CHAPTER IV- THE CONCEPT OF MOKSHA IN DIFFERENT SCHOOLS OF INDIAN PHILOSOPHY

It is a belief of Hindu Philosophy that the beginning of chain of Karma and its fruits of birth & rebirths, is running on from beginning less time has somewhere its end.

In this section of my thesis I will give a general introduction to the terms Moksha according to Hinduism. There are two ideas first God is the giver of salvation to the worshipper if the worshipper obeys his commandment & surrender. The other idea is man by own effort attains to salvation by his good works. “Ramanuj’s marjar theory. Where the off spring is taken to a different place by the mother cat (self surrender).

In Geeta it is said आगच्छ शारण मम.

Other is markat theory (were monkey the off spring stick to mothers stomach to be carried to another place. Man by his own good work attains to heaven this is also what the natural religious propagate against revealed religions.

Not only we have two different theories one based on faith of surrender and other based on self effort but what is Moksha is also very differently defined by some of our schools of philosophy. To some moksha means cessation of births & rebirths & the soul of man obtains to Jnan & the darkness dispels. To Ramanuj Vishishtadvait. Moksha means fellowship with God, snigdhta, vaikuntha. In Jainism by tap spirit become light it is complete solitude kaivalya. To Buddhism moksha means going out of existence as the lamp blow soul Nirvaan. In yog darshan it is defined as samadhi. According to Shankar “moksha man falling back to the universal soul, merger, the loss of Identity & Igoity. Sankhya also like Jain believe in the theory of Kaivalya the only difference is the Purush is real. reflection sattava guru comes to end and prakriti devaluate.

“The nature of moksha differs widely, as conceived in the various systems. It may generally be represented as achieving self-perfection, and it will suffice for the present to draw attention to but one point about it. While some Indian thinkers maintained that could be achieved in this very life (jivanmukti). This distinction persists in the age of the systems also. But whether here or elsewhere, the ideal of
moksha is assumed in all the systems to be actually attainable. It may, or course, be held that a goal like self-perfection is never actually reached, but is significant only in so far as its deliberate choosing and its persistent pursuit are concerned. A modern thinker writes, “the ultimate values are not of the realm of fact, but are merely ideals which should regulate our conduct.” The view of Indian philosophers, however, is that it can undoubtedly be realized—that “ought” means “can.” ¹ The important point of agreement among the various schools of Indian philosophy is the recognition of liberation or release (Moksha) from the cycle of rebirths as the highest of human ends or values. The Indians generally speak of four values-artha, kama, dharma and moksa. Of these, the first two, which respectively mean “wealth” and “pleasure”, are secular or purely worldly values. The other two, whose general meaning has already been indicated, may, in contrast, be described as spiritual.

If karma is the cause of births & rebirths, pain & pleasure. Then moksha is the supreme goal of worshipper in all the religion as I have defined moksha is the greatest good. Release from birth & rebirths or knowing your own trueself.

Now after giving a small introduction to what moksha means, I will discuss some of the methods prescribed by different school of philosophy to obtain moksha. It should be remembered that each school of Indian philosophy has not only discussed the problem of life, its pain and suffering, but also has prescribed how to get rid of it & obtain to an existence which is free from all suffering and pain for example in Geeta we are told that there are three paths that leads to Moksha the path of knowledge Jnanyog. The path of nishkaam karma & the path of grace Bhaktiyog. Similarly Buddhism describes the path of ashtang marg & Jainism describes panch mahavrit. Ramanuj samarpan Similarly we find that Hinduism has the credit as it flows on from century to century that it has simplified the way of moksha to millions of innocent from Jnan to Karma from Karma to Grace (kripa), and from Grace to simple people for example Darshana, Tirthyatra, Taking bath in some holy rivers, Listening katha, Gurukripa. This is the greatness of Hinduism to save the simplest who is not capable to practice Jnan yog, Karma yog, or Bhakti yog Salvation for all. Hindu Philosophy rejects the concept of sin and accept the concept of ignorance, as a traveler forgotten his path to the true destination.
THE CONCEPT OF MOKsha IN VEDAS:- In Vedas it is clearly shown that the “Atman” and “Brahmann” are two synonyms terms. If we see four mahavakyas (important quotes) of Vedas, they are “Ahm bramhasmi”, “Ayamatma Brahmann” “Tattvamasi” and “Pragyanam Bramhan, they all Indicates knowing pure form of Atman as Brahman is the chief aim of human life.

“The diversity given in everyday experience may only be an appearance of Brahmann and therefore false, as one school of interpreters of the Upanishads holds; but, even according to the other school, it is not the whole of truth, for unity also is equally real. And yet it appears to be the sole truth, owing to an inveterate habit of our mind which should be traced to our ignorance (avidya) of the ultimate reality. This is what is meant by Maya-the power or the principle that conceals from us the true character of reality. When maya functions it hide bramhan and it presents what is not real. If ignorance is the cause of birth and rebirth than Jnan is the only way to obtain moksha. The ignorance may be regarded as negative, that is as merely a lack of knowledge of the unity underlying the diversity given in common experience; or it may be looked upon as positive in the sense that it gives rise to a misapprehension, making us see the manifold world where there is Brahmann and only Brahmann.”

The goal of life as conceived in the Upanishads is in either case, to overcome this congenital ignorance, by attaining full enlightenment or jnan. The enlightened state is called release or moksha. It is attaining one’s true selfhood in Brahmann “Moksha is infinite peace, freedom from sorrow, eternal bliss. Extinction of desire is extinction of sorrow. Realization of the Atman extinguishes sorrow. Moksha is merging of the individual soul in Brahmann” It indicates moksha means knowing your own true self. This concept is better explained in Upanishads but the central theme of Vedas is soul+bramhan is one. one+one=1. Bramhan+Atman= Bramhan. moksha here means achieving which is already there and leaving which is not there. “The self (Atman) is spoken of in one place as the essence of the world, and when we trace the idea in the Brahmanns and the Aranyakas we see that Atman has begun the mean the supreme essence in man as well as in the universe, and has thus approached the great Atman doctrine of the upnishad”.

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“The Universe could not be apprehended by a mere enumeration of its contents; that which constituted it as its self could only be reached through thought. This was present, therefore, everywhere, alike without and within, in the cosmos and in the heart, incapable of multiplication or of partition. A true view of life required us to merge our individuality in the universal self. The distinction between subject and object then disappears. The self transcends both the knower and the known. As it cannot be differenced from anything else, it is unconditioned, and its only marks are ‘no, no’; if it is represented in symbols, it is infinite like space, but as it is without dimensions, it may equally well be called a point. This lay behind all successional existence, and the realization of union with it brought deliverance from the samsara”.5 “Observation of the physical world suggested cycles of origin and decay; the dawn was reborn daily, and this rebirth (punarbhava) was the mythological statement of the maxim that whatever has a beginning in time must also have an end. Connection with material form (however refined) thus involved production and dissolution, where re-death (punarmrityu) corresponded to rebirth. But what regulated these processes for any given individual? There are indications that this problem was at first withheld from open discussion, and was treated as a secret mystery. The answer was finally reached along the line of the continuity of the product of a man’s life. This was the doctrine of the ‘deed’ (karma). Every deed was regarded as producing something; it had a value, and this value remained even when the physical form of the agent and the external content of the action disappeared. The value might be only ritual or ceremonial, but it might also be moral. Accordingly it was laid down that ‘the deed does not perish’ (karma na kshiyate), and still more explicitly ‘a man is born into the world that he has made’ (Shatapatha Br., VI. II. 2, 27). This is applied first to the world of sacrifice, but it was soon extended to the whole world of conduct, including that of thought and feeling, so that death conveyed each person into a new environment of happiness or suffering suitable to its case”.6 In Vedas relation of Atman & Brahman is shown by verses Ahm Bramhasmi, Tattvamasi etc. It means, I am that- that I am, realizing it is moksha. In the Rig veda, we find the concept of maya which is - which is not. The ignorance is the cause of births and rebirths. When with the help of ‘Tap’ the ajanan is destroyed and jnan shines, that is moksha. Sinha writes “Moksha is infinite peace, freedom
from sorrow, eternal bliss. Extinction of desire is extinction of sorrow. Realization of the Atman extinguishes sorrow. Moksha is merging of the individual soul in Brahmman”. Sinha at another place says that “meditation on god leads to union with him, which dispels avidya and appearance of the world”. I am in fix what Sinha means by god at some places I have said the law of karma and the eternity of the soul leads to a very poor concept of god & in some books like Ramayan and Mahabharat even the god’s are under the law of karma therefore the law of karma is supreme.

Therefore in Geeta we read the theory of nishkam karma as a way to moksha. Arjun thought by Krishna that any action done with no desire its fruit will have no merit & demerit.

**THE CONCEPT OF MOKSHA IN UPANISHADS:** So far as I read I find there is not much difference between what Veda says and Upanishad says about moksha however I have already said that the Upanishads are different from Vedas. As Vedas consist of two parts poorva mimansa (Karmkand) & Uttarmimansa. (jnankand). Vedas are more concerned about karma whereas Upanishad about jnan.

In Upanishad teachings knowing the true nature of self or Atman as bramhan is moksha. In the Chhandogya Upanishad there is a dialogue between Uddalak and Svetketu. The father teaches his sons Svetketu in the beginning sat alone was without a second. Sat thought “may I be many” then it evolved itself in to this manifold world, thou, O Svetaketu! art that, tat tvam asi, Svetketu. This teaching blends the subject with the object the inhabitable with the infinite the microcosm with the macrocosm, the self with the not self, None of them can be taken as independent and separate both are relative terms and like the two sides of the same coin, both are manifestations of the same sat.

It is clearly mentioned in Upanishads that knowing ourselves as bramhan is the only way of liberation or moksha.

Moksha in Upanishads is freedom from bondage. Avidya is bondage vidya is moksha. Vidya is knowledge of Brahman and Atman as one and in all creatures, moksha is becoming bramha (Bramha Bhavna) becoming all (sarva bhavna) vision
of the self of the universe (ek atma darsana) it is complete autonomy (svarajya) or freedom (ananda).

It is said in Shevatashvar “He who knows Brahman becomes Brahman. This is the secret teaching. Only by knowing it can one cross the ocean of birth and death; there is no other way of liberation.” It is said in Mundaka “The eye does not go there, nor does speech, nor does mind we cannot know it. We cannot teach it. Also just as rivers, leaving their names and forms, merge in the ocean, so a wise man, arising above name and form, becomes one with the absolute.

THE CONCEPT OF MOKSHA IN GEETA:- The supreme experience is freedom, and the word jnana is employed to refer to both the goal of the adventure as well as the path leading to it. On account of this confusion some have been led to think that jnana as a path is superior to the other methods of approach, and that cognition alone persists, while the other elements of emotion and will fall out in the supreme state of freedom. There does not seem to be any justification for such an opinion. Freedom or moksa is unity with the supreme self. It is called by different names: mukti, or release; brahmi sthiti being in Brahman, naiskarmya, or non-action; nistraigunya, or the absence of the three qualities; kaivalya, or solitary salvation: Brahmanbhava, or the being of Brahman. In the absolute experience there is a feeling of the oneness of all. “The Atman is in all being, and all beings are in the Atman.” The sate of perfection exceeds the fruits of righteousness, resulting from the observance of Vedic rites, performances of sacrifices and all other methods.

The freed soul is beyond all good and evil. Virtue is transcended in perfection. The mukta rises above any mere ethical rule of living to the light, largeness and power of spiritual life. Even if he should have committed any evicts which would in ordinary circumstances necessitate another birth on earth no such thing is necessary. He is freed from ordinary rules and regulations.

THE CONCEPT OF MOKSHA IN CHARVAAK:-Charvaak is philosophy of nirishvarvad not only its writer denies the existence of Atman a pure spiritual immortal being but also denies an existence of any supreme immortal being for charvaak death is moksha.
They denies the existence of any permanent immortal soul in man. He also denies the existence of god. Causasui denies the Causasui and denies the morality.

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न स्वर्गों ना जन्म ना नीताला पारम्परिकः ।  
नैव पृष्ठभारभारी निर्ममाक्ष फलदापिकाः ॥ । 11.

THE CONCEPT OF MOKSHA IN JAINISM:- Jainism denies the existence of any supreme being but it retains the idea of the divine as representing perfection in man. The concept of moksha or mukti in Jainism stands for realization of fullest perfection and absolute bliss.

False knowledge is accepted as the cause of bondage. There are two steps for freeing soul from bondage. First is check of flow of new karma, it is called sanvar and second is destroying the past accumulated binding karmas by tap it is called nirjara. With the destructions of binding karmas one automatically obtains moksha and soul gets light and goes up in the sky.

जिथ्यादिर्दान्तीया वन्धुतुनां निरोधेर्निर्माणकार्यां वान्नम्यर्हेतुस्मन्निधानेनालोत्सस्य कर्मणोऽन्तः   
निर्माणादिकार्यं कर्मविस्मोक्षां मोक्षः ।   
तदाहि वन्धुत्तेवविनिर्माणानां कृत्तकर्मविक्रमोक्षां मोक्षः ।  (त.सू. 10/2) ।

It is explained by the example of dry hollow gourd. As we cover dry hollow gourd by wet soil to make it heavy and when it falls in water soil removes from it and dry hollow gourd comes up, similarly, when karma are destroyed by tap soul becomes light and it goes up to a place called Siddha Shila and their lives in loneliness and in solitude.

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यथा या मृत्तिकालेपकृत्तगीरवलाबुद्ध्यं जलेः: पतिति, पुनर्पेत्तमृत्तिकालेपाबन्धमूळं गच्छति, तथा कर्महत आलमा असर्वद्वादूर्भं गच्छति । । 12।Moksha in jainism is called kaivalya. It is a gradual and graded achievement having fourteen stages (gunastahal). Mukta Jiva rest on
siddha sila. A place reminiscent of the Vedic Param vyoman. The individual selves retain their distinct existence and become pure it is a state of absolute peace and absolute bliss".  

It is important to mention here that according to Jainism right knowledge, which is cause of removal of ignorance, is produced by the faith in teachings of the jain Tirthankararas only. It is described by right faith in Jainism.

“सम्बन्ध दर्शन ज्ञान चारित्राणि मोक्ष मार्ग:”

It is also a state of pure and infinite knowledge (anantjnan) and infinite perception (anant darsana).

Madhavacharyya commenting on Jainism concept of Moksha, writes in his book Sarvadharma Sangrih:-

आस्त्रव: स्त्रोतसो द्वारं संवृणोत्तीति संवरः।
प्रवेशः कर्मणां बन्धो निर्जरस्तधियोजनः॥

अष्टकर्मक्षयान्मोक्षायान्तर्भावश्रव केत्रवः।
पुण्यस्य संवरे पापस्यास्त्रवे क्रियते पुनः॥

लक्ष्मानन्तरचतुष्कयं लोकागृहस्य चातमः।
क्षीणांक टकर्मणो मुक्तिनिर्यावृतिरिज्ञोदिता॥

Means “Asrava is the source of bondage and the thing which covers it is sanvar. Infiltration of karma is bondage and separating from them is moksha, when eight type of karmas destroyed one attains moksha. By the jain philosophy it seems that evil exists somewhere outside man and soul draws evil. Like a piece of iron drawn to itself by peace of magnet. Some people collects good karma (Punya) in their inner feelings (sanvar) and some destroys bad karmas (Pap) nirjara. Person who gets four things jnan, darshan, Veerya and sukkha is not bound and soul whose eight karmas are destroyed gets infallible liberation”.

Similarly Dasgupta Writes – “It may not be out of place to mention here that though the karmas of man are constantly determining him in various ways yet there is in him
infinite capacity or power for right action (anantvīrya), so that karma can never subdue this freedom and infinite capacity, though this may be suppressed from time to time by the influence of karma, it is thus that by an exercise of this power man can overcome all karma and become finally liberated. If man had not this ananatvīrya in him he might have been eternally under the sway of the accumulated karma which secured his bondage (bandha). But since man is the repository of this indomitable power the karmas can only throw obstacles and produce suffering, but can never prevent him from attaining his highest good”. 14.

**THE CONCEPT OF MOKSHA IN BUDDHISM:** In Buddhism moksha is shown as nirvana. In Upanishad & Vedas moksha means know your true self but according to Buddhism nirvana means “going out” i.e. to mean complete nothingness.

Nirvaan is often compared with the extinction of the flam of a lamp. As oil of lamp consumed the flame of lamp ends. Similarly when the desires (र्ग्राम) and the passions consumed a person obtains nirvana. According to Buddha’s third and fourth Nobel truths are (iii) there is cessation of suffering & (iv) there is a way leading to this cessation of suffering this state is called Nirvaan. In the state of nirvana, False individuality that disappeared while the true being remains as the rainbow is a mixture of fact and imagination, so is individuality a combination of being and non being.

Radhakrishnan says according to Buddhism in his book “The horizon of being is extended to the limits of reality. It is kinds of existence devoid of egoify, a timeless existence, full of confidence, peace, calm, bliss, happiness, delicacy, parity, freshness”.15 “Buddha does not attempt to define nirvaan, since it is the root principle of all and so is indefinable. It is said that in nirvana, which is compared to deep sleep, the soul loses its individuality and lapses into the objective whole”, “The individual consciousness enters into a state where all relative existence is dissolved. It is the silent beyond. In one sense it is self extinction in another absolute freedom”16.

According to fourth nobel truth right knowledge is the means of removing evil. Avidya or false knowledge is accepted as cause of evils as we have seen in upanisiadic
philosophy also. In Upanishad we find bramhan as indefinable here in Buddhism Nirvaan is said to be indefinable. I have avoided to discuss the concept of Nirvaan as stated in Mahayanan and Heenyan the two schools of Buddhism.

Some where, I have also mentioned that Buddha does not believe in existence of soul, then Nirvaan only means going out of the chain of births & rebirths and ending in to nothingness or going out of existence. Buddha has rightly used the world nirvaan which means blowing out”.

The Buddhist notion of nirvana is not annihilation as some scholars described it. In the Therarada tradition it is realization of the state of perfect peace and in the Mahayana it is realization of perfect bliss. It is described as “amatapadam.” Nirvana is deliverance from suffering and suffering is symbolic representation of imperfection of life.

Here, I will like to mention what C.D. Sharma says in his book Bhartiya Darshan, “according to Buddha cessation of avidya (false knowledge) & its works happen not of “Nirvaan” or “Mukta”. In the Upanishads the adjectives which sages have used for Atman (pure self), Buddha has used for nirvaan. Atman is neti-neti, Nirvaan is also defined by negative terms. Atman & nirvaan are beyond the range of senses & intellect and it is anirvachniya (unelectable). Neti-Neti negates matters related with Atman, not of Atman, negative terms negates matters related with Nirvaan not of nirvaan. Atman & nirvaan both are calm. Complete cessation of avidya is accepted in both Atman & Nirvaan”. 17

As we read through Buddhism we find the main thrust is on universal salvation rather than individual. For example Buddha preach “O Monks, move around for the well being of every one, for the happiness of every one showering compaction on the entire world, for the good for the welfare, for the happiness of divine and human.”18 Buddha insisted on sangha jivan. He prescribed the practice of bramhaam vihars and advocated yog sutra of patanjali. He advocated the pursuit of pragyan and practice of sila some time Buddha says Nirvaan is freedom from psychophysical wants and mundane existence. 19
THE CONCEPT OF MOKSHA IN SANKHYA :- When we study sankhya we don’t find concept of moksha as stated in other schools of Indian philosophy. According to sankhya salvation is only phenomenal since bondage does not belong to purush. Bondage and release refers to the conjunction and the disjunction of purusha and prakriti resulting from non-discrimination and discrimination. Prakriti does not bind the purusha but itself in various shapes.

Though the sankhya and patanjals philosophy are complementary and supplemenary to each other yet on the problem of moksha they slightly differs. Same may raise a question about jivanmukta that when he had attain moksha why he has to suffer for his bad deeds? The writer of the Sankhya Karika has explained it that as the wheel of the pot maker continues to move after the potter has taken away the completed pot because of its previous speed and stops automatically after some time.

According to sankhya philosophy complete cessation of suffering is liberation of moksha. Types of sufferings are already mentioned in this thesis.

THE CONCEPT OF MOKSHA IN YOG PHILOSOPHY:- Patanjali say in his yog sutra:- पुरुषोत्तमानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तिः (34—कैवल्यपाद). Here it said cessation of avidhya is moksha or kevalya. By the purusharth (efforts) of man qualities (satva, Rajas & tamas) becomes nil, means, it goes there from where it came (pratiprasav). Chitishakti (Atman) knows and enjoys its own form is kaivalya. According to patanjali after attaining kaivalya man has no rebirth alike baked seeds as they cannot grow again when they are baked.

It is explained by Madhavacharya in his book Sarvadarshan Sangrih,

“विरामप्रतियाभासपूर्वं संस्कारश्रोत्रम्’ (पाल. यो. सू. 1/18) इति। एवं च सर्वं विपश्चायानस्य तत्स्य पुरुषोत्तमेयस्य कल्याणीज्ञानी निर्दंशाशालविज्ञाजित्य निक्षेपकालिनी प्रसंसामर्थविन्दुराणि मनसा सार्थ प्रत्यतं गच्छन्ति॥ २०॥

Kaivalya state is explained as absolute independence. It is not a mere negation but is the eternal life of purusha when it is freed from prakriti. Avidya is earlier explained as the cause of bondage of purusha. It can be destroyed by true knowledge. When one acquires true knowledge of self, all false notions disappears. In this state it
remains untouched by worldly affairs. In yoga philosophy we get the concept of jivan mukta also. Twenty-one “The disciple in the form of Samadhi remains conscious (as shown by its description as samprajnat) of having attained the discriminative knowledge which is the means to release, but in the next step (asamprajnat) he transcends it and the condition has been described as sleepless sleep. As in sleep, one becomes here oblivious of the world and even of his own existence. As an individual but yet it is not a blank since. Purusha exists then with its effulgence all un obscured. In this final stage, all operations of the internal organs are suspended and spirit returns to itself, so to speak. The disciple than becomes a jivanmukta.

In the stage of jivanmukta the fruit of good and bad actions which has already ripened has to suffer by the sage. It is the cause by the sage when attained true knowledge and is yet suffering mundane life in order to experience the karma that is already ripened. (tisthata samsakaravasat akrabraivaddhrtasarirah).

THE CONCEPT OF MOKSHA IN VAISHESHIK:- According to Vaishashik absolute cessation of all the pain is liberation. Atman does karma due to false knowledge. Karma (action) is the source of all Pap (Sin) and Punya (auspicious). When Atman gets true knowledge it stops action. Now pap, punya & karma worn out then soul separates from body & mind and realizes its own nature. In moksha the liberated soul retain its own peculiar individuality and particularity and remains as it is knowing nothing, feeling nothing, doing nothing. The concept of moksha in the schools of vaisheshika and nyay is not different. So I will discuss it in detail in the next paragraph.

THE CONCEPT OF MOKSHA IN NYAY:- “Upvarg or liberation is absolute cessation of pain and rebirth. Commenting on nyay concept of moksha. J.N. Sinha writes “liberation is the complete extinction of the special qualities of the soul viz. cognition, pleasure, pain, desire, aversion, volition, merit, demerit and impression. The soul is free from cognition in the state of liberation. Cognition is produced by the intercourse of a sense organ with an object, the conjunction of manas with the soul. But the body, the sense organs and manas are destroyed in liberation. So there can be no cognition in it. In liberation the soul is devoid of merits and demerits and
consequently free from pleasure and pain”. 22. According to nyay Ignorance is the root of all suffering and rebirth and only complete knowledge (jnana) of the true nature of things will bring aparvarga or deliverance. Error is thus seen to be the cause of pain and eradication of error is the goal of man. Moksha is not the destruction of self but only of bondage. Whereas Shankar delieved that moksha is merger of self I have universal soul. In the nyay philosophy preexistence is proved by the logic that there must be a future where we can experience the fruits of our deeds and past to account for the difference in our lots in the present. According to vatsayayan. The commentator on nyay sutra. “The fruition of all one’s act comes about in the last birth preceding release”. 23. Nyay philosophy does not accept joy (anand) in the state of liberation it says liberation is release- from pain. Radhakrishan commenting on nyaya view of moksha “It is defined negatively as the cessation of pain and not as the enjoyment of positive pleasure for pleasure is always tainted with pain it is caused as much as pain”. 24. Uddgotakara another commentator on nyay sutra urges that if the released soul is to have everlasting body, since experiencing is not possible with out the bodily mechanism.

The state of mukti is neither a state of pure knowledge nor of bliss but a state of perfect qualitylessness in which the self remains in itself in its own purity.

The nyay vaishesika tradition uses the terms moksha, upavarg and nihsreyasa to the state of perfection. Upavarg may be understood as going beyond the trivargas of darma, artha and kama comprehending them after their fulfillment nihsreyasa can also be understood in the some way as discussed earlier. Through tatvajnana (knowledge of real) at there is atmalabh (self realization) but divine grace is also helpful. Perhaps this is the first school of philosophy which educates the grace of god and somewhat reflection on the concept of law of karma.

They firmly belief in the existence of god and they have also given proof for existence of god.

1- The world is an effect and hence it must have an efficient cause. This intelligent agent is God. The order, design, co-ordination between different phenomena comes from God (karyat).
2- The atoms being essentially inactive cannot form the different power, the Adrasta, requires the intelligence of God. Without God it cannot supply motion to the atoms (ayojanat).

3- The world is sustained by God’s will. Unitelligent Adrsta cannot do this. And the world is destroyed by God’s will (dhrtyadeh).

4- A word has a meaning and signifies an object. The power of words to signify their objects comes from God (padat).

5- God is the author of the infallible Veda (pratyayatah).

6- The Veda testifies to the existence of God (shruteh).

7- The Vedic sentences deal with moral injunctions and prohibitions. The Vedic commands are the Divine commands. God is the creator and promulgator of the moral laws (vakyat).

8- According to Nyaya-Vaishesika the magnitude of a dyad is not produced by the infinitesimal magnitude of the two atoms each, but by the number of the two atoms. Number ‘one’ is directly perceived, but other numbers are conceptual creations. Numerical conception is related to the mind of the perceiver. At the time of creation, the souls are unconscious. And the atoms and the Unseen Power and space, time, minds upon the Divine Consciousness. So God must exist (sarikhyavishesat).

9- We reap the fruits of our own actions. Merit and demerit accrue from our actions and the stock of merit and demerit is called adrsta, the Unseen power. But this Unseen Power, being unintelligent, needs the guidance of supremely intelligent God (adrstat). 25.

“Gautama composer of Nyay sutra accordingly terms it “escape” (apavarga). The underlying idea is that evils is as much a fact as good, and that we cannot have one of them without the other- a view which the materialist also, holds, although he differs very much from the present doctrine in the conclusion he draws from it. The self must therefore be subject to both pain and pleasure or neither. The former is
samsara, characterized by tension of mind which is relieved only off and on by some evanescent pleasure; the latter is moksha or perfect repose. Provided a state bereft of consciousness, as we shall see it is here, may be so described. If to avoid evil is desirable, then we must make up our mind to forgo the good as well. The recognition of the intimacy of evil, it should be added, does not make the system pessimistic, for it admits the possibility of individuals passing beyond evil. That is, though evil is here taken to be a fact, it is not regarded as inevitable, for any person, who seriously wants to escape from it, can do so.”  

"According to nyaya moksha is not self transcendent pain & pleasure but all its specific qualities that is devoid at thought, feeling and will. Moksha thus becomes a condition of perfect gloom from which there will be no reawakening".

THE CONCEPT OF MOKSHA IN MIMANSA:- Self itself can only be cognized by mental perception. Or at the time of salvation there being none of the senses nor the manas the self remains in pure existence as the potency of knowledge without any actual expression or manifestation. So the state of salvation is the state in which the self remains. Devoid of any of is not characteristic qualities such as pleasure, pain, knowledge, willing, etc., for the self itself is not knowledge nor is it bliss or ananda as Vedanta supposes; but these are generated in it by its energy and the operation of the senses. The self being divested of all its senses at that time, remains as a mere potency of the energy of knowledge, a mere existence. This view of salvation is accepted in the main by Prabhakara also.

Salvation is brought about when a man enjoys and suffers the fruits of this good and bad actions and thereby exhausts them and stops the further generation of new effects by refraining from the performance of kamyā-karmas (sacrifices etc. performed for the attainment of certain beneficent results) and guarantees himself against the evil effects of sin by assiduously performing the nitya-karmas (such as the sandhya prayers etc. By the performance of which there is no benefit but the non-performance of which produces sins). This state is characterized by the dissolution of the body and the non-production of any further body or rebirth.
Jaimini and Sabara did not face the problem of ultimate release. They pointed the way to a life in heaven, but not to freedom from samsara. But the later writers could not avoid the problem, since it occupied the attention of the thinkers of the other schools. According to Prabhakara, liberation consists in the total disappearance of dharma and adharma, whose operation is the cause of rebirth. It is defined as “the absolute cessation of the body, causes by the disappearance of all dharma and adharma. The individual, finding that in samsara pleasures are mixed up with pain, turns his attention to liberation. Mere knowledge cannot give us freedom from bondage, which can be attained only by the exhaustion of action. Knowledge prevents further accumulation of merit and demerit. Evidently the followers of Prabhakara do not regard karma by itself as sufficient for effecting release. Liberation is the cessation of pleasure as well as of pain. It is not a state of bliss, since the attributeless soul cannot have even bliss. Moksa is simply the natural form of the soul. According to kumarila, moksa is the state of Atman in itself, free from all pain. Some regard moksa as experience of the bliss of Atman. This, however, is against the view of Kumarila, who asserts that liberation cannot be eternal unless it is of a negative character. Parthasarathi also holds that the state of release is one of freedom from pain, and not enjoyment of bliss. Kumarila, however regards moksa as a positive state the realization of the Atman, and this comes very near to the Advaita view. He thinks that knowledge is not enough for liberation. He believes that release can be attained through karma combined with jnana.

THE CONCEPT OF MOKSHA IN ADVAIT VEDANT:-- Shankar has given us a theory of concept of maya (illusion) or adhyas (superimposition). According to advait vedant philosophy this world is adhyas of bramha it is not result of world is only illusion is real & changeless. Because of maya or avidhya (false knowledge) jiva comes in bondage. Pure soul or Atman is mixed with beginningless avidhya like milk & water in such away that the natures of both do not appear separate. Mind etc. are maya’s product but jiva believes that these are his attributes. It does not separate itself from it and does not feel its true form.

According to Shankar moksha is realization of one’s own true form which is eternal and which can not be seen because of maya or avidhya.
Radhakrishnan commeting on Shankar’s view of avidhya & moksha. Writes “Moksha is a matter of direct realization of some thing which is existent from eternity, though it is hidden from our view when the limitations are removed the soul is liberated”.29

Avidhya, maya or adhyas is said to be the cause of bondage. Avidhya is beginningless but not eternal. By true knowledge (jnan) avidhya vanishes and one attains moksha according to my view, in shankars philosophy we do not find any state called moksha because knowing your own form is not a different state. “According to Shankar “the freed soul assumes the form of his true self. Moksha is not the abolition of self but the realization of its infinity and absoluteness by the expansion and illumination of consciousness”.30 In Brahman sutra Shankar declares in many passages that the nature of liberation is as state of oneness with Brahman by moksha world as said earlier as maya or addhyas does not destroys but ones view according to world changes. It can be explained by an example when we watch a play, we know we are not the part of play we are just seer of the play. Same way after attaining jnan of one’s own self one becomes seer of the worldly affairs explained by Shankar as drishta.

Says Hiryanna “The individual self is Brahman itself, and its supposed distinction from it is entirely due to the illusory adjuncts with which it identifies itself”.31 According to Shankar moksha is oneness with Brahman. Here it means that the identity of the self with is not to be newly attained, it is already there and has only to be realized in one’s own experience.

The main idea of Shankar’s schools of philosophy about moksha is that the ultimate and absolute truth is the self which is one though appearing as many in different individuals.

It is said in Upanishads “that art thou” tat-tvam-asi it means that he is truth.

It is the state of advait (non-dualism) between and jiva “jivo Brahman aaiv na parah”.

According to Shankar moksha means one attains one’s own form, in the state of salvation, the true form of self is “sat, chit, anand” its nature is truth which is unchangeable in all the course of time, which is consciousness and not jad and anandghan. According to Shankar anand means a state of soul, where except anand
no other state or feeling exists. Mandayk Upanishad says “ब्रह्मवेद ब्रह्मौषध भवति।” Through knowledge of Brahman one becomes Brahman.

Radhakrishna commencing on the Mandukya Upanisad writes, “samkara observes that the turiya or the fourth (integral experience) is realized by merging the three others (waking, dreaming and dreamless sleep) in it. The highest includes the rest, while transcending them. The phrase used “prapancopasamam” means the sinking of the world in Brahman, and not its denial. We possess faculties capable of responding to orders of truth, the use of which would change the whole character of our universe. When we attain to the state of turiya, we shall have reality from another angle, lit by another light; only this angle and this light are absolute. 

**THE CONCEPT OF MOKSHA IN VISHISHTADVAIT:** Ramanuja insists that the karmas should be performed in an absolutely disinterested manner simply to please God. When the soul performs these actions, it will realize that only this performance con not lead to liberation. Hence it will turn towards the study of the Jnanakanda, the Vedanta, which teaches the nature of God, soul and matter. The soul will now realize that matter and souls qualify god who is their inner ruler, that they form the body of God who is the real soul. Ramanuja admits that knowledge is the immediate cause of liberation, but this knowledge is real knowledge and not the ordinary verbal knowledge. Otherwise all those who studied Vedanta would obtain liberation. The real knowledge is identified by Ramanuja with the highest bhakti or devotion which is obtained by prapatti or self surrender and by constant remembrance of God as the only object of devotion (dhruva smrthi) which remembrance is also called pure meditation (upasana) or dhyana or nididhyasana (concentrated contemplation). It is very important to note that constant meditation itself is not the highest bhakti (which is the me thing as real jnana), but only a means to realize it. Enjoined actions (karma) and ordinary knowledge (jnana) are means to realize ordinary bhakti which may be indentified with prapatti or flinging oneself on the absolute mercy of God and with constant remembrance and contemplation of God called smrti, upsana or nidhyasana. This ordinary bhakti which means prapatti and upasana is itself a means to realize the highest bhakti which is pure jnana or the immediate intuitive knowledge of God which is the direct cause of liberation and which dawns only by the grace (prasada) of God.
Salvation, according to Ramanuja, is not the disappearance of the self, but its release from the limiting barriers. For disappearance of the self will be the destruction of the real self (satyAtmanasa).

One substance cannot pass over into another substance. The released soul attains the nature of God, though not identity with him. It is egoity that is opposed to salvation, and not individuality. For Ramanuja there is no Jivanmukti. One attains to fellowship with God after exhausting all karma and throwing off the physical body. In the state of release the souls are all of the same type. In the released condition the souls have all the perfections of the 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 Brahmann. The Vishishtadvaita philosophy distinguishes two classes of the released: those who are intent on service to God on earth and so do it in heaven and those (kaivalins) who are altogether isolated from the rest, since they achieved their end by constant meditation on the real nature of their own soul. The picture of the heaven where the redeemed souls dwell is not much different from the usual description. It only differs in details of dress, custom and landscape from the paradise of the popular imagination. In his theory of moksa, Ramanuja does not do justice to the mystics, who thus hunger for becoming one with the supreme reality.
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