According to the Upanishads, ignorance is the cause of bondage and liberation is the result of knowledge. Almost all Indian thinkers have agreed that 'Mokśa' is release from birth and death. Union with God is another name for becoming eternal. When Eternity is translated into the terms of the phenomenal world, it becomes birthlessness and deathlessness. This is 'Mokśa'.

Generally there is a misconception of 'Mokśa.' The highest state of religious realization or the atonement with the Supreme-Godhead is not a mere vanishing into nothingness. According to the Upanishads, there is in the highest condition a disintegration of individuality, a giving up of selfish insolation, but it is not a mere nothing or death.

In Mundaka-Upanisad it is said, "As the flowing rivers disappear in the sea, losing their name and form, so goes the
The Upanisads do not recognise the Ultimate-Reality of the narrow Individual-Self. In the highest condition one attains his ideals perfectly, completely and absolutely. The liberated condition must be looked upon as the fullest expression of the Self. The nature of eternal-liberated life is a condition of 'Ananda' or freedom, a state of joyous expansion of the soul, where it is felt that heaven and earth flow together.

We cannot describe this perfection or Absolute Reality adequately. Hence we have to use symbols, images and metaphors.

There are two conflicting views regarding the conception of Mokṣa or Mukti. One is a state of likeness to God and another is a state of oneness with God. There are passages where the individual is said to become one with the highest. In these passages the absolute identity between the Soul and Brahman is asserted.

"All these become one in the highest imperishable Brahman." He becomes merged in the Supreme undecaying Atman. He becomes omniscient and becomes all. "He enters into all"

The liberated soul feels his oneness with God so intensely that he calls himself the creator of the world.

There is a controversy regarding the possibility of action in the highest liberated state. The Vedāntins do not see the possibility of action in this perfect state, but Jñānesvara has vehemently emphasised the need and possibility of action in this state of Mokṣa. Kabīra, though like Śaṅkara was active...
throughout his life, does not see the possibility rather need of action as it creates bondage. Dr. Radhakrishnan observes,

"Whatever difference there might be about the exact nature of this highest condition—liberation or Moksha, one thing is clear, that it is a state of activity, full of self freedom (Atma-svatantrya) and perfection. The song of the individual is not lost in the music of the world march. It is the same forever and yet not the same. It is said that the liberated soul becomes one with all and lives a life in unity with God."

"The vagueness of the Upanisad doctrines led to the development of different theories from the same texts. Some Buddhists interpret the Upanisad i.e. idea to be an entire loss, some Vedantins as the self-immersion of the individual soul in the supreme. Others hold that it is an eternal existence absorbed in the thought, love and enjoyment of the supreme, and not an annihilation."

II THE CONCEPTION OF NIRVANA IN BUDDHISM

The very word 'Nirvana' means 'blowing out'. It is the dissolution of the five Skandhas. It is the cessation of all activities (Cittavṛttinirodha) and of all becoming (Bhāvanirodha).

The ideal saint of both the schools of Hinayāna is the 'Arhat', who has simply 'blown' himself out of existence by annihilating all desires and passions. The ideal is said to be negative, individual and selfish. 'Nibbana' is said to be a negative cessation of all earthly miseries. It is given in the
third Noble Truth about the cessation of suffering. It is often compared with the extinction of the flame of lamp.

But there is another school in Buddhism who rejects emphatically this negative conception of Nirvāṇa. They have removed the outward covering of the Hinayāna. Nirvāṇa is identified with positive bliss. It is said to be the highest and the indestructable state. It is the fearless goal. It gives happiness here and hereafter. It is the highest bliss. Thus Pāli literature gives both the negative and the positive descriptions of Nirvāṇa. Kabīra is influenced by this conception of Nirvāṇa in Buddhism while Jñānesvara is not.

III THE CONCEPTION OF NIRVĀṆA IN JAINISM:

Karma is the link, which unites the soul with the body. Ignorance of truth and four passions—anger, greed, pride and delusion which are called 'Kaśāya' or sticky substances where Kāmiḍ particles stick, attract the flow of Kāmiḍ matter into the soul.

By the possession of 'Tri-ratna' or three jewels—practice of right faith, right knowledge and right conduct the influx of fresh Karma is stopped. This state is called 'Saṁvara' or stoppage. Then, the already existing Karma must be exhausted. This state is called 'Nirvāṇa' or wearing out. It is also called 'Mokṣa' or liberation. Here 'Kevalajñāna' or omniscience is attained. This liberated-soul transcends 'saṁsāra' and goes straight to 'Siddha-shila' at the top of the world and dwells there in eternal knowledge and Bliss. This conception of Jainism have not influenced either Jñānesvara or Kabīra, but "Duhkhatā"
IV THE CONCEPTION OF MOKṢA IN THE SĀMKHYA PHILOSOPHY:

The liberation i.e. mokṣa puts an end to all three kinds of suffering ādhyātima, ādhibhautika and ādhidāivika. The means of attaining liberation is metaphysical knowledge of the real nature of the Purusa. The Sāmkhyas believe in both Jīvanmukti as well as videhamukti. According to it, both Bondage and Liberation are virtually real. Jñānesvara and Kabīra both have accepted the conceptions of Jīvan-mukti and videha-Mukti.

V. THE CONCEPTION OF THE KAIVALYA IN THE YOGA PHILOSOPHY OF PATANJALI

Freedom in the Yoga is 'Kaivalya' or Absolute-independence. It is not a mere negation, but is the eternal life of the Purusa, when it is freed from the fetters of Prakṛti. It is defined as the relapse of the qualities (gunā) in view of the absence of any purpose of the self or the energy of intelligence grounded in itself.

The Purusa is in his true form (Svarūpa). God has nothing to do with the bondage and the liberation of the Ignorance binds one down and discrimination between Prakṛti and Purusa liberates. The end of human life is not the union with God, but only the separation of Purusa from Prakṛti. Kabīra seems to be influenced by the conception of the Yoga philosophy to some extent, but Jñānesvara has not accepted their conception of salvation from Prakṛti. He accepts 'Kaivalya' as Absolute.
According to Sāṅkara the Mokṣa is:

"That which is real in the absolute sense, immutable, eternal, all-penetrating like ākāśa, exempt from all change all-satisfying, undivided whose nature is to be own light, in which neither good nor evil, nor effect, nor past nor present nor future has any place; this incorporeal (state) is called liberation."  

Sāṅkara describes the purity and brightness of the liberated soul as thus:

When Āvāḍyā vanishes the true soul stands self-revealed, even as gold shines when freed from the impurities which affected it, or as the stars shine in a cloudless night when the day which overpowers them disappears.  

The freed soul assumes the form of his true self.  

Freedom is not the abolition of self, but the realization of its infinity and absoluteness by the expansion and illumination of consciousness. Citsukhācārya says that Mokṣa is the Realization of all bliss.

According to Sāṅkara Mokṣa is not the dissolution of the world but only the disappearance of the false outlook. In this anxiety to make out that the freed soul has no possibility of relapsing into the phenomenal world, Sāṅkara frequently suggests that freedom consists in an entire dissolution of all empirical categories and the subject object distinction.
In short, 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, the first principle of all things. It is the peace that the world can never give nor take away. This peace is the supreme, it is only blessedness.

According to Śaṅkara the nature of liberation is a state of oneness with Brahman. It is an experience or a direct insight into truth. This conception of 'Brahmānubhūti' is accepted by Jñāneśvara and Kabīra alike. Both of them have given the highest importance to Self-experience and thus to the Self-Realization.

VII THE CONCEPTION OF MOKṢA IN KĀŚMĪRA ŚAIVISM:

In this cult for obtaining liberation (Mokṣa), Recognition i.e. "Pratyabhijñā" of the Reality is essential. The Kāśmīra-Śaivaits give an apt illustration to throw light on the meaning of Recognition. A love-sick woman cannot get any consolation and joy even though her lover may be present near her unless she recognises him. The moment recognition dawns she becomes all joy. This is also the meaning of the famous formula "tat-tvam-asī". Recognition at once overcomes bondage. The liberated soul becomes one with Śiva and ever enjoys the mystic bliss of oneness with the Lord. This cult believes in Jīvanmukti.

Jñāneśvara has accepted the union of Jīva and Śiva in the Amṛtānubhava according to Kāśmīra-Śaivism. Kabīra also believes in the oneness of Jīvatma and Paramātma or Brahman. This
VIII THE CONCEPTION OF MOKSHA IN THE BHAGAVADGITA:

The Gitā is not wholly consistent in its evaluation of the different routes to reality. In the Twelfth Chapter of the Gitā, the methods of knowing the Lord-Supreme Brahman are shown in verses from nine to twelve. Each of the methods is preferred sometime or other (Bg.VI.4b; VII:16; XII.12). The selection of the method is left to the temperament, capacity and choice of the individual. Jñānesvara observes:

"Some by meditation, others by reflection, others by action, others by worship pass beyond death."¹⁴

Freedom or Moksha is unity with the Supreme-self. It is called by different names—Mukti or release; 'BrahmIsthiti' being in Brahman, 'Naïskarmya' or non-action; Naistraigunya' or the absence of the three qualities; Kaivalya' or complete isolation 'Brahmabhāva' or being of the nature of Brahman. In the absolute experience there is a feeling of the oneness of all."The Ātman is in all beings, and all beings, are in the Ātman."¹⁵ "The state of perfection exceeds the fruits of righteousness resulting from the observance of Vedic rites, performances of sacrifices and all other methods."¹⁶

Jñānesvara believes in Krama-mukti expounded in the Bhagavadgītā and by Śaṅkara. He has also accepted, Jīvanmukti, Videha-mukti and Sayujya-mukti propounded by the Gitā and accepted by Śaṅkara.
There are four kinds of Mukti i.e. salvation, which are expounded in the Indian Philosophy. These are Samāptā, Sarūptā, Saloktā and Sāyujyatā. Jñānesvara has accepted only Sāyujyatā which is the highest one out of the four mentioned. There are two kinds of Mukti, which are known as Jīvan-mukti and Videha-Mukti, which Jñānesvara and Kabīra have accepted. What is Jīvan-Mukti? Jñānesvara says,

"Therefore the distress of death never affects my own people and I bring them joyfully to Myself. When he relinquishes the sheath of this body, and shakes off the surface dust of egoism, by arousing in My devotee a pure feeling for Me, I make him one with Me."

Jñānesvara describes Jīvan-mukti further:

"Those who become Brahma while still in the body are the 'disembodied' ones. For them there remains no memory even of the body, consider then, when do they die? Why then should the path be sought for? Is there anything to lose at any time once a man has become one with time, place and the rest? He gives apt illustrations to elucidate his conception thus: when an earthen pot is broken the space within it goes on its way, its way leads it at once to merge in all space otherwise it would get lost. Only the form is lost but the space was in space even before the pot took on the form of a pot. In accordance with this concept, Yogis who have realized their oneness with Brahma are not concerned with the rightness or wrongness of the path. For this reason, 'O Son of Pāṇḍu, thou shouldst become absorbed in Yoga,
and thus wilt have perpetual evenness of mind.

In the above passage, we may see the resemblance of Śaṅkara’s conception of Jīvan-mukti. Śaṅkara declares in many passages that the nature of liberation is a state of oneness with Brahman. “Brahmaiva hi muktyavasthā.”

JĪVAN-MUKTI ACCORDING TO KABĪRA:

Kabīra like Jñānesvāra is very much fascinated by the conception of ‘Jīvan-mukti’. He has praised ‘Jīvan-mukta’ like ‘Sthitaprajña’ (Bg. II-54) at many places. According to Kabīra a ‘Jīvanmukta is always free from the worldly fetters. He is free from enmity with anybody and egoism. He is very friendly to all and humble to the saints. He is quite aloof from the worldly attractions and passions. He serves the world with selflessness. He is good and sympathetic towards all beings and becomes fearless. He is incarnation of the Lord Himself. Kabīra has paid the highest tributes to Jīvanmukta.

Kabīra’s brief exposition of ‘Jīvanmukta’ may be seen in his seven-sākhis of “Jīvanīkā-ānga”, in which he has lucidly described the happy content and blissful state of Jīva, which has completely merged itself in Brahman. He has expressed his conception of Jīvan-mukti in the terms of ‘Sahaja-samādhi, at many places, but padas that may be particularly read in this connection are at Padas 6, 15, 31, 53, 65, 353, 379.

X "VIDEHA-MUKTI "ACCORDING TO JÑĀNESVĀRA.

Jñānesvāra believes in "Videhāvasthā" i.e. "Disembodiment"
He describes it thus; *My devotees feel no attachment to their bodies, therefore at the moment of leaving it they do not feel it as separation. Nor do they expect Me to come to them at death and take them to Myself, for naturally they have already become one with Me. The bodily form has existence only as a shadow reflected in water; after all, moonlight is in the moon itself. To those who are thus always devoted to Me, I am easy of attainment, therefore, they are surely united with Me at death.*

With apt illustrations he explains 'Videha-mukti'. "Yogis know that they are indeed the Eternal whether they are in or out of the body, just as the appearance of being a snake is illusory from the point of view of a rope. Is water aware of whether it has waves or not? The water itself remains the same at all times. The water is not born of the waves, nor does it disappear when they subside. Those who become Brahma while still in the body are the 'disembodied ones.'"

According to the Law of Karma, though one is totally free from the bondage of "Saṅcita-karma" and "Kriyamāṇa-Karma", still however has to face "Prārabdha-Karma" at all cost, up to the end of life. To show this unavoidable state of living, the Vedāntins give the illustration of a wheel of a potter which goes on rotating in spite of the removing of a potter, which was giving speed to it. The living of such
'Videhi-puruṣa' is generally illustrated by an example like of King Janaka. Though such Videhi-purusas look people engrossed in the worldly affairs, they are completely detached from them. Though they appear interested in all worldly attractions, they are totally free from them.

VIDEHA-MUKTI ACCORDING TO KABĪRA

Kabīra has described such 'Videha-mukta' Puruṣa at many places. According to him such devotees will not laugh or speak with anybody, but will be in "Unmanif-avasthā" i.e. the state without mind or free from the fickleness of mind. Such 'Videha-mukta' Puruṣa lives in the intoxication of "Hari-rasa". He is completely engrossed in it and this intoxication (Khumār) is ever lasting. Such Videha-mukta Puruṣa is not interested in anything in the world except the Lord. He becomes quite indifferent towards his own body and its wellbeing also.
Kabīra's conception regarding Mokṣa or release is very well expressed in his expositions named as "Jīvan-amrtā-kau-amga". According to Kabīra one who is completely free or detached from the worldly attractions and sexual pleasures is living and one who is engulfed in them is dead. To get oneself completely detached from the worldly fetters is salvation or Mokṣa according to Kabīra. He says,

"If the mind is dead (mītaṁ bhaya) if it is senseless towards the worldly attractions and if his body becomes very weak in devotion, then the Lord himself goes after the devotee with immense love. "25" Kabīra prefers death than being enveloped in the sexual attractions and temptations of the worldly pleasures. 26 Kabīra has emphatically stressed the same conception of getting aloof from the worldly fetters. He is prepared to burn his house i.e. denounce all his happy family like for the sake of the Abode in the form of Self-Realization.27

Kabīra's real and only test is "Rama-Kasauti". According to him one who stands the test of the Lord (Rama-Kasauti) is living (Jīvat) otherwise he is dead.28

In short to get oneself completely aloof, detached from the worldly temptations, sexual pleasures and all sort of attractions is Mokṣa i.e. Salvation according to Kabīra. This conception exactly corresponds with the Vedāntic one, in which "Vāsanā-ksaya" i.e. end of passions is emphasised.
Kabira's conception of 'Vasana-ksaya' may be seen thus:

If Mind is conquered the whole world is conquered. Then he becomes indifferent towards sexual attractions.29

Like a Vedantin Kabira says

"When the worldly fetters are loosened then the flame will merge into the flame."

Kabira has used many words to expound his conception of salvation as Mukti, Paramapada, Nirabhaipada, Abhayapada i.e. fearless place and Nirvana.

A) THE INFLUENCE OF THE Upanishads on Kabira

According to the Upanishads' Brahmanbhuti i.e. the Realization of Brahman is salvation i.e. Moksa. According to Monism there is no difference between Brahman and the individual-self i.e. Jivatma. Kabira does not believe in the conception of Heaven (Svarga) or Vaikuntha (Abode of Visnu). He believes in the Self-Realization or Brahmanbhuti. He says, "As the image and reflection become one or water inside a pot and water outside a pot is one and the same, only in the same way after Self-realization Jivatman merges into the Paramatman or Brahman."

B) THE INFLUENCE OF VEDANTA ON KABIRA

Like a Vedantin Kabira has shown the relation of the individual Self and Brahman with the help of the illustrations of the sea and ripples and Bimba-Pratibimba.32
The conception of salvation of Kabrla is completely Advaitavādi i.e. Monistic. According to him that is Mokṣa, where Dualism (Dvaita-Bhāva) has completely vanished. This is according to Brahmāranyokopanisad. In it Mukti is defined as "Dvaita-pāsa" i.e. vanishing of Dualism.

According to Vedānta, freedom from sorrow i.e. 'Duḥkha-Nivṛtti' is salvation (Mukti). Kabrla says, "Amara bhayā sukha sāgara pāvā" i.e. I have become immortal as I am blessed with the ocean of bliss.

According to Vedānta the release from the 'Ajñāna-granthi' i.e. fetters of ignorance is itself salvation i.e. Mokṣa. According to Kabrla attraction towards outwardly things and worldly pleasures is 'Ajñāna-granthi'. Kabrla has denounced family and worldly bindings, which come in the way of the Self-Realization.

Kabrla has condemned outwardly show at many places. He says, "What is the use of being learned, when the heart is crooked? What is the use of cleaning outwardly body when the heart is impure?"

According to Vedānta the world of names and forms and worldly attractions like sexual pleasures, richness, woman, body everything is perishable. They are all changeable. Those who are attracted towards perishable, worldly things have become the victims of "Ajñāna-granthi" according to Kabrla. This conception is supported by Muṇḍakopaniṣad.
According to Vedanta Kabira has also put emphasis on 'Vāsanā-Kṣaya* i.e. vanishing of all passions.

The 'Anāvrtti* in the Vedanta-sūtras and 'Brahma-karata* of it is accepted by Kabira. But he has not accepted two important conceptions expounded by it. Kabira does not believe in the subtle body of Ātman in Mokṣa and he rejects the conception of pilgrimage to Brahma-loka, but has accepted the conception of 'Vaikuntha' of Vaishnavism. It is worth noting that the followers Kabira-pantha have introduced the conception of 'Satya-loka' afterwards.

"Who can defeat and misinterpret the great prophets and Saints except their own followers (Panthiś)?" Says one eminent scholar in Marathi, while criticising Samartha Ramadasa.

Regarding the followers of Kabira-Pantha Dr. Hazari Prasad Dwivedi had rightly said so.

C) THE INFLUENCE OF NIRVĀṆĀ OF BUDDHISM ON KABĪRA

In the philosophy of Buddhism the word 'Nirvāṇā' is used in the place of Mokṣa of Hinduism. According to Nagarjuna Nirvāṇā itself is 'Parama-Satya' i.e. the Ultimate-truth. He has described Nirvāṇā in the language of 'Neti-Neti' i.e. 'Not-this', 'Not-this' which is used for Brahman or 'Ātman' in the Upaniṣads.

Kabira has expressed his conception of Nirvāṇa thus: When I have sacrificed my ego (Ahaṅkāra i.e. Aham) then only I could attain the highest place, Abode i.e. Nirvāṇā.
According to Nāgārjuna, Nirvāṇa-pada, is above all distinctions. "Nirvāṇa-Saṁtattam" is the state of void (Sūnyatā)⁴⁴.

According to the Buddhism "Mukta-svabhāva" i.e. free and detached mind is "Parama-Saṁtya" or Nirvāṇa. Kabīra has exactly said so. "The mind, which will not forsake all sexual attractions, how will it cross this worldly ocean (Bhavaśāgara)? When the mind will leave all crookedness and will become crystal pure then only it will meet the lord- Rāma himself."⁴⁵

At one place Kabīra says "When mind is submerged in mind, the only I met my Saṁguru" Kabīra's emphasis on controlling of mind and 'Ummanī avasthā' may be seen in many of his padas 32, 33, 37, 43 etc.

At one place Kabīra has said, "When one has realized himself, he will merge in himself only. When one will know himself, the cycle of births and deaths will be over."⁴⁶

Kabīra has referred 'Nirvāṇa-pada' as 'Nirbhāti-pada' i.e. fearless Abode. At one place he has referred "the forth place" (Chauthe-pada) as 'Parama-pada'.⁴⁷

Like Nāgārjuna, Kabīra has also expounded the doctrine of 'Sūnyavāda' which leads to Nirvāṇa. We have discussed this point in the chapter of "The Doctrine of Brahman" under the heading of "Sūnya-Brahman".

D) THE INFLUENCE OF THE YOGA-SŪTRAS:

Kabīra has expounded salvation-Mokṣa on the lines of
'Kaivalya' of the Patañjala-yoga-sūtras. Kabīra has described "Mukta-puruṣa. He says, "When one knows oneself, his joy knows no bounds."
"When one thinks of oneself, the cycle of births is over." Absolute-Independence, Eternal life of Puruṣa is salvation according to Kabīra, which corresponds with the conception of Yoga-Philosophy of Patañjali.

XII. KRAMA-MUKTI ACCORDING TO JñāNEŚVARA

Saṅkara believes in the conception of gradual liberation i.e. 'Kramamukti'. Commenting on a passage of the Prāśna-Upaniṣad regarding the meditation of 'Om' he says that such meditation leads to Brahmaloka, where we gradually attain perfect knowledge.

In another place, he argues that the worship of a personal Īśvara has for its aim purification from sin, attainment of lordship, or gradual liberation-Kramamukti.

According to the Bhagavadgītā, Jñānesvara has described gradual liberation (Kramamukti) in the Eighth Chapter. While commenting on twentyfourth verse from Ovi.223 to 225 of the 'Arcirā Mārga' i.e. bright path way to reach the Supreme-Brahman. This description is very brief. But if one has to get a real idea of Jñānesvara's conception of 'Kramamukti' One should preferably go through the lucid commentary on the fiftyfifth verse of the Gītā. It runs from 1124 Ovi to 1242 Ovi, in which Jñānesvara has beautifully propounded his conceptions of "Jñānottarā Shakti" i.e. devotion after knowledge and 'Kramamukti.'

Jñānesvara first describes the highest state of a 'Kramayogi', who has achieved Mukti.
"Thus he who through the path of action becomes one with Me, enjoys Me as a young woman delights in her youth. As waves delight in the embrace of the water, light rejoices in the sun and space wanders through the heavens, so when he is united with Me he worships Me without action, as gold ornaments do honour to the gold of which they are made. The fragrance of sandalwood could be said to offer its worship to the tree and the moonlight adores the moon with true joy. Similarly, though the thought of action is inconsistent with non-duality, yet there is a form of devotion in union; this cannot be described in words but only known by experience.\(^{54}\)

Jñānesvara has given highest importance to 'Kramamuktī' in the Ānésvarī and has praised it often. After giving apt illustrations Jñānesvara describes the oneness of the devotee and the supreme-reality as follows:

"A wave on the surface of the water cannot cross the land however strongly it may flow, for whether it subsides or flows on, the movement which impels it lies, after all, in the persistent flux of water. Wherever it may go, O son of Pāṇḍu, it never loses its oneness with the quality of water. So when such a man has become wholly united with Me he will always be My faithful pilgrim, though he may be assailed by the sense of individuality. If however, owing to the nature of his body he is constrained to act in some way, I meet him through that very activity. For, O son of Pāṇḍu, ( the difference between) action and doer disappears and, seeing Me as the spirit, he becomes one with Me."\(^{55}\)
In the following ovis, Jñāneśvara has again emphatically stressed the highest importance (Mahimā) of Krama-Yoga to attain Kramamukti. Bhagavān according to Jñāneśvara says,

"O Kirīṭi, on the royal crown of this yoga I am the jewel of pure consciousness and reciprocally he becomes My jewel. He is the space which surrounds the pinnacle of self-liberation on the temple of the yoga of action, and the forest of this earthly existence (he is the traveller who) by the road of the yoga of action reaches the city of union with Me. On the current of the yoga of action he is like the Ganges of devotion flowing swiftly to the ocean of blissful union with Me."

Jñāneśvara then concludes,

"O wise one, such is the greatness of the yoga of action that I constantly expound it to thee."

In the Bhagavadgītā we find union of all the ways of means to attain Makti in the eighteenth chapter from verse 45 to 55. A sequence of stages is given here. Devoted to one's own duty, attains perfection (45) by worshipping Him through the performance of his own duty man does attain perfection." (46). Work is worship of the Supreme, man's homage to God! "One should not give up work suited to one's nature." (48) "He whose understanding is unattached everywhere, who has subdued his self and from who desire has fled attains through renunciation the supreme state transcending all work" (49).

"Endowed with a pure understanding, firmly retraining oneself-casting aside attraction and aversion (51) "Dwelling in
solitude, ever engaged in meditation and concentration and
taking refuge in dispassion (52).

"And casting aside sense of the self, force, arrogance,

desire, anger, passion, he becomes egoless and tranquil in mind." (53) "Regarding all beings as alike he attains supreme devotion
to Me."(54) "Through devotion he comes to know Me --- then
having known Me in truth, he forthwith enters into Me."(55)

In the above verses a clear cut staircase of six steps to
the attainment of Mukti can be seen. Karma, Bhakti, Samnyasa, Yoga,
Jnana and Advaita-Bhakti. But it is not necessary to follow the
above mentioned sequence. It depends upon the 'Adhikara'-capabi-
licity of the Sadhaka. Jnanesvara is of the opinion that it is not
necessary to follow Samnyasa or Renunciation or Yoga for every-
body. Jnanesvara has clearly said that Upasana depends upon the
capability of oneself (Bg.III-40). All roads-ways-means will
ultimately lead to the Self-realization only. Jnanesvara, like
Gita, has given full justic to every means of attainment of
Mukti but it seems that Jnanesvara has given highest importance
and special praise to Devotion after achieving knowledge. He
has woven a round lace of Karma (action) Yoga, Jnana (knowledge)
and Bhakti (devotion) throughout the Jnanesvari. In describing
Mukti also he has shown his doctrine of Samarasya-Yoga-Non-
dualism by emphasising on Sayujyamukti. Nowhere he has accepted
Samipata, Sam Sarupata or Salokata Mukti, because onness in the
devotee and God (Bhakta and Bhagavaanta) is not found in them.
Only Sayujya-Mukti can attain that Non-dualism.
In many places Jñānēśvara has described Śāyujya-Mukti, as the highest goal in the human life. He is not prepared to accept anything less than this. "Śāmarasya" and "Śāyujya" are the main pillars of Jñānēśvara's edifice of the conception of liberation or Mukti.

Jñānēśvara has defined "Śāyujya"—(the absorption of the soul into the state of Supreme Brahman) as follows:

"The water making the rippling noise and flowing along the bed of the Ganges has no other final place but the sea. In that way one rendering me service, Oh, Kirti, with the vision of knowledge becomes the gem in the diadem of the Brahmic state. Oh Partha this Brahmic state is what is called "Śāyujya" and it is also named emancipation) the fourth of the four principal objects of human life-Purusartha.

Jñānēśvara then strikes a very important note of caution to the Śādhatas. He says,

"But my worship is the path-stair leading to the Brahmic state; but do not hold Me only as a "means". Brahman is not anything distinct from Me, since such a misconception might possibly spread in your heart."57

While commenting on the renowned verse-22nd of the Ninth chapter, Jñānēśvara has given a very lucid description of Divine love between the God and the devotee. The choice is
left to the devotee of selecting "Sāyujya Mukti" or serving
and worshipping the God. In the following ovis the highest
stage of 'Sāyujya-mukti' may be seen. According to Jñānesvara,
Bhagavān says:

"Who meditate on Me with undivided minds, and who
worship Me only, these I Myself serve. As soon as they have
become one with Me they follow My path, and all thought for
their welfare falls on Me. The performance of all that they
have to do devolves on Me, as a mother bird lives only to
sustain the life of her fledglings. A mother has to do all
that is good for her child before it knows hunger and thirst;
so for creatures who follow Me I do not hesitate to do every-
thing. Should they desire union with Me, I satisfy their
longing; to those who seek to serve Me, I give My love."58

Jñānesvara further describes this supreme stage
'Sāyujya-mukti' in the human life from ovis 351 to 377(Bg.IX.25).
This is the height of Bhaktiyoga, cream of devotion.

"They themselves become elementals when the veil of the
body is removed; so in accordance with their thoughts they
receive the fruit of their actions. On the other hand(there are)
those who have seen only Me with their eyes, heard of only Me
with their ears, who have no thought except for Me, who extol
Me with their voices; who everywhere prostrate themselves
(before Me) with their bodies, they who offer alms and carry
out other practices for My sake; who have studied(My wisdom),
who inwardly and outwardly are satisfied by Me and who have
come to birth solely for My sake; who proudly boast that they exist for the glory of Hari, and whose only greed is their greed for Me."\(^{59}\)

In the Eighteenth chapter again we see the description of the highest status or 'Sāyujya-Muktि' as follows:

"So, O Kiriti, the actions of such a yogi no longer exist when he meets Me, and he is enthroned in Supreme union with Me. He reaches that eternal state in which I dwell, beyond the power of time, space and nature. O Son of Pāṇḍu, what blessing can equal that which is obtained through the peace of the Self?"\(^{60}\)

In the Twelfth chapter of the Gītā, the Lord Krishna has shown the ways of Self-Realization in the verses nine to twelve.

On commenting the tenth verse Jñānesvara has shown the Royal pathway of self surrender to the Paramātmā. At the end, according to Jñānesvara, Bhaṭṭācārya says,

"O good warrior, is a chariot concerned whether the road be straight or crooked? Do not take on thyself the burden of outgoing life activities or the cessation of them; let thy mind be solely directed towards me. So, whatever action thou performest, surrender it whole-heartedly to Me and do not consider whether it is great or small. Thus fixing thy heart on Me in renunciation of the body thou wilt certainly attain to the abode of perfect union with Me."\(^{61}\).
At many places such descriptions can be seen. Jñānesvara firmly believes in 'Jīvan-mukti' of aspirants as Jñāni-Bhakta and Yogi. 'Sāyujya-Mukti' is the target or the good of human life according to Jñānesvara.

CONCLUSION:

It is but natural that Jñānesvara was influenced by the conceptions of Mukti expounded in the Upaniṣads, the Bhagavadgītā or the Vedānta, but the influence of these also found over Kabīra. Dr. Govinda Trigunāyat estimates the influences on Kabīra thus:

"Being 'Pūrṇa-Advaitī' i.e. thorough Monist himself, Kabīra was influenced by 'Māripāta' of the Śūphīs; 'Duhkhānta' of the Jainism, 'Kaivalya' of the yoga-philosophy and Nirvāṇa of the Buddhism". Jñānesvara is influenced by the conception of 'Pratyabhijñā' of the Kāśmīra-Saivism, which believes Jīvanmukti also. Jñānesvara and Kabīra both have accepted 'Jīvan-mukti' and 'Videha-mukti', but Jñānesvara has given emphasis on 'Sāyujya-mukti', 'Krama-mukti' expounded by the Gītā and Śāṅkara, is elaborately propounded by Jñānesvara. The descriptions of 'Brāhma-sthiti' are found in the expositions of Jñānesvara and Kabīra. Both of them have paid high tributes to 'Jīvan-mukta'. In short their conceptions regarding Mukti, Mokṣa i.e. release or salvation are similar.

Both of them have given emphasis on knowing oneself. According to them to know 'Mukta-svabhāva i.e. 'Suddha-svarūpa' of Self which is nitya(overlasting), avināsī(imperishable) śāsvata
(eternal), śuddha(pure), mukta(free), buddha(enlightened) and absolutely detached from body and mind is salvation.
NOTES

PART III

CHAPTER XVIII

THE CONCEPTION OF MOKSA

1 Mu. Up.: III - 2 - 8
3 Ibid.: III - 2 - 7 - sarva ekadhavanti.
4 Pr. Up.: IV - 9
5 Mu. Up.: IV - 10
   "Sa Sarvajñah sarvo bhavati"
6 Mu. Up.: I - 7
   "Sarvam evā visānti"
7 Tait. Up.: III
   (All quoted from In. Ph. Vol. I: Pgs. 236-239)
9 Pat. Y. Su.: IV
10 Br. Su. (S. Bh.): I - 4
11 Ibid.: I-3
12 Ibid.: IV-4; I - 3
13 In. Ph. : Vol. II: Pgs. 637-38
14 B.G. VIII: 24-25
15 Ibid. VI; Jñā: 29
16 Ibid. VIII; Jñā: 28
17 Ibid. VIII: 14; Jñā: 132-133
18 Ibid. VIII: 27; Jñā: 248-254
19 K.G. Pg. 50
20 Ibid. Pg. 150
21  B.G. VIII: 14; Jm: 134-137
22  Ibid. VIII: 27; Jm: 246-248
23  K.G. Pg. 1
24  Ibid. Pg. 16
25  Ibid. Pg. 50: Sākhi-2
26  Ibid. Pg. 50: Sākhi-3
27  Ibid. Pg. 50: Sākhi-4
28  Ibid. Pg. 207
29  Ibid. Pg. 308
30  Ibid. Pg. 311
31  Ibid. Pg. 111; Pada: 179
32  Ibid. Pg. 137.
33  Ibid. Pg. 108; Pada: 167
34  Brh. Up. : IV: 5-15
35  K.G. Pg. 104
36  Ibid. Pg. 168
37  Ibid. Pg. 332
38  Mu. Up. III- 2-8
39  Br. Su.: IV - 4-22, 26
40  K.G. Pg. 81; Pada: 52
41  Kab.
42  Mādhyanīkākārikā - 20
43  K.G. Pg. 108; Pada: 167
44  Bodhi Carca; Pg. 363
45  K.G. Pg. 109; Pada: 173
46  Ibid. Pg. 90
47  Ibid. Pg. 112; Pada: 184
48  Pat. Y. Su: IV - 34
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<td>52</td>
<td>Br. Su. (S. Bh.): I - 3- 13</td>
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<td>53</td>
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<td>Ibid. XVIII: 55; Jhī: 1213-1217</td>
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<td>Ibid. XIV: 26; Jhī: 399-403</td>
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<td>Ibid IX: 22; Jhī: 333-337</td>
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<td>Ibid XVIII: 56; Jhī: 1251-1253</td>
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<td>Ibid XII: 10; Jhī: 121-124</td>
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