabāhyavārttika and Nāiskarmyāsiddhi by Suresvara, Brahmasiddhi of Mandana, Saṅksepasāriraka by Sarvajñatmanuni, the Iṣṭasiddhi of Avimuktatman, Pancadasi and Jivanmukti Viveka by Vidyāranya, Vedantāsāra of Saḍānanda, the Vedantaparibhāṣā of Dharmārajadhvarindra, Anandagiri's Nyāyānirnaya and Ratnaprabha of Govindaśānanda.
The *Brahmasūtra* of Badarayana has been differently interpreted by a number of great thinkers of different schools. All of them wrote after Śaṅkara. Bhāskara, one of great thinkers whose doctrine was of simultaneous identity and difference (*Bhedābhedavāda*).

Another great commentator on the *Brahmasūtra* was Rāmānuja whose philosophy is based on the doctrine of qualified monism (*Vishistadvaitavāda*).

Nimbārka, whose commentary is called the *Vedānta-parijātāsaṃrātha*. He advocates the doctrine of dualistic non-dualism (*Dvaitadvaitavāda*).

Madhva advocates the theory of pure dualism (*Suddha Dvaitavāda*). Vallabha, whose commentary is known as the Anubhāṣya. The theory he advocates is pure non-dualism (*Suddhādvaitavāda*).

The school of Gauḍīya Vaisnavas advocates the doctrine of inscrutable identity and difference (*Acintyabhedābhedavāda*).
Though doctrine of different thinkers of Vedanta system differ from each other yet the central theme remains the almost same i.e. the central theme of the Vedanta Sutra is the philosophical teachings of the Upanisads concerning the nature and relationship of the three principles, i.e. The God, the world and the soul.

The most characteristic and comprehensive definition of vedic conception of Dharma is given by Samkara. This definition is a bit different from the definition given by Kanada.

According to Samkara, there are two kinds of Dharma - one is Pravṛtti Laksāṇa Dharma and the other is Nivṛtti Laksāṇa Dharma.¹ The Pravṛtti Laksāṇa Dharma is that which is expressed in the forms of commands or injunctions which impel man to action. It leads to the spiritual good of man, the attainment of prosperity and well-being in this life and life after death.

Nivṛtti Laksāṇā Dharma is characterised by renunciation of action. Nihşreyasa or final liberation of man comes from this Dharma. In the introduction to

¹. dvividho hi vedokto dharmaḥ - pravṛttilaksāna
   nivṛttilaksānaḥ ca. - SB, on the BG, p.l.
his commentary on the Bhagavadgītā, Samkara says that after creating the world and with a desire to maintain its existence Lord Kṛṣṇa taught Pravṛtti Laksana type of Dharma to Prajapati and others and Nivṛtti laksana type of Dharma to Rṣis or seers, like Sanāka, Sanandana and others.

The definition of 'Dharma' is given by Patañjali as the reason of the maintainance of the world and the direct cause of Abhyudaya and Nihsreyasa of human being. Those who are hankering after sreyah or Ultimate good, they must have used to practise these prescribed vedic Dharmas. Among them specially Brāhmin and also other people or different varnas or castes and Āśramas are included.

The Pravṛtti Laksana Dharma brings joy and prosperity of people. It also purifies their Antahkarana if the actions are performed without any attachment. The word Antahkarana includes Mana, Ahamkāra and Buddhi i.e. mind, ego or intelligence respectively.

The Pravṛtti Laksana becomes the cause of liberation by purifying one’s Antahkarana indirectly.

Samkara interprets the real merit of vedic view of Dharma in a way that it touches all the directions of human existence, the cosmic and supracosmic or transcendental existence.
Sankara believes in the unconditional existence that is the life which is beyond the times, space, action and also from the cycle of birth and death. This type of existence can be attained through proper knowledge though Sankara never refuses the necessity of performance of Vedic rites.

Thus Vedic Dharma seriously aims at the prosperity and well-being of human life.

According to Prof. Zachner, Dharma puts man under obligation to do his duty in the world and Moksa necessitates his withdrawal from the world. Nivrtti Laksana Dharma is the direct, where as the Pravrtti Laksana Dharma is the indirect path to Moksa.

Thus all the Hindu philosophers and thinkers accept that Dharma is the way to Moksa. Moksa is the aim of all Indian Philosophy.

The Vedanta system also does not deal with Artha and Kama.

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2. SPR. p. 122.
In the state of Mukti the 'Prapañca', the ego, the individuality all vanishes. The Videha Mukti is the later stages of Jivanmukti. In this stage no identification remains. Diversity of the world and all duality vanishes. Here there is no question of Karma and Phalabhoga. It is an abode of eternal peace where one can never return back to this worldly existence.

How a Jivanmukta Purusa acts and behaves in this society is an important discussion which we find in the Vedāntasāra of Sadānanda Yoginda.

Sarvākara says that the illumined souls after enlightenment preserves individuality. His life is a spontaneous expression of his realisation. He is like a rolling stone which gather no moss. He is not only an example of selfless activity but also an ideal before others.

3. saṁtam śivam advaitam caturtham
In the Gita, Sri Krsna relate about Jivanmuktas role to our society. He has no work to be done and nor anything to be obtained, yet he is engaged in works.

Now the question is what is this liberation in life? In reply, vidyaranya Swami says, a man in his life experiences pleasures and pain through the function of his mind conceiving himself as the performer of all actions and enjoyer of their fruits. These are known as bondage and cessation of which is liberation.

2. tat evam vimuktah ca vimuchete etyādi śrutoyah jīvanmukta, sthitaprajñā bhagavād bhakta Gunātito brāhmaṇa ativarnāsrami pratipādaka smṛti vākyāni. ca jīvanmuktī saṁ bhāve pramanāṇi iti sthitam iti jīvanmuktī pramanāṁ yoga vāstha, Bhṛgu Nārāda - prabhṛtayaḥ paramesvarāṇa tesu tesu adhikāreṣu niyuktāḥ santāḥ karma saṁapti - paryantam samsāre avatisthante. (JMV. p. 36)

3. jīvataḥ puruṣasya katrtivahoktrtvavasukhād ubhāhilaksiṇaścittādharmaḥ klesārupalvādbhāvantaḥ, tasya niśāraṇām jīvanmuktīḥ - Ibid, p. 20
On the evidence of Jivanmukti, we go through the Sruti texts such as 'once liberated is liberated again' and the Smriti texts demonstrating Jivanmukta, sthitaprajña, bhagavadbhhakta, gunātita brahmaṇa and ativarnasramin it is proved that jivanmukti is possible.

According to Vidyārānyya Swāmī or Tattva-jñāna, the knowledge of the truth, the annihilation of the mind or Vāsanākṣaya and the effacement of the impressions of the latent desires and the dissolution of mind or manonāśa are the means of jivanmukti.

The purpose of Jivanmukti are five fold, namely jñāna-rakṣa i.e. the preservation of knowledge, Tapas i.e. penance or religious austerity, seven successive stages of Yoga and Visamvādābhāva or of disagreement, disappearance of sorrow and appearance of happiness.

Another point to be noted that the fourth and the fifth purposes of Jīvanmukti namely, disappearance of sorrow and appearance of happiness, have been dealt with in Vidyananda - the fourth chapter of the Brahmānanda. Both of them are briefly described here.

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4. vimuktasca vimucyate
   Katha, Upaniṣad 5.
5. JMV, p.74
6. Ibid, p.75
7. atmanam ced vijaniyad ... pancadasi 14.5 also vide
   JMV, p. 308.
Besides these, we get so many hints about Jivanmukti in the Upanisad also.

In Yajnavalkya Upanisad it is said in this way:

If you are angry with him who does harm to you, then why not be angry with the anger itself — which very much hinders the attainment of dharma, artha, kāma and Mokṣa — the four objects of life. In Paramahamsa Upanisad it is narrated in this way that what is the way and what is the state? The answer to the questions are — Vidyāranya Muni quotes from this Upanisad that 'The Ultimate existence is in non-duality, after giving away with all desires.'

By giving up of desires all evils of the mind such as anger, avarice and the like are given up inasmuch as they are born of desires. With this very idea the Vājasaneyya school of the Vedas has chanted thus:

"Others, however, say that the self is identified with desire alone." 

8. apakarṇi kopascet kopaḥ kopaḥ katham na te. dharmārthakāmamoksānām prasāhya paripanthini. Yaj.Up.20
9. sarvānāmānparityajya advaite paramosthitīḥ (Param. Up. 3).
From this we come to a conclusion that the person who works without desire surely resides in the Advaita state without any hindrance.

Besides these, in the Paramahansa Upanishad we also get about the behaviour of a jivanmukta purusa which runs like: 'All desires existing in his mind disappear, he is not perturbed by pain, and is free from eager desire amid pleasure, possessed of renunciation of (all) attachment, everywhere good or evil - he is without affection, neither dislikes nor delights, and all activity of all his senses cease, who abides in the self alone.11

Now the question is - what purpose does the accomplishment of Jivanmukti serve? - The answer is as follows:

"The purpose is five-fold: protection of knowledge; practice of religious austerity; absence of disagreement; disappearance of sorrow; and appearance of happiness.12

11. Sarve kāmā manogata vyavartante duḥkhe nadvigna sukhe
   nihṣphastyagō rāge sarvatra subhāsubhayanabhisnoho
   na modate ca sarveṣamindriyaṁ gati paramāti ya
   ātmanye vavatisthaṁ'. Param. Upa. 4. also.

12. Vide similar verses in Gītā like
duḥkhesvanudvignaṁ - BG. 2/56
   and also 2/62 and 63 verses of Gītā.
So long we deal with Jivanmukti. Now our point of discussion will be videhamukti.

In the book 'Jivanmuktiviveka' vidyāranya swami mentions that there are several kinds of bondage. They are namely, the knot of ignorance, the conviction of being non-self, the knot of the heart, doubt, actions, the condition of not possessing everything wished for, death, rebirth and the like are also used repeatedly to indicate the bonds. Only knowledge can remove ignorance about that bonds. 13

We can mention here in this connection so many srutis thus:

From Mundaka Upaniṣad - 'He who knows this (Brahman, the Supreme and Immortal) which is hidden in the secret place (of the heart), he even here on earth, O my God, Sir, cut asunder the knot of Ignorance'.

'He who knows Brahman, verily, becomes Brahman himself. 15

13. 13 bandhascānekavidhah - avidyāgranthih, abrahmatvam,
    hrdayagranthih, samsayah, karmaṇe, asarvakāmatvam,
    niḥtyuh, punarjanma ityādi sabdaiṣtra tatra
    vyavahārāt.  JMV, p. 94
14. etadyo veda nihitam guhāyām so'vidyāgranthim vikiratih
    sāmya - Mundaka.2.1.10
15. 15 Brahman veda Brahmaiva bhavati. Ibid, 3.2.9.
Again,

'The knot of the heart is rent asunder, all doubts are resolved and his deeds terminate, when he is seen, who is both high and low.'

In Taittiriya Upanisad also there is one quotation which is mentioned here -

'He who knows Brahman which is Reality, knowledge, and Infinity, placed in the secret place of the heart and in the highest akasa, realises all desires along with Brahman - the omniscient.'

Svetasvatar Upanisad says, 'Only by knowing Him does one pass over death.'

'But he who has understanding, who has control over his mind and is ever pure, attains that goal from which he is not born again.' This is from Katha Upaniṣad.

16. 'vidyate hrdayagranthiscidyante sarvasamsayah kṣīyante casya karmāni tasmin drṣte paravare'. -Ibid. 2.2.8.

17. yo veda nihitam guhayām parame vyoman so'snute sarvānkaṃāṃsaha. -Tai. Up. 2.1.

18. 'tameva viditvatimṛtyumāti' -Sveta. 11.3.6.

"Whoever knows thus "I am Brahman", becomes this all" - it is mentioned in the Brhadaranyaka Up.

These Sruti texts are denoting the removal of bondages. On the other hand Videhamukti takes place with the dawn of knowledge for, the bonds superimposed on Brahman through the power of ignorance but as soon as knowledge starts to play its role all bondages become vanish and nor their reappearance possible. The commentator Samkara has dwelt upon the simultaneity of the knowledge and Videhamukti in the Samanvaya Sutra (Brahmasutra 1.1.4) and also in the Brahmasutra 4.1.13).

But according to many Videhamukti takes place only after the existing body falls apart.

And there is the Sruti thus: 'He remains here only so long as he is not released (from the body). Then he reaches perfection.'

20. ya evam vedaham Brahmasmiti sa idam sarvam bhavati
Br. Upa. 1.4.10

21. 'tasya tavadeva ciram yavad na vimokse'tha sampatsye'
In the Vakyavrtti also it is said thus:

For sometime, he becomes Jivanmukta impelled by the prarabdha Karma. Then when the bonds of that prarabdha Karma are sent up, he attains to that Supreme state of exceeding bliss, which is absolute existence of the self and where from there is no return.22 The author of the Vedanta Sutra also says thus:

After exhausting through experiencing the merit and demerit of the Prarabdha, he attains the absolute existence of self.23

In Laghuyogavasistha it is said that efforts are divided into two categories - one that has been enjoined by the sacred texts and the other which is prohibited. By performing the prescribed duty one may attain the good result i.e. heaven otherwise, for practicing the prohibited

22. prarabdha karme vgeña jivanmukto yada bhavet
   kancit kālamathārabdhakarmabandhasyaḥ samksaye
   - Vakyavṛtti, //52//

nirastati sayananda vaishnavam param padam
punaravṛttirñhitam kaivalyam pratipadyate //53// iti

Again, about desire we mention one verse of Yoga-
vasistha though there are so many verses regarding this. In
the said verse Sri Rama addresses to the Sage Vasistha
that the impressions of his former action i.e. potential
desires lead him to whatever action done accordingly. As he
being completely powerless.

Here vasana means good and evil desires of human
life.

In the attainment of Videhamukti the superiority of
the knowledge of Reality which is the direct means to
Videhamukti is establish by the Vidyaranya Muni in his work
Jivanmukti Viveka. The effacement of latent impressions
and the dissolution of the mind which are the means to
knowledge occupy the subordinate position.

In the Bhagavadgītā there are so many instances
about Jivanmukta puruṣa which we discuss in the relevent
chapters.

24. ucchatram śāstritam ceti pauruṣam dvidham smṛtam.
tatro cchāstram arthāya paramarthāya śāstritam
- Laghu yogavasistha Muniksuvyavahāra-prakaraṇa, 2.5.4

25. Sri Rāmaḥ - 'praktaṁ vasanajalam niyojayati mam yatha
Mune tathaiva tiṣṭhami kṛpanah kim karomyoham
- Ibid, 2.7.23.
The existence and attainability of Jivanmukti is indicated by the Vedic and Smrti texts. They are found in the Kathavalli and other texts.

The Brhadaranyaka reads: 'When all the desires that dwell in his heart are gone, then he, having been a mortal, becomes immortal, and attains Brahman in this very body'.

In the Yogavasistha, the Sage Vasistha relates the Jivanmukta-laksana to Rama.

The sage says, 'He is the Jivanmukta to whom this world of senses has ceased to exist although he lives and moves in it, and only the all pervading vyoman i.e. knowledge exists.'

26. 'yada serve pramuchyante kama ye'sya hrdi srityah

atha martyo'mrto bhavyatra brahma samasnute'.

- Br. Up. 4.4.7

27. Vasistha -

yathasthitam dam yasya vyavaharavato'pi ca

astam gatam sthitam vyom sa jivanmukta uchyate

LYV - 5.90.
The sage Vasistha again says that whose face neither beams in pleasure nor becomes dawn in pain, whose body is maintained by chance feeding alone, he is called the Jivanmukta. According to him, the Jivanmukta Purusa has no waking state and his knowledge is devoid of desires. He is above all the love, hate, joy, fear and the like. The Jivanmukta is he who, although dealing with all types of things remains cool even in matters concerning himself. He seems to be aware of his self as complete whole.

So, we find from verse No. 5.90 to 5.97 of Laghu yogavasistha deals with the definition of Jivanmukta.

Now, according to Laghuyogavasistha the definition of Videhamukti also attract us where Vasisthā says when the life expires the body dissolves and from the state of Jivanmukti He enters the state of liberation after the disembodiment, like the wind becomes motionless.

28. vasistha - * nodeti nastamayati sukhe duhkhe

yathaprapte sthitiryasya sa jivanmukta uchyate. LYV-5.91

29. jivanmuktapadam tyaktva svadehe kalasatkrite

visatyadehamuktatvam pavano'spandatamiva. Ibid. 5.78.
In another verse where Vasistha says to Rama that He who is liberated after death neither rises nor sets. He is neither existent nor non-existent, he is neither far nor near and he is also neither 'I' nor the 'Other'.

Lastly, the sage describe the state of Videhamukta thus that there remains something which is calm and deep, not lighted nor covered, unnameable and unmanifest.

So, here ends the definitions of Jivanmukta and Videhamukta according to the Laghu-yoga-vasistha.

**Vedanta View of Moksa**

To almost all the schools of Indian Philosophy, 'the concept of Mukti' is a significant topic for discussion and each of the school advocates its personal view.

The individual self (Jīva) is the reflection of Brahman. And bondage of the self is due to Avidyā or ignorance. Samkara declares that 'Brahman alone is real, the world is false, the individual is Brahman and nothing else'.

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30. videhamukto nodeti nastameti na sāmyati
na sannāsanna dūrastho na cāham na catetarah. Ibid, 5.99

31. tatah stimitagemohiram na tejo na tamastam
anākyaman avivyaktam satkimcid avasiṣya te. Ibid, 5.100.

32. brahma-satyam jagannithyā, jivo brahmaiva nāparah.
To denote the concept of 'Mukti' various terminologies are used. They are, *Nivṛtti*, 'Parama-gati', 'Parama-padam', 'Kaivalya-Mukti', 'Amrtam', 'Apavarga', 'Sānti', 'Brahmatattva', 'Brahma-Samsarasa', 'Brahma-Nirvānam' etc.

According to the vedāntist Mokṣa is a state of 'Brahmaprāpti' where jīva assimilates or identifies with Brahmans. It is the state of ultimate reality here and now, that is the knowledge of Brahman is possible in this stage. This stage is equivalent with the stage of Brahman.\(^{33}\)

Through the ignorance the individual self attributes material qualities like body, senses, mind etc. to the non-material self and continues to follow the rules of this earthly life.

Bondage is due to Adhyāsa or Maya or false knowledge. The power of Maya cannot influence Brahman. This whole Universe is a creation of the supreme power, that is Brahman. But for Maya this world seems to a person as real which is actually false. When one attains the knowledge of Brahman through the medium of Sravana, Manana and Nididhyāsana only then he becomes a possessor of Brahma-Jñāna. In this stage the worldly affairs can not affect the individual life and he is said to be free from the rotation of the cycle of death and birth. So, liberation or Mokṣa is, therefore, the destruction of Adhyāsa. In the stage of Mokṣa, the liberated

\(^{33}\) brahmavid brahmaiva bhavati. Mu.Up. 3.2.9.
individual known the real nature of the self and also can differ the physical i.e. body mind complex from self. As he realised that hunger and thirst, hatred and love and other imperfection are the qualities of the psycho-physical organism endowed with internal organ and which is the beyond the touch of the self.

Samkara believes that liberation is possible even here in this life i.e. Jivanmukti (the liberation in one in this present life) and after the destruction of this body one can attain liberation which can be stated as Videha-Mukti. This concept is also advanced by the followers of Advaita Vedānta.

The Advaita Vedānta is treated as a distinguished system of philosophy because among all the system of Indian Philosophy only the Advaita Vedānta which has conceived the concept of 'Jivanmukti'.

The 'Jivanmukti' is he who is released even being embodied. So the perfect knowledge of Brahman leads to embodied release. He will have to spend here in this world until the fruit of Prarabdha-karma become finished. The present body is said to be the result of karmas that have borne their effects. With the destruction of this earthly body, the Jivanmukti is said to attain the disembodied state of liberation (Videha-Mukti). Sādānanda Yogindra in his 'Vedantasaara' discusses the behaviour of Jivanmukta
When this present body of an individual, that is when death comes from Jivanmukta, he united with the Brahman just as a stream enters into the ocean. Similar idea is reflected in one verse of Gita.34

True knowledge alone can destroy the Avidya but it has no power to destroy Prārabdha Karma, since it is itself the fruit of that Karma just as the wheel of the patterns began to rotate for sometime, till the momentum is spent even after the removal of propelling, like a Jivanmukta has to live here in this world.

Regarding the behaviour of the Jivanmukta we can mention about the book named Paramārtha-sāha by Ādi-śesa where the behaviour of Jivanmuktas are stated as follows:

"The Jivanmukta in both works is said to be free to live as he wills, without obligations and comparable to a non-conscious being. He is uneffected by world presentation just as the rope is unaffected by the snake-rope presentation. This is due to Avidyā. In spite of his presence in the Samsāra, no action can affect him just like a lotus leaf, which is not affected by it though water clings to it.

No mundane affair can disturb the Jivan Mukta Purusa. As Prarabdha has to be worked out through experience in body. That's why, Prarabdha alone persists.

According to Samkara when one perceives the nothingness of all these worldly belongings, he can enjoy the real spiritual life. By continued spiritual culture, by meditating upon the attributes of the Atman, one attains such a state where there is no distinction between the soul and impersonal self to him. His will, his spirit, his consciousness of self all will disappear for ever in the great will of the almighty.

Here, we are trying to mention the different views regarding the Jivanmukta Purusa:

In the Jivanmukti-viveka, Vidyaranyamuni describes this state as = 'Bondage, to a living being, consists in those functions of the mind which are characterized by the feeling of pleasure and pain, concomitant with action and enjoyment and which therefore, are so many distractions (from this natural condition of bliss) freedom from this bondage is 'liberation' in life'.

35. ātmanāḥ prārabdhāḥ prakāraṃ suktāṃ, dukkhādi
   lokāntartāḥ kārmaṇaḥ, khesāravatāḥ bandha bhavati,
   tasya nivārasannā jivanmukti. JMV, p.-10.
According to the Yoga-vasistha, Jivanmukta is the happiest person. He is neither delighted in prosperity nor dejected in distress. Outwardly, he is free from the bonds of caste and creed, he has nothing to attain and nothing to give up. Even in the midst of worldly life he is always in solitude and above life troubles. He has no feeling for the struggle for livelihood. As in spring the trees grows more and more beautiful, so also the Jivanmukta puruṣa grow more and more powerful and intelligent day by day. He is a great man of action and capable of greatest renunciation. In this way, the nature and life, is very nicely treated as Yoga Vasistha.

According to Madhusudana Saraswati in this state, the seed of Avidya is destroyed completely from a Jīva. All the future and previously acquired Karmas also destroy simultaneously. But in his opinion, it is also not true that in that state the Jiva merges in Brahman completely. When Mumukṣus self realisation becomes identical with Brahman he is considered to be a Jīvanmukta. According to him, in this stage, a man cannot be influenced by the seed of Avidya but only there remain the impressions or Samskaras.

36 Yoga-Vasistha and its Philosophy, p.6.
The disembodied Mukti or Videha Mukti can be described as a separate state of knowledge. This is the stage where jiva completely merges into Brahman, which is, according to the language of Upaniṣad, a state of complete steadiness and silence one, a state of absolute bliss.

Regarding 'Videha Mukti' we find in the 'Pañcadasī' how one can acquire liberation after death. Lord Kṛṣṇa proclaims that at the time of departure of this earthly life whatever a man thinks, he gets the same.

So, it is said that Jivanmukti is positive and real whereas Videha Mukti is hypothetical.

In the Viveka-Cudāmanī, we find that there is a saying about Jīvanmuktas Purusa that he is a person whose illumination is steady who has the mind extinguished like the flame of an oilless lamp. He is also wide awake though asleep, who does not know any walking and whose mind is free from Vāsanā. 37

Some schools of Indian Philosophy find it difficult to think as a concept which is possible in this present life. But Śaṅkara, the prominent Vedāntist try to establish it and in support of his establishment he quotes references from the Chāndogya Upaniṣad. 38 Thus real knowledge has the power to

37. VC, pp.162, 165
destroy those actions that have already began to yield fruits but destruction of this type of action is not possible by real knowledge.

The Muktika Upaniṣad, next to the Chāndogyya Upaniṣad, gathering inspiration from 'Yoga-Vaśiṣṭha' mentions the idea of 'Jīvan Mukta' that these saints live till their Prārabdha Karma are exhausted. It is stated in the first chapter of Muktika Upaniṣad though there is not any mention of the word Jīvan Mukta directly.

The Gītā also speaks about Jīvanmukta Puruṣa by the term 'Sthita-prajña', where the behaviour reflected through Jīvanmukta and Sthita-prajña are almost the same. Here is a list of works where the concept of Jīvanmukti is mentioned as well as discussed elaborately: viz., Yoga Vaśiṣṭha, Brhadārañyaka Upaniṣad, Maitreya Brahmana, Kahala Brahmana, Sarira Brahmana, Jabāla Brahmana, Katha Valli, Gītā, Bhāgavata, Brhaspatismṛti, Suta-Samhitā, Gauda-pāda Kārikā, Saṅkara Bhasya, Brahma-sūtra, Pañcapādika, Viṣṇu-Purāṇa, Taittiriya Brahmana, Yoga-sūtra, Naïskarma-siddhi, Kausitakī, Pañcadāsi, Antarāyāmi-Brahmana, Vyāsa-Bhasya, Brahma-Upaniṣad, the works of Yama, Parasara, Bodhāyana, Medhatithi and Visvarupa Ācārya etc.

The Śaṅkhya-Pravacana-Bhasya mentions three fold conception like Manda-viveka, Maḍhya-viveka and Viveka-Nispati. The Maḍhya-Viveka signifies the state of Jīvanmukta.
According to the follower of the Samkhya system, the state of Jivanmukti is nothing but an Asamprajñāta state; i.e. a state in which there is still a conscious discrimination of subject object knowledge.

There is some sort of difference between the idea 'Mukti' and 'Jivanmukti'.

Followers of the doctrine of many soul believe that jiva is many, so to them Mukti is separate for all the Jivas. So, 'Jivanmuktas' will be countless for individual Avidyās. This problem can be solved if the state of Jivanmukta can be made equal with Iśvara. The state of Mukti can be stated as similar to the state of Iśvaratva. According to the Advaitins, Mukti is disillusionment like light that can remove darkness at once.