CHAPTER- 2
2.1: The Vedas:

Concept of liberation is not clearly explained in the Vedas. The Vedas claim there is one Supreme Reality and many ways to approach it. The Divine can be realized not only through an expansion of consciousness but can be met by each individual soul in itself, for the individual and the universal are essentially the same. The Vedas revels that the gods who have their cosmic functions also work as psychological and spiritual powers within man. The benefit of the presence of these gods is always available to man when he outgrows his limited existence and enters into the domain of their help and influence. The Vedas emphasize that the means with which man enlarges his existence is the same by which the supreme One, the creative Godhead produced, manifested or created the universe. By self giving man can also participate and earn the help of gods to re-create himself in life of the Supreme Spirit. The true inner sacrifice or the self offering of the aspirant makes it possible for the gods to be born in him and increase their own substance in him, thereby helping man to reach his own inner height.

The Vedas recognize that the God is a being with whom every one seeks union. This union is man’s goal, which may be attained in various ways. For the attainment of spiritual pursuits sacrifice and self discipline is necessary. For the realization of immortality one must offer him to God.
inwardly and outwardly. The Vedas reveal that self discipline is a prerequisite for the vision of God or union with God. For the attainment of devalok one should have to perform specific religious activities with the motive of submission inwardly as well as outwardly. Without the grace of God no one can attain the state of release. With the grace of God one can realize the highest spiritual pursuit, the union with God.

2.2 Upaniṣads:

In the Upaniṣads liberation is explained as relief from bondage. The state of liberation is reflected as the state of highest moral transcendental purity in the Upaniṣads. Dr. S. Radhakrishnan says: “The Upaniṣad view is that there is in the highest condition a disintegration of individuality, a giving up of selfish isolation, but it is not a mere nothing or death”¹ “As the flowing rivers disappear in the sea, losing their name and form, thus a wise man, freed from name and form, goes to the divine person who is beyond all”² Avidyā is the root cause of the attachment of the eternal with the non eternal. It is knowledge which may discriminate eternal from the non eternal. The sense of individuality or ego feeling, selfishness, tranquility of mind etc. are caused by ignorance. When true knowledge will be emerged, then the sense of individuality or ego feeling, selfishness, tranquility of mind etc. will be vanished.
At the state of liberation the liberated get the fullest expression of the self. Radhakrishnan says that from human point of view it is not possible to describe the fullness of the absolute reality; the *Upaniṣads* do not describe precisely the condition of ultimate freedom. Regarding the concept of liberation in the *Upaniṣads* there are two conflicting views. While one states liberation as the state of likeness to God and the other suggests it as a state of oneness with the God. In connection with the *Upaniṣadic* concept of liberation J.N.Sinha says: “One who has renounced all desires, is free from desires and completely fulfilled. One, whose desires for happiness are worn out and directed to the Ātman, is completely fulfilled. Extinction of desires for sons, desires for wealth, and desire for power in this world is necessary for the realization of the Ātman.”

The *Chāndogya Upaniṣad* says “Immortality is lifting oneness up to the region of the deity.” It also suggests likeness with god as liberation. It is said that the liberated souls becomes one with all and lives a life in unity with God. The *Mundaka Upaniṣad* says “Having attained him, the seers content with their knowledge, their purpose accomplished, free from all desire, and with composure, having attained the all pervading Ātman on all sides, ever concentrating their minds enter in to everything.” At the stage of liberation the liberated realizes oneness with the God in such a manner that he calls himself the
creator. In this regard the Taitaria Upaniṣad says: "I am the food, I am the food-eater. I am the subject, I am the object, I am the two together. I am the firstborn, the destroyer of the world also. I am the sun like light. I am the centre of the world, of immortal Gods." From these passes it is clear that in the state of liberation the sense of individuality is vanished. At this state the individuality becomes one with the highest imperishable Brahma. The Upaniṣads announce the concept of jīvanamukta also. There are passes in the Upaniṣads which pointed out to the elimination of the sense of egoism in this life. The person who will able to eliminate the sense of egoism may realizes the immortality and enjoy pure bliss and happiness in this life. The Maitrayī Upaniṣad says "Purity of mind destroys merit and demerits, which are the fruits of righteous and unrighteous action. Egoism is the cause of bondage and egolessness is the cause of liberation. Selfishness is bondage. Selflessness is liberation." "One who knows the self hidden in one's heart enjoys all objects of desire with God.""8

For the attainment of liberation purification of the mind is utmost necessary. By means of the practice of yoga one may purify his mind. Practice of yoga enables one to possess control over the senses, and the mind. Practices of yoga pave the way for the cultivation of the intuitive realization of the Ātman within the individual self. In the Upaniṣads devotion to God is considered as one of the means for the attainment of liberation. But over and above of all knowledge is considered as the supreme means for the attainment
of liberation. One, who knows Brahman, attains the supreme goal. *Upaniṣads* are agreed that we should know the Ātman only and give up all other talks. By knowing one Ātman in all creatures one becomes immortal. One, who consciously lives in Brahman, attains immortality.

### 2.3: *Gitā:*

The *Gitā* recognizes liberation or *mokṣa* as the supreme goal. Liberation is the supreme and highest status beyond good and evil. The *Gitā* conceived liberation or *mokṣa* as the eternal and indestructible status and as the seat free from all troubles along with the freedom from birth and death. Liberation is the state where there is no pain. It is the state of supreme perfection. The state of liberation is explained as the transcendental perfection of the individual self. *The Bhāgavad Gitā* says, “*Mokṣa* is attainment of the nature of God.”9 “*Mokṣa* is an attainment of the nature of God.”10 “*Mokṣa* is transcendental state of immortality”11 “It is the attainment of God. It is inseparable union with him.”12 According to the Bhāgavad Gitā “Eating of the leavings of sacrifice, the food of immortality, they come to primeval Brahma. This world is not for him who performs no sacrifice, - much less the other [world]. So, many and various are the sacrifices spread out athwart the mouth of Brahman. They spring from work, all of them: be sure of this; for once you know this you will win release.”13 The man who puts away all desires and roams around from longing freed, who does not think, ‘This I am,’ or ‘This is mine,’ draws near to
peace. This is fixed, still state of Brahman; he who wins through to this is nevermore perplexed. Standing therein at the time of death, to Nirvāṇa that is Brahman too he goes. The man who is integrated in spiritual exercise becomes Brahman and he may realize his joy, his bliss and his light within him. “Nirvāṇa that is Brahman too wins seers in whom taint-of-imperfection is destroyer; their doubts dispelled, with self controlled, they take their pleasure in the weal of all contingent beings. Around these holy men whose thoughts are[fast] controlled, estranged from anger and desire, knowing [at last] the self, fares Nirvāṇa that is Brahman too……. With senses, mind, and soul restrained, the silent sage, on deliverance intent, who has forever banished fear, anger, and desire, is truly liberated.”

The Gitā teaches that those who will strive to win release from old age and death, must putting his trust on God. Then the individual will come to know the Brahman in its wholeness as it appertains to self, the whole mystery of works as it appertains to contingent beings and to the divine. Those who will know the God at the time of passing on will know him with an integrated mind. The Gitā maintains that liberation is supreme and the highest bliss, which spring from union with god. Liberation or Mokṣa as stated in the Gitā is delight in the self, contentment with the self, self realization and self fulfillment. It is free from moral obligation. Liberation is the state of non action that is why no duties are to be performed in this state. As stated in the Gitā liberated person neither acts nor causes others to act. The liberated person may work for the
good of humanity without moral obligation.

2.4: Liberation in the Systems of Indian Philosophy:

There are nine different systems in Indian Philosophy. Among these nine systems Cārvāka, Buddhism and Jainism are called heterodox or Nāṣṭika system. Again, Nyāya, Vaiśeṣika, Sāmkhya, Yoga, Mīmāṃsā and Vedānta are called orthodox or Āstika system. Among the different systems of Indian philosophy except the Carvaka system all the systems of Indian Philosophy consider liberation as the Summum Bonum of human life. Hence liberation is said to be one of the important issues of Indian Philosophy. Indian Philosophical discussions move towards the liberation. Except the Carvaka all the systems of Indian Philosophy admit that the world is full of sufferings. How these worldly sufferings may be removed and may attain the state of liberation is the basic quest for the Indian thinkers. Regarding concept of liberation different systems give different views. Except the Cārvāka all the systems of Indian Philosophy consider liberation as the ultimate goal of human life.

2.5: Cārvāka Philosophy:

As a materialistic system the Cārvākas deny virtue and liberation as the end of human life. In their philosophy the Cārvākas reject the reality of souls, virtue and vice, merit and demerit. The Cārvāka maintained that
there is no heaven, no final liberation. Death alone is liberation. Among the four human values—Kāma, Artha, Dharma, Mokṣa—the Carvāka recognizes Kāma as the end to be realized and Artha as the means to realize the end. Dharma and Mokṣa are rejected by the Carvāka.

2.6: Buddha Philosophy:

Buddhism considers extinction of suffering as liberation. Liberation is termed as Nirvāṇa in Buddhism. The word Nirvāṇa literally means blowing out or cooling. Blowing out suggests extinction and cooling suggests not complete annihilation, but only the dying out of hot passion. It is the dissolution of the five skandhas. It is the cessation of all activities (chittavṛttiniruddha) and of all becoming (bhavanirodha). But there are many verses and passes in the Pali Canon which emphatically reject the negative conception of nirvāṇa. Nirvāṇa is identified with positive bliss. It is said to be the highest and the indestructible state. It gives happiness here and hereafter. Nirvāṇa is a state of enlightenment which removes all ignorance. It is a state of stainless purity and good will. It is a state of perfect self possession and unconditioned freedom. The liberated person has complete insight, complete passionlessness, unruffled calm, perfect self control, tranquil mind, words and deeds. The liberated person is devoid of egoism or the sense of individuality. Since his ignorance and craving which produce a new individual of five aggregates are completely destroyed. The Dhammapada describes Nirvāṇa
as “a state of bliss, crown of happiness, perfect peace, free from greed, hate, and delusion. The Arhats meditative, preserving, ever energetic, attain to nirvāṇa, the highest bliss. Nirvāṇa is happiness or holiness which is distinct from pleasure. Pleasure is an empirical feeling which is transitory and therefore painful. Nirvāṇa is the blissful end.”

Nirvāṇa is a condition of which nothing whatsoever can be predicted— not even where it is or is not. To quote Samyuttanikaya, “Nirvāṇa is deep, immeasurable, unfathomable as the ocean. It is inconceivable. It is an existence that is beyond reason and conception.” All that the term means is freedom from suffering. Positive descriptions of nirvana are irrelevant from the practical standpoint. Nirvāṇa is a condition which results after perfection is reached and where yet the individual continues to live. Nirvāṇa is a state where the passions and limited interest of common life have been extinguished and the person leads a life of perfect peace and equanimity. It is an ineffable state of perfect wisdom, perfect peace and perfect self command.

The Buddhists recognizes two kinds of nirvāṇa. These are Upādhiśesa Nirvāṇa and Anupadhiśesa Nirvāṇa. Upādhiśesa Nirvāṇa is that where only the human passions are extinct. Again Anupadhiśesa Nirvāṇa is the state of liberation where all being is extinct. Upādhiśesa Nirvāṇa and Anupadhiśesa Nirvāṇa are respectively known as Nirvāṇa and Parinirvāṇa, dying out and completely dying out. But even Parinirvāṇa can not mean absolute nonbeing. It only means absolute perfection of being. “It seems to be a
distinction between the free whose external life continues and those whose external life ceases. Whatever it is said that people attain nirvāṇa in this world, the Upādhisesa Nirvāṇa is meant. It is the arhatship which becomes Parinirvāṇa when the arhat disappears from the world of the transitory. The distinction of Upādhisesa and Anupādhisesa thus corresponds to that between nirvāṇa and parinirvāṇa, dying out and complete dying out." In Nirvāṇa desire is extinct, though there remains unruffled consciousness. But in Parinirvāṇa the unruffled consciousness is also extinct. In this sense Nirvāṇa has been sometimes described as annihilation of existence. Besides these two different types of nirvāṇa as indicated by the Buddha, there is other type of nirvana which is known as Apratisthita Nirvāṇa. This indication is made by the Mahāyāna Buddhists. Apratisthita Nirvāṇa means nirvāṇa which is tried to be achieved for the sake of others.

2.7: Jaina Philosophy:

The Jainas regard realization of infinite perception, infinite knowledge, infinite bliss and infinite power as release or liberation with the ceasing of karma-matter. The attachment of the soul with the karmic matter produces bondage and detachment of the soul from the karmic matter is liberation. When the karmic particles bind the soul it is called the state of bondage. In Jaina Philosophy karma is considered as the link between jīva and ajīva. The karmic particles attract karmic matters towards the soul. The absolute
freedom of \textit{jīva} from \textit{ajīva} is \textit{mokṣa} which is the goal of all endeavor. According to the Jainas the state of liberation can be attained only through the stoppage and shedding of karma. Dr. S. Radhakrishnan says, "When the soul is free from the weight which keeps it down, it rises up to the top of the universe where the liberated dwell. The radical conversion of the inner man is the way to freedom."

At the state of bondage the karmic matter unites the body with the soul. With the aid of right faith, right knowledge and right conduct the influx of fresh karma is stopped. This state is technically known as the state of \textit{sambara} or stoppage. When the existing karma will be exhausted, than that state is called the state of \textit{Nirjarā}. The state of liberation is that where the union of matter will be dissolved. At the state of liberation the soul shines in its intrinsic nature of infinite faith, knowledge, bliss and power. "The liberated soul transcends \textit{samsāra} and goes straight to \textit{siddha-shilā} at the top of the world and dwells there in eternal knowledge and bliss. Bondage, therefore, means union of the soul with the matter and consequently liberation means separation of matter from the soul."

The Jainas believe that the \textit{jivātma} has the potentiality to get rid of worldly miseries. Extinction of sufferings is \textit{nirvāna} or liberation for the Jainas. According to the Jainas liberation or \textit{nirvāna} may be attained through two different ways, namely- \textit{Samvara} and \textit{Nirjarā}. \textit{Sambara} is the state where influx of karmic matter in to the soul is stopped. Through the possession and practice of right faith, knowledge and conduct the influx of
karmic particles in to the soul is stopped. Again Nirjarā is the state where the self exhausted the already existing karma. When the last particle of the karmic matter has been exhausted the attachment of the soul and the matter is dissociated. As a result of the dissociation of relation of the soul and matter the soul shines in its intrinsic nature of infinite faith, infinite knowledge, infinite bliss and infinite power. Liberation is the state where the soul is enlightened through its intrinsic nature is called as the state of Mokṣa or liberation.

At the state of liberation the soul acquire kevala jñāna. Here the liberated soul transcends the limit of samsāra and moves strait to siddha-shila and dwells therein with eternal knowledge and bliss. According to the Jainas liberation is of two kinds, subjective liberation and objective liberation. Subjective liberation is destruction of all karmas through the modification of the soul. Subjective liberation is the freedom from the four destructive karmas. Again objective liberation is the actual separation of the soul from all karmas. Objective liberation is the freedom from the four non-destructive karmas. The liberated souls are absolutely self-determined, since it is firmly established in its intrinsic nature, and free from relations to other souls and objects.

In Jainism it is clearly stated that ignorance is the root cause of bondage and right knowledge is the cause of liberation. The liberated soul transcends virtue and vice and attains absolute purity. It shines forth in its innate glory. The soul itself is the cause of its liberation. Chandradhar Sharma
observes, “Right knowledge drawn when all the karmas are destroyed by right conduct. Hence, right faith, right conduct and right knowledge all the three together form the path of liberation which is the joint effect of these three. Right faith (samyak darsana), knowledge (jñāna) and conduct (chāritra) are the three Jewels (tri-ratna) of Jainism. They are inseparably bound up and perfection of one goes with the perfection of the other two.”

Right faiths consist in sincere belief in the essential principles of Jainism, such as, jīva, ājīva, āsrava, bandha, sambara, nirjara, and Mokṣa. Again right knowledge is the knowledge of the self and not self, free from doubt, illusion, and uncertainty. Right conduct consists in checking all kinds of acts which causes saṃsāra. With this means an individual becomes free from all influx of beneficial and harmful karmas. He may realize the real nature of the self and attains liberation.

The Jainas recognize Jivanamukti. As Dr. S. Radhakrishnan observes-“Nirvana or deliverance is not annihilation of the soul, but its entry in to a blessedness that has no end. It is an escape from the body, though not from existence.” After attainment of liberation existence is not extinguished. The liberated being becomes characterless by avoiding all emotion, with no interest in the lives of its fellow beings with an inclination to help them. “The liberated is neither long nor small……nor black, nor blue, nor bitter, nor pungent: neither cold nor hot……. Without body, without rebirth……he perceives, he knows, but there is no analogy, (whereby we can know the nature
of the liberated soul); its essence is without form; there is no condition of the unconditioned." Thus the liberated person according to the Jainism moves upward to the summit of mundane space and may realizes infinite perception, infinite bliss, and infinite power.

2.8: Nyāya Philosophy:

The Nyāya consider the existence of the self in its natural condition as liberation. Liberation consists in cessation of all kinds of pain. According to the Nyāya philosophy destruction of the qualities of the soul such as- pleasure, pain, cognition, merit, demerit, aversion, desire, volition, impression etc. may lead towards the state of liberation. Liberation is the absolute cessation of pain and rebirth. In Nyāya philosophy the word *Apavarga* is used for liberation. *Apavarga* is considered as the summum bonum of human life. In the state of liberation all kinds of worldly sufferings are extinguished. Liberation consists in the soul's existence in its natural condition. Until and unless the soul does not dissociate itself from the attachment with the body and senses, liberation is not possible. For the attainment of liberation the soul must be relief it from the influence of the body and the senses. Liberation does not mean the annihilation of the self. It consists in severance of the bondage. Liberation is the state where the self is totally indifferent about pleasure and pain. In liberation the soul exists in its natural condition without the consciousness that is produced by the mind and the sense organs. Hence in the
state of liberation there can neither be pleasure nor pain.

When the Nyāya recognizes Apavarga or liberation as the extinction of all sorts of sufferings, it does not mean that liberation is a state of full of pure happiness. According to the Nyāyikas there is no proof through which we may know that in the state of liberation the soul may enjoy infinite happiness. If liberation is supposed to be a state full of pure happiness, it will produce craving for pleasure or happiness. Because where there is desire there is bondage. But it does not mean the absence of pleasure also. As there is no consciousness in the state of liberation, there is no association of the soul with the mind or the senses. According to the Nyāya, true knowledge of the soul leads to liberation of the soul. True knowledge of the soul will eradicate false knowledge. Destruction of false knowledge will be resulted in destruction of emotions and passions. Destruction of emotions and passions leads to the destruction of actions. Destruction of actions leads to the destruction of birth. Destruction of birth leads to the destruction or cessation of pain. After the cessation of pain the soul attains the state of liberation or Apavarga which is a state of absolute absence of pain.

For the attainment of liberation the individuals have to acquire true knowledge. The individuals have to realize that the self is neither the body, nor the mind, nor the senses. The soul can be known truly by means of śravaṇa, manan and nididhyāsana. To know the self at first the individual have to listen the scriptures, it is called śravaṇa. Secondly, with the help of adequate
rational thought the individual meditate to awaken knowledge of the self. It is called mamana. Then the meditation moves with firm determination to know the self truly, which is known as nididhyāana. When the individual acquire true knowledge of the self may relief himself from false knowledge and samskāras. Then the individual may perform niskāma karma. Performance of niskāma karma leads to the destruction of action. Destruction of action causes the stoppage of rebirth. Then the self will be able to free itself from the attachment of the body and attain the state of liberation. This free state of the self is termed as apavarga in Nyāya Philosophy. According to the Nyāya liberation is of two kinds- Aparaniśreyas and Paraniśreyas. These two kinds of liberation may be attained by means of true knowledge. Aparaniśreyas and Paraniśreyas are respectively known as jīvana mukti and videha mukti. When the individual acquire true knowledge in this life attain the state of Aparaniśreyas. On the other hand when the existence of the individual is extinguished it is called Paraniśreyas.

2.9: Vaišesika System:

The Vaiśesikas also upheld similar view like the Nyāya system. The Vaiśesikas maintain that liberation is absolute negation of pain. Liberation is the absolute cessation of pain and rebirth. In Vaiśesika philosophy the word Apavarga is used for liberation. Apavarga is considered as the
summum bonum of human life. In the state of liberation all kinds of worldly sufferings are extinguished. Liberation consists in the soul's existence in its natural condition. Until and unless the soul does not dissociate itself from the attachment with the body and senses, liberation is not possible. For the attainment of liberation the soul must be relieved from the influence of the body and the senses. Liberation does not mean the annihilation of the self. It consists in severance of the bondage.

Liberation is the state where the self is totally indifferent about pleasure and pain. Kaṇḍāda says “Dharma is what accomplishes happiness and liberation.” For the Vaiśesikas liberation may be attained when merits are destroyed with the performance of duties. When cognition, pleasure, pain, desire, aversion, volition, merit demerit etc. are destroyed the self attain the state of liberation. At the state of liberation the self exists in its essential nature. In this regard Chandradhar Sharma says, “To get rid of bondage, the soul must stop actions. Liberation comes through knowledge. When action stop, new merits and demerits do not get accumulated and all merits and demerits also are gradually worn out. The soul is separated from fetters of the mind and the body and realizes its own pure nature. That is liberation which is absolute cessation of all pain.” In the state of liberation the soul is considered as substance and knowledge, bliss, desire etc are treated as accidental qualities of the embodied self. According to the Vaiśesikas true knowledge of reality may lead to liberation. To pave the way of liberation purity of the mind is very much
necessary. Purity of mind may bring through the performance of duties. The Vaiśeṣika recognizes spiritual insight as the direct cause of liberation. After the attainment of the state of liberation the self arrived at the state where it does know nothing, feeling nothing, and doing nothing.

2.10: Sāṃkhya System:

The Sāṃkhya recognizes liberation as the complete cessation of all sufferings which is the *sumnum bonum* of life. The Sāṃkhya considers absolute negation of threefold suffering as release. In the state of release there is complete isolation of the self from the mind-body complex, which is a modification of *prakṛti*. In the state of liberation there is complete destruction of mental functions and dispositions. Dr. S. Radhakrishnan says, “Salvation in the Sāṃkhya system is only phenomenal, since bondage does not belong to *puruṣa*. Bondage and release refer to the conjunction and the disjunction of *puruṣa* and *prakṛti* resulting from non discrimination and discrimination.”25 The term kaivalya renders ‘abstraction’ signifies ‘detachment from the world’; or as it is explained, ‘absolute suppression of the three kinds of pain, as property of sacred writ, holy sages, and inspired teachers or prophets.

It must therefore be something different from intellect and the rest, which are the same thing as pain, and cannot effect a separation from their essence.’ Liberation thus proposed as the object of rational existence cannot be attained as long as man is subjected to the ordinary infirmities of his nature, and the
accidents of his condition. The primary object of philosophical inquiry is therefore, the means by which the imperfections flesh may be obviated or removed.

For the Sāmkhya liberation is a state of complete isolation, freedom from all pain, a return of the Puruṣa to its pure nature as consciousness. Liberation is the state where there is complete cessation of pain. To quote Sāmkhya Karikā, “Since the assemblage of sensible objects is for another’s use; since the converse of that which has the three qualities, with other properties (before mentioned) must exist; since there must be superintendence; since there must be one to enjoy; since there is a tendency to abstraction; therefore, soul is.” Liberation is obtained by discriminative knowledge of discrete and indiscrete principles. According to the Sāmkhya, manifestations of bliss are not liberation. Bliss or ānanda is an attribute of the puruṣa by virtue of its nature. Isvara Krishna says, “By virtue is ascent to a region above; by vice, descent to a region below: by knowledge is deliverance; by reverse, bondage” “Depravity of the eleven organs, together with injuries of the intellect, are pronounced to be disability. The injuries of intellect are seventeen, by inversion of acquiescence and perfectness.” Bodily separation is accomplished, by the destruction of the effects of virtue, vice and the rest. In respect of it, having accomplished its object, nature ceases: then absolute, certain-final, unimpeded-deliverance, liberation, consequent upon the condition of singleness. Soul obtains singleness (separation, which is both absolute and
This abstruse knowledge, adapted to the liberation of soul, wherein the origin, duration, and termination of beings are considered, has been thoroughly expounded by the mighty saint. By seven modes nature binds herself by herself by one, she releases (herself), for the soul's wish.

According to the Śāmkhya action can not bring liberation. The Śāmkhya holds that if liberation is affected by fruits of action it will be full of pain and miseries. Ignorance is the cause of suffering in the form of non-discrimination between self and not self. It is knowledge which affected the distinction between the self and the not-self. Hence knowledge is the direct means to liberation. When a direct vision of the truth is attained, Puruṣa realizes the fact that the self is not the body, the mind and buddhi, as a result of which the distinction between Puruṣa and Prakṛti is taken place. Liberation is attained through the knowledge of the distinction between the Puruṣa and Prakṛti. The Śāmkhya uphold the view that liberation is an escape from the three fold pain, but it does not mean escape from all existence. There is complete isolation of the self from the Prakṛti and its evolutes including the mind body complex in the state of liberation. The Śāmkhya recognizes two kinds of liberation namely jīvanamukti and videhamukti. The discrimination of Puruṣa and Prakṛti annihilate sufferings. Discrimination gives rise of higher dispassion to arrest all kinds of mental and brings about liberation which is termed by the Śāmkhya as jīvanamukti. Videhamukti may be attained with the death of the jīvanamuktas. Videhamukti may said to be the real liberation; because the self
cannot be completely free from the influence of the function so long it is embodied.

2.11: Yoga System:

The Yoga recognizes complete isolation of the self from the mind and its modes as liberation or release. In the state of liberation the self realizes its essential and intrinsic nature. Liberation or Kaivalya is the independence of the self. The absolute independence of the Puruṣa is the ideal of Kaivalya. For Dr. S. Radhakrishnan "It is not a mere negation, but is the eternal life of the Puruṣa, when it is freed from the fetters of Prakṛti. It is defined as the relapse of the qualities (guṇāḥ) in view of the absence of any purpose of the self or the energy of intelligence grounded in itself". When the self is dissociated from Prakṛti and remains in its true nature is called kaivalya in Yoga Philosophy. There is a beginning less relation between the self and the mind due to ignorance on account of which the self erroneously identifies itself with the mind and entangled in bondage. When the cause of conjunction is destroyed, then conjunction is destroyed. As a result of that the self is liberated and exists in its essential condition.

The Yoga recognizes when the spiritual aspirant arrived at the knowledge of the distinction between itself and the citta by suppressing the egoism, mind and the senses, then he may attained the state of conscious concentration or samprajñāta samādhi. Again, when the spiritual aspirant able
to destroy this discriminative knowledge, then he attain the state of super-conscious concentration or asamprajñāta samādhi. When the spiritual aspirant is able to arrest all the mental modes and its dispositions, then the self is disentangled from the meshes of Prakṛti and shines forth as transcendental consciousness. This is the state known as dissolution of the cittra. But in reality there is no dissolution of the cittra. Here the existence of the self as reflected in cittra is only dissolved and this state is known as the absolute independence of the self or kaivalya. Like the Sāmkhya the Yoga also recognizes Jīvanamukti and Videhamukti. The Yoga maintains that manifestation of bliss is not liberation. Bliss or ānanda is an attribute but the puruṣa, by virtue of its nature is free from attributes. That is why in kaivalya there is no sense of bliss or ānanda.

The liberated soul is of the nature of pure consciousness.

2.12: Concept of Liberation in the Mīmāṃsā System:

The Mīmāṃsā recognizes complete extinction of pain along with destruction of merit and demerit as release or liberation. For the Mīmāṃsákās in the state of release the self remains in its pure essence and the self is divested of all experience. Jaimini in his Mīmāṃsā Sutra do not mention about liberation. Attainment of heaven was considered as the highest good by Jaimini. But the latter Mīmāṃsákās instead of the attainment of heaven emphasized on the attainment of liberation. The Mīmāṃsákās recognizes three kinds of bondage and removal of these three kinds of pain causes the liberation
of the purusa. They recognize the reality of both jīva and the jagat. Performances of obligatory duties without any motive for the fruits of it is called Niyogsiddhi and this Niyogsiddhi is liberation. (Niyog siddhireva mokṣa). Liberated souls are devoid of qualities that is why the liberated soul has no sense of worldly pleasure and pain. Concept of liberation of the Mīmāṃsāka has similarity with the Nyāya-Vaiśeṣika view of liberation. Prabhakara maintains that liberation consists in the complete disappearance of merit and demerit, whose operation is the cause of birth, and consequent total destruction of the body. According to Kumarila liberation is a state of soul in itself, free from all pain. He maintains like Prabhakara that liberation is due to complete disappearance of merit and demerit. According to Dr. S. Radhakrishnan, “The individual finding that in samsāra pleasures are mixed up with pain, turns his attention to liberation. He tries to avoid the forbidden acts as well as the prescribed ones which lead to some sort of happiness here and hereafter.” Mere knowledge cannot give us freedom from bondage, which can be attained only by the exhaustion of action. Knowledge only prevents further accumulation of karma. For the attainment of final release both knowledge and action are necessary. Liberation is not a state of bliss. In the state of liberation the soul attains its natural form. Liberation is absolute cessation of merits and demerits and consequent pleasure and pain.
2.13: Advaita Vedānta System:

The Advaita Vedānta considers intuitive realization of identity of the individual self with Brahma as liberation. It is a state of infinite bliss. As per Advaita Vedānta philosophy the Ātman is eternally liberated by virtue of its nature. Dr. S. Radhakrishnan says, “Mokṣa is a matter of direct realization of something which is existent from eternity; though it is hidden from our view when the limitations are removed the soul is liberated. It remains where it is, what it is and eternally was, and the first principle of all things. It is the peace that the world can never give, nor take away, the supreme and only blessedness.”

The bondage of the self is caused by avidyā. Bondage is due to the projection of the attributes of one to the other, to which they do not really belong. Liberation is destruction of it. The liberated soul never projects the attributes of the mind-body to the self, as he is aware of the real nature of the self. The essential nature of the self is bliss and it is concealed by pain, bred by ignorance. But in the absence of ignorance, pain disappears and the nature of the self as unmixed bliss manifests itself. Realization of liberation is not an objective process by which we try to destroy the whole world. It is not according to Šāmkara, “like annihilating the hardness of butter by putting it on the fire”

It is an insight which changes the face of the world. Liberation is thus not the dissolution of the world, but only the disappearance of a false outlook.

For the Advaita Vedāntins liberation is not the production of anything new. It is nothing but the realization of what was and is always
there, even in the state of bondage, though not known them. Liberation is a matter of realization of identity of the self and the Brahma. The Advaita Vedāntins therefore compare liberation with the findings of the necklace on the neck by one who forgot its existence there and searched for it hither and thither. Therefore liberation is characterized as the attainment of attained (prāpta-prāpti). Brahman, the eternal, transcendental consciousness, is the substratum of the empirical selves and the entire empirical universe, which cannot exist apart from it. The empirical self limited by the adjuncts of body, vital forces, senses, and the like subsists in Brahman which is its reality. It cannot exist without Brahman. One, eternal, self-luminous consciousness exists in the heart of the empirical self. On meditating on it the empirical self is liberated.

The Advaita Vedānta philosophy recognizes both jīvanamukti and Videhamukti. Śamkara holds that liberation can be attained even here in this life. Attainment of liberation in this life is called the jīvanamukti. The perfect knowledge of the Brahman leads to jīvanamukti. Though the jīvanamuktas possess a body, he never identifies himself with the body. When the body of the jīvanamukta perishes, then the self attain the state of Videhamukti. Again Śamkara in his Advaita Vedānta recognizes the possibility of gradual liberation or Kramamukti. The person, who meditates on the symbol of Brahman, goes to Brahmaloka after death. He retains his personality there and gradually acquires integral experience of Brahman. This is called gradual liberation or Kramamukti. Worship of indeterminate Brahman leads to Kramamukti.
The Advaitins recognize knowledge as the only means of liberation. For the Advaitins liberation may be attained by integral experience. Integral experience is the experience of all beings in the Atman and the experience of the Atman in all beings. Śamkara holds that liberation can neither be produced by works nor by the knowledge combined with works. J.N. Sinha observes, “Knowledge is vidyā; works are avidyā. When vidyā dawns, avidyā is dispelled; they cannot co-exist with each other. Release can be attained by knowledge only. Knowledge dispels nescience, and ends in liberation. Liberation is the eternal reality—the essential nature of Atman or Brahman. It cannot be produced by knowledge or works, or both together, but is only revealed by knowledge.” Śamkara maintains that for the attainment of true knowledge purification of mind is necessary. In this regard he prescribes niskāma karma as a means for purification of mind. Performances of niskāma karma purify the mind, purification of mind produces true knowledge and true knowledge brings liberation.

2.14: Viśiṣṭadvaita Vedānta System:

The Viśiṣṭadvaita Vedānta recognizes liberation as similarity of the self with God in essence. According to them, liberation is a state of pure bliss. According to Chandradhar Sharma, “The souls are bound on account of their ignorance and karma. How does the pure soul come to be at all tinged with karma? This question is explained by Rāmānuja, like the Jainas. The relation is beginningless. The cosmic process is beginningless. Due to its
karmas, the soul becomes associated with particular body, senses, mind and life. This has to be taken as true. For obtaining release from samsāra therefore, the soul has to remove its karmic obstacles; it has to purify itself from the dross and dust of karma that has somehow surrounded it. And this can be done by a harmonious combination of action and knowledge.\(^{36}\) Liberation according to Rāmānuja is not the state of disappearance of the self. It is the state of release of the self from the limiting adjuncts. Rāmānuja holds that bondage and liberation depend on the will of God. In the state of bondage the essential purity of the self is concealed by karmas at the will of the God. When the veil of karma is removed by means of devotion, meditation and knowledge at the will of God the self realizes identity with the God. This identity is release or liberation.

Rāmānuja in his Viśiṣṭadvaita philosophy holds that the state of liberation means the manifestation of the natural qualities of intelligence and bliss. Liberation consists in the dissolution of egoism and manifestation in full glory of the real nature of the soul. Dr. S. Radhakrishnan says, “In the released condition the souls have all the perfections of supreme except in two points. They are atomic in size, while the supreme spirit is all pervading. Though of atomic size, the soul can enter into several bodies and experience different worlds created by the Lord; but it has no power over the creative movements of the world, which belong exclusively to Brahman.”\(^{37}\) Rāmānuja recognizes knowledge as the immediate cause of liberation. But for the attainment of
liberation both jñāna and karma are equally important. Rāmānuja maintains that adequate performance of the Vedic duties pave the way of the attainment of liberation. By performing niskāmakarma one may attain the state of liberation. Then the self able to realize its true nature, i.e. the self is real, eternally liberated, and as the owner of infinite consciousness he is inseparable from the God. With this knowledge the jīvātmā may realizes real nature of the God. After the realization of the real nature of the God the jīvātmā surrenders itself to by means of bhakti and this effort of the jīvātmā satisfy the God, then He helps the jīvātmā to attain the state of liberation.

Rāmānuja recognizes the value of prapatti or complete resignation to God as a distinct means of liberation. Prapatti is open to all. Anyone after taking instruction from the preceptor may completely resign to the God and take refuge in him. God saves the soul that utterly surrenders itself to him. Unless real knowledge is drawn liberation cannot take place. Real knowledge may be acquired by means of prapatti and upasanā. The liberated soul does not become identical with Brahman, but only similar to Brahman i.e. Brahmaprakāra. It realizes itself as the body of Brahman and ever dwells in direct communion with god and enjoying like God, infinite consciousness and infinite bliss. For Rāmānuja there is no jīvanamukti. Rāmānuja holds that if the self is attached with the body it cannot realize its own nature. One may attain fellowship with God after exhausting all karma and throwing off the physical body. In the state of liberation all kinds of distinctions and
discriminations are removed. That is why in the state of release the souls are all of the same type. There are no distinctions there of gods, men, animals and plants.

References:

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5. *Mundaka Upaniṣad*, iii. 2. 5.
10. Ibid., iv,10; xiv,19.
12. Ibid., viii,7,8,10,16.
13. Ibid., 4.3^1-2^.


13. Ibid., Vol.-I, P-325.


15. Ibid., p.66.


17. *Sacred Books of the East*. Xxii. P.52

18. *Vaiśesika Sutra*, i, 1,2.


22. Ibid.,XLIV p.191.

23. Ibid., p.203.

24. Ibid., LXIX, p.251.

25. Ibid., p.239.


27. Ibid., p.423.


29. Śamkara’s *Bhāṣya on the Brahma Sūtra*, iii. 2 21

30. J.N.Sinha, *Outlines of Indian Philosophy*, pp.412-413
