The general scheme and range of the discussion of the subject explained. The presentation of the problem of research. Due to the general and widespread lack of satisfaction inspite of the abundance of the material happiness, the need of understanding the real nature of the Self that seeks satisfaction through the various human activities. Hence the undertaking of the study of the concepts of Ātman and Mokṣa. The various attempts of the modern psychologists to understand the Self in new ways. The significance of the ancient Indian philosophical thought for the present subject. Their study may help to secure the ways of achieving unending satisfaction and mental peace. The method adopted, the scope and the plan of the thesis stated.
Chapter I -- Ātman and Mokṣa in the Vedas.

The philosophical nature of the Vedic Hymns and importance of the ṚgVeda. The Vedic polytheism arising out of the worship of natural agencies and the various objects of the nature, prompted by the feelings of awe, terror and gratitude. The various meanings attached to the term 'soul', described. Its etymological meaning. Soul as the vital principle, the essence, the imperishable entity, the principal of intelligence, body. The concept of Ṛta, the principle of moral order and its relation with Varuṇa. The concept of Hiraṇyagarbha, the world-Soul. The life after death, according to the Śatapatha Brāhmaṇa. The Vedic concept of the heavenly happy life that the soul enjoys after the death of the body, described. The Vedic ideal of immortality and the positive enjoyment of happiness in the heaven. The belief in the doctrine of transmigration of the Self, though in a limited sense. The concept of Ātman according to the Aitareya Āraṇyaka. The soul beyond the body and the various mental faculties; the soul as the intelligent principle and immanent in all things.

Chapter II -- Ātman and Mokṣa in the Upaniṣads.

The philosophical nature of the Upaniṣads. Upaniṣads possess many heterogeneous, inconsistent and contradictory
views about Ātman. Account of Ātman from the main thirteen Upaniṣads. The general nature of the Brahman, the Ultimate reality. It is beyond all the attributes, is characterised by knowledge and bliss. It is eternal, all pervasive and the essence of all things. Ātman being looked upon as the vital principle (prāṇa). The hierarchy of the various faculties of knowledge. Sense, beyond the senses, the objects, beyond the objects, the mind, beyond the mind, the intellect, and beyond intellect the Self -- the hierarchy of the Kaṭha Up. The cosmology of the Tatt.Up. and the various levels of existence. Ātman explained as that which is beyond the physical 'sheath', mental sheath, intellectual sheath and characterised by pure joy (ānanda). The Self is the real knower and uses manas (mind) as its instrument of knowledge. The Self is the immanent principle in all the things of all kinds, but itself is imperceptible and unknowable. It is the fundamental presupposition of all knowledge; the senses do not perceive it but perceive with its help -- the view of the Bṛh.Up. It assumes various forms in varying circumstances and although it appears in infinite ways, itself is free from any particular qualities. It transcends the world. Ātman is identified with the Brahman: it is existent as the external and the internal reality. It dwells in the heart and is extremely minute --
the view of the Ch.Up. It is like oil in seed, butter in cream and water in river-bed according to the Śvet.Up. It fills the whole body. It is bodiless and permanent -- Kaṭha Up. Everything is born from the Self like the web of a spider, sparks of fire.

The Self is the agent of actions. It is the same in all the four states of waking, dreaming and dreamless sleep and the Turīyāvasthā. The two kinds of Self -- the universal Self and the particular soul -- The bodiless, immaterial and eternal and the other changing mortal and the experiencer of pleasure and pain -- the view of the Munḍaka and the Maitrāyaṇi Up. The Self as the unity amidst multiplicity. The parable of Indra and Virocana of the Ch. Up. The various sizes of the Self; the subtlety of the Self. The gradual growth in its size becomes all pervading and infinite in the Śvet. Up. The Self being the highest reality, transcending all particular forms cannot be described in language. It is described as 'not-this' 'not-this' in the Bṛh. Up. It is intuitively knowable.

Mokṣa -- Liberation -- The attainment of immortality. It consists in the freedom from the wheel of birth and death. The Self survives the destruction of the body
which it drops like the slough of snake -- view of the Bṛh. Up. The vanity and transience of the worldly life. Suffering is caused by actions which lead to future birth; the doctrine of Karma; a vicious circle. No hope of everlasting happiness in saṃsāra. Bondage is caused by ignorance, which consists in the false knowledge of the nature of the Self which is infinite, qualityless, imperishable and everblissful. It is the real agent and not the individual soul (jīva). The knowledge of the higher Self removes ignorance and the pain and rebirth caused by it. In Mokṣa the Upaniṣads seek escape from the worldly sufferings, imperfections and wheel of birth and death. The Self is not perceptible by the senses but it is Self-luminous that reveals the objects of knowledge as well as itself. It can be known in one's intuitive experience. It is the fundamental presupposition of all knowledge. It is beyond all duality and can be realized as one's innermost Self. It is realised as the unity of all things. The soul can know it only by becoming identical with it. It is the transcendental Self, the knower of all and it cannot be objectified. It is the ultimate subject, and in its realisation the triad of knowledge disappears. In fact it is everything. All is dear for the sake of the same Ātman and not for the sake of any particular thing. It is the cause of all desires and
all desires and aspiration find fulfilment in it. The bliss of the Self is supreme and it is infinitely greater than any other kind of bliss as the Tatt. Up. says. It is a state of perfect satisfaction, peace, and perfection. It is without desire and pain. Its nature described.

Mokṣa is not the achievement of something but it means becoming the Self. It consists in a psychological rebirth or transformation of the soul into the Self. It can be attained by the proper knowledge of the Self and by overcoming all the desires and sensuous experiences. It requires highest control over the senses, body and mind. The mind can be purified by the control of the mind which becomes possible by the Yogic practices as the Maitrāyaṇī Up. says. Mokṣa can be attained not by sacrifices and rituals but by knowledge and contemplation of the Self by withdrawing oneself from the external world of senses. It is a super-moral state but it is conditioned by a highly moral life. The emancipated soul transcends all distinctions and duality of pleasure and pain, good and evil. It experiences a perfect identity with the whole universe. The description of the Karma-mukti-progressive emancipation. Upaniṣads recognise the possibility of the Jīvanmukta who is liberated while alive with a physical body. He is in
the world but not of the world. He is stable in his inner poise and peace and is not affected by the changes, sufferings and influences of the worldly life.

Chapter III -- Atman and Moksha in Carvakism.

The Carvakas are known as the Lokayatas or Dehatma-vadins. They are atheists and denounce the Vedic authority. They denied the existence of the soul as a separate entity. They denied Atman as a substance or substratum of consciousness. According to them consciousness is a property of the body which is formed from the combination of the atoms of earth, water, air and fire. The Dhurta Carvakas denied the existence of soul while the Susiksha Carvakas look upon the Atman (soul) as the 'living body', and its death as the Moksha. Carvakas' arguments about the various possible relations of consciousness with body. According to them the soul perishes with the body and therefore no transmigration of the soul. Therefore, they do not recognise moral life. As death is the end of life and there is no life-after-death, they believe in utilitarianism and egoistic hedonism. The highest happiness is constituted of the pleasures of the body and senses. Their ideas of highest material happiness. Their attack on the Vedic religion and refusal to go beyond the authority of sense-perception.

Evaluation of Carvakism.
Chapter IV -- Ātman and Mokṣa (Nirvāṇa) in Buddhism

The nature of Buddhist philosophy, as an atheist and anātmanavādin system. Its revolt against the Vedic ritualism and sacrificialism. Buddha's aim is to end suffering of human life rather than to construct a system of philosophy. He was mainly concerned with the problem of sorrow. According to Buddhism the reality is everchanging and everything has only a momentary existence. Its belief in the universal impermanence. Buddhism denies the existence of the soul as a substance or substratum of consciousness. It believes only in the series of the separate states of consciousness and holds that 'self' is a fictitious name given to the series of such states of consciousness like perception, thought, feeling, memory, emotion and volition. Every such a state has only a momentary existence. Beyond these states there is no separate entity like the Self. The various meanings of the term 'self' discussed. Denial of an identical personality. The similarity of homogeneous momentary existences coming in an unbroken succession is mistaken for sameness. The origin of the Self from the five Skandhas. The dependence of Self on body. The Self is an everchanging entity and still appears the same and stable like a burning flame which renews itself every moment.
Buddhist-arguments against Self as a substratum, illuminator of objects and as a synthesiser. Self as an intelligent guiding principle is unnecessary. Karma acts as the organising principle and does the work of Self or God. Disbelief in inherent teleology; orderliness is automatic and determined by the successive Karmas. Buddhist theory of anātman or nairatmya. Self does not exist as an entity by itself because it does not possess svalaṅga. The real meaning of Self is not-Self, Ātman is reduced to Anātman. Sorrow and transiency are synonymous. The main Buddhist sects -- Hīnayāna and Mahāyāna. The four schools of Buddhism -- The Vaibhāṣika, Sautrāntika, the Yogācāra, and, the Mādhyamika schools and their views on Self briefly stated. The Vijnānavādin's view of the world as mind-dependent, stated. The concept of Ālayavijñāna which is similar to Ātman. The Mādhyamika theory of dependent origin. The whole is real. Suzuki's interpretation of the 'void'. The Self and the states of consciousness are reciprocally conditioned and, hence, each is empty. Self is metaphysically non-existent and exists only for practical purposes. The reality according to the Mādhyamikas is indescribable.
Nirvana -- The meaning and the cause of sorrow -- sorrow is caused by ignorance. The nature of ignorance, discussed. The causal chain beginning with ignorance and ending with sorrow. Knowledge leads to the attainment of Nirvana by removing ignorance. Philosophic knowledge is supplemented by Yogic practices. Analysis of the causal chain of the twelve nidanas. Cessation of Karma leads to Nirvana. Examination of the Buddhist principle of Karma. Karma acts as a substitute for Self and thus, serves as a link between successive births. The Karma acts as an energy that binds the Skandhas in various ways. The deed itself is the doer and determines the subsequent deeds. The individual becomes the deed itself. The nature of Nirvana as annihilation of pain and Karma and annihilation of passions and desires. It also means termination of consciousness. Abrogation of sorrow means abrogation of personality; I am the sorrow. Nirvana means No-more-becoming. Nirvana -- a positive state contrast of Hinayanism with Mahayanism. The concept of the Vaibhavika Nirvana, a state of blankness in which the ultimate elements come to a standstill and consciousness and sensibility disappear forever. The Sautrantika Nirvana -- negation of life without a residue. The two Sautrantika schools and their ideas of
Nirvāṇa which means freedom from imperfection and defiling passions. The positive meaning of the Mahāyāna Nirvāṇa which means perfect love and sympathy. It is full and alive. The idea of Dharmakāya of the Mahāyānists explained. Everything is absorbed in the Dharmakāya which is a state of perfection. Controversy over its final nature, whether being or non-being and Dahlke's solution. Suzuki's interpretation of Nirvāṇa -- a positive and blissful state. The Mahāyāna schools hold an optimistic outlook and stress the recovery of evils rather than escape from them. Nirvāṇa according to the Yogacāra school. The relation between the Ālaya Vijñāna and Tathatā. The Dharmakāya as the ideal of perfection. Important characteristics of Dharmakāya. It is immanent in all and full of profound love for all. The Mahāyāna Nirvāṇa as fulfilment by absorption in the Dharmakāya. The nature of Nirvāṇa according to the Mādhyamikas. It is neither existence nor non-existence; but it is beyond description. Śūnyatā is the source and resort of all things. Nirvāṇa is a state of strifelessness. Avidyā, the principle of relativity is the cause of the world. Deliverance is freedom from relativity. Nirvāṇa is attained by the suspension of all thought which is dualistic. It is the knowledge of nothingness. It can be attained by anybody.

Chapter V -- Atman and Moksha in Jainism.

The nature of Jainism, as opposed to the Vedic religion of ritualism and rigid caste system. Free access to all people irrespective of their castes and sex. The meaning of substance. The nine categories according to Jainism. Division of the universe into Jiva and Ajiva. The soul is permanent, the doer and the enjoyer. Infinite number of Jivas and their relation with matter. All living beings possess soul. It has form while in samsara and is eternal formless in its state of liberation. The soul is Dravya, hence eternal and it is bhinnabhinja with knowledge. The variable size of the soul which fills the body. The two kinds of souls and their characteristics. Classification of the souls on the basis of the number of sense organs,
sex, place of birth etc. Every soul is different from another.

The Karmic matter sticks to the soul and causes two kinds of bondage. The relation between the soul and the Karmic matter. The various kinds of bondage. The various kinds of Karmas and their effects. The way in which the Karmic matter enters into the soul discussed. Bondage is caused by subreption or nescience. Liberation can be attained by knowledge. Bondage can be destroyed by knowledge and not by Karma as Karma produces another Karma. Mokṣa can be attained by removing the veil of Karma from the soul. The soul is in its real nature blissful and in reality it is neither the agent nor the experiencer. It appears as the agent (Karta) and experiencer (bhokta) due to ignorance. It is constitutionally free and potentially divine. The state of Mokṣa described. It is a self-finding and a self-rule. Karma no more sticks to the liberated soul. Preventive checks for saṁvara. Description of a Kevalī. The virtues observed by the mukta. The way to the attainment of liberation -- Right knowledge and right practise with right faith. Austerities -- internal and external. Nirjarā -- hastening the process of casting off the Karmic matter. The kinds of Nirjarā. The stages of ripening of the Karmas. The liberated souls rise to the higher regions. The two
kinds of Mokṣa described. Perfect liberation impossible until all the Karmas are exhausted. The description of the muktas. The Digambara Jainas hold that women cannot attain Mokṣa. The Śvetāmbara Jainas believe that women too can attain Mokṣa, explained. The soul retains its independent existence even in Mokṣa.

Chapter VI -- Ātman and Mokṣa in the Nyāya and Vaiśeṣika Systems.

The philosophical nature of these systems -- realistic pluralism and the atoms as the imperishable ultimate realities. The seven categories and the nature of substances. The soul's nature as a substance and its relation with consciousness. The soul and its qualities. Consciousness is adventitious attribute of the soul. As consciousness cannot be a property of the body it must have some different substance, the Soul. Recollection and untaught actions of infants hold a testimony to the existence of the soul that carries impressions (samskāras) from past birth. Soul is a moral necessity. It is permanent and transmigrates and is governed by the adṛśta. The soul is infinite, eternal and imperishable, while the body is perishable. It is all-pervasive but still different for each body. It is the abode
of psychical experiences. It is the real doer of actions and supplies energy to all. It alone possesses the power of auto-movement. The ways of knowing the soul described. The body serves as a means of psychical experiences. The Soul is known introspectively as one's 'I' and others' souls are known from their activities similar to those of ours. Direct and indirect knowledge of the soul. The problem of the existence of God and His characteristics.

The nature and functions of the manas. Proofs for the existence of the mind (manas). It is subtle and imperceptible and is known by inference. The nature and functions of the Buddhi (intellect). Knowledge is located not in the mind, but in the soul, proved. Comparison of the Buddhi in the Śāṁkhya and in the Nyāya systems. Philosophical inquiry is guided by the motive of the attainment of liberation. The nature of misapprehension (mithyājñāna) and its relation to suffering. Misapprehension causes mistaken attachments which give birth to prohibited actions which cause suffering in the present and future lives. The cycle of rebirth is guided and controlled by the doctrine of Karma. Pleasure and pain are often mixed and are inseparable. The worldly pleasures are transient.

Mokṣa consists in the absolute freedom from pain and
suffering. It ends twenty one kinds of evils and it is a state of painlessness as well as pleasurelessness. It is a state of passionlessness, indifference and passivity, attained by the removal of mithyājñāna. In it the soul remains in its pure state, i.e. without any sort of consciousness. The nature of mithyā-jñāna, described. It can be removed by the knowledge of the sixteen topics. Mokṣa is a negative state and consists in the complete cessation of rebirth as all the Karmas are thoroughly exhausted. It is different from pralaya. Comparison of the Nyāya-liberation with the Buddhistic Nirvāṇa, both being negative. But the soul remains in the Nyāya-Vaiśeṣika state of Mokṣa, while nothing remains in the Void of the Buddhists.

Chapter VII -- Ātman and Mokṣa in the Śāmkhya and Yoga Systems.

Śāmkhya -- The philosophical nature of the Śāmkhya system. Śāmkhya denies God while the Yoga system admits it. It must be either simultaneous with the Upaniṣads or later than it. It has some common features with the Upaniṣads and Buddhism. It is most scientific and has the independence of thinking. Both the systems divide the reality into two main parts -- the Puruṣa (sentient principle,
spirit, soul) and Prakṛti (the insentient and changing matter). The former is neither a cause nor an effect; it is devoid of the three attributes and it is purely consciousness. It is immutable. Prakṛti is the final material and efficient cause of the world. It is constituted of the three -- sattva, rajas and tamas attributes. It is ever changing. Everything is a modification of it. Even buddhi is its evolutionary product. The soul is eternal and purely an unmoved witness. The soul is the enjoyer (bhoktā) but not the agent since all actions belong to Prakṛti. The souls (Puruṣas) are many in number -- one for each person. They have no direct contact with the Prakṛti which is only one and common for all. They cause movement in Prakṛti by their mere vicinity (Sannidhi). The Puruṣa is not the real experiencer (bhoktā) in the real sense. It appears so due to the movements of the Prakṛti in which it is reflected. The souls are passive (udāśīna). They are immaterial and all-pervasive. The arguments to prove the existence of the souls. Logical difficulties in admitting the plurality of the souls. No inherent differences.

The Prakṛti acts for the sake of the Puruṣas, but their adjustment is natural and unwilled. The mechanism of knowledge, the reflection theory explained. Agentship
and experiencership is wrongly ascribed to the Puruṣas due to non-discrimination (aviveka) between the Puruṣa and Prakṛti. Its bondage is not real. It is eternally free. Bondage is due to non-discrimination. Mokṣa according to both the systems consists in removing the bondage by means of proper discrimination between them. It consists in the complete isolation and detachment of the Puruṣa from the Prakṛti. The Prakṛti ceases to operate and influence the Puruṣa. There is no more confusion about the nature of the two. Mokṣa is attained purely by knowledge and other things like sacrifices are not at all necessary. One attains complete Mokṣa (Kaivalya) when all his Karmaphare fully exhausted. So long as one continues to have the physical body he lives like a living liberated soul, the Jīvanmukta. Transmigration takes place with help of the subtle body (linga deha) which disappears in complete liberation (Videhamukti).

Yoga -- Propounded by God. Its special contribution lies in finding out the ways of physical and mental disciplines. It admits the Sāṃkhya philosophy and in addition believes in the existence of God. The nature and functions of the Citta; the Kāraṇa Citta and the Kārya Citta -- described. It is everactive and remains in contact with the
external world; while Puruṣa is unchanging. Suffering is
due to their false identification. The agentship is imposed
on the soul which is static due to its reflection in the
Citta which is transparent. The doer of actions is the
Citta, a product of the Prakṛti but its intelligence is
due to the soul. The soul is neither happy nor unhappy;
it is simply neutral. Yoga means cessation of the functions
of mind. Nirodha leads to concentration. The two prime
necessities are detachment and meditation. The meaning of
detachment and the way of achieving it, explained. Positive
meaning of Yoga -- joining the mind with God by concentra-
tion. Distractions are caused by the preponderance of the
three attributes. Concentration becomes possible by
controlling sense organs and eradicating desires and sāṃskāras.
The nature of God -- free from imperfections, afflictions
and relativities. He is all-excellence, all-good and helps
the devotees to make progress in their penance by removing
the impediments in their path. He is not the end but a
guide of the Yogins and possesses the Sāttvic quality in the
superlative degree. The Yogic practices -- internal and
external. The various qualities that help the mind to
become calm. The Yogina-voluntary renunciante. The various
impediments and the need of overcoming them, discussed. The
cause of suffering is avidyā or non-discrimination. Liberation consists in the cessation of the mind (Citta). The eight limbs of Yoga and their nature, described. The Yogin enters the Samprajñāta Samādhi after the mind controls the senses and attains full detachment. The nature of the Samprajñāta and the Asamprajñāta Samādhi; their difference explained. Many Puruṣas are separately liberated, but the Prakṛti continues to operate for the other bound souls. Yoga requires knowledge for Mokṣa but along with that it gives more stress on the Yogic discipline.

Chapter VIII -- Ātman and Mokṣa in the Pūrva Mīmāṃsā System.

The orthodox, the atheistic and the ritualistic nature of the Pūrva Mīmāṃsā system. The nature of the soul stated. The soul is the performer of sacrifices and goes to the heaven to reap their fruits. The existence of the soul is inferred from some activities of the body, like breathing etc. Śabara's view. The soul is different from the body. The difficulties arising from their identification explained. The soul -- different from the sense organs; difficulties arising from their identification. The soul is different from the mind and the functions of it. The soul is different from the intellect. It acts as the agent
of actions and is self-cognised according to Śabara. The theories of knowledge of Prabhākara and of Kumārila; both critically examined. Possibility of the knowledge of the soul by the mind. Conflicting views about self-consciousness, according to Prabhākara and Kumārila. Prabhākara denies the possibility of the direct knowledge of the soul. Kumārila's interpretation of the incognisibility of the soul. Pūrva Mīmāṁsā believes in the plurality of souls. The souls of other persons are not perceptible, they are inferred from their similar activities. The soul is neither atomic, nor of the bodily size, but pervasive and so immobile. The souls are immaterial. It is the ultimate agent though unchanging. The soul's activity is reconciled with its static nature; it supplies the necessary energy. It is the doer, enjoyer; it acts and enjoys through the mind, body and the sense organs. It transmigrates due to merit and demerit, which when exhausted it attains liberation.

Mokṣa -- The old Mīmāṁsakas were concerned more with the Vedic rites and heaven than with Mokṣa. Mokṣa means to Prabhākara the final state which is free from pain and pleasure as well and any kind of conscious experience by the disappearance of merit and demerit. The soul becomes jada and it does not possess even the potency of knowledge.
To Kumārila Mokṣa means cessation of Karma. According to Kumārila knowledge does not expiate the past Karma; it arrests the further accumulation of Karma but it does not bring about liberation. For liberation duties and worship are necessary. Mokṣa cannot be an experience of happiness (sukha). Since, there is neither the body nor the sense organs which can give happiness. Difference between ānanda and happiness. The former may be possible in Mokṣa though not the latter. Kumārila holds that the knowledge of the soul is not necessary for liberation, but the knowledge of the type of worship and meditation leads to Mokṣa. Denial of God -- reasons quoted. God is incompatible with the eternity of the Vedic Hymns. God is unnecessary. World's orderliness is due to the adṛśta. Kumārila's critical examination of the problem of God and a case against the existence of God, explained.

Chapter IX -- Ātman and Mokṣa in the Kevalādvaita System of Śaṅkarācārya.

The nature of Śaṅkara's Advaita Philosophy and its relation with Buddhism, Śruti and the other philosophical systems. His originality lies in his advaitic interpretation of the Śruti. According to Śaṅkara the ultimate reality is
the Brahman, the one without a second and it is the source, support and end of all the things of the world. Brahman is the same as Ātman (Self). The nature of the Brahman, explained. It alone is real because it cannot be contradicted (trikalābādhita). The changing world is illusory as compared with the immutable Brahman. The Brahman is formless. The appearance of the world is caused by adhyāsa or superimposition which is caused by nescience (ajñāna). The world appears illusory to him who has already reached the Paramārthika Sattā, the transcendental point of view. It is real on the phenomenal plane. The Brahman (Ātman) is immutable, inactive, neither the agent of actions nor the experiencer of their fruits. All the particular finite appearances are caused by various adjuncts (upādhis) that cling to the Brahman. The Ātman is the soul of every person and it reveals itself to each person as his 'I' -- the ego. It is the real experiencer. It is undeniable. Even he who denies has the Ātman that denies. Ātman is constituted of consciousness and is permanent. Śaṅkara's arguments to prove the permanence of the soul as against the universal impermanence of the Buddhists. Its permanence justified on moral grounds. The plurality of soul is caused by the limiting adjuncts of the same Ātman which is infinite
and imperishable. It is infinite and all-pervasive. The agentship and experiencership of the Self appears due to its adjuncts, like the mind, intellect etc. It is in reality devoid of any particular attribute (nirguṇa). Ātman and the Transcendental Self of Kant. It cannot be known by means of the senses, mind, intellect, but it is intuitively known as one's 'I', the innermost Self -- The concealment of the Self's knowledge is due to the adjuncts. The relation of the souls with the Self (Ātman). The nature and the functions of the manas. The Self is not governed by the adṛṣṭa. The Self does not transmigrate, rebirth due to subtle body.

The nature of Nescience -- neither real nor unreal; and its two powers of āvaraṇa and vikṣepa. It causes the sense of differences and exists in the absence of the knowledge of the Self. Māyā produces the world. It is neither real nor unreal and hence indescribable. It is the creative power of God. The nature of God, described. God is Saguṇa Brahman, Brahman possessed of Māyā. God has phenomenal reality.

Mokṣa -- It consists in the experience of the text 'I am the Brahman', the experience of complete identity with
the Brahman. It is a positive experience of perfect knowledge and perfect bliss. Mokṣa is eternal. It is not something acquired. It is the experience of complete freedom. Bondage and pains are illusory to a liberated soul. It is the realisation of the Self -- which is Self -- evident. It consists in the recovery of the lost self-consciousness. It occurs when avidyā and the sense of differences disappear. It is attained only by knowledge of the Self by becoming one with it. It is full of perfect bliss. For the liberated soul there is no suffering. It transcends even the moral distinctions. It stops the re-birth by arresting the further accumulation of Karma. Jīvanmukti and Videha mukti, explained. It is indescribable. It can be properly known only by experience. Progressive (Kramamukti) and direct liberation, described. Knowledge alone brings Mokṣa. Karmas and Yogic practices help the purification of the body and mind; hence necessary for concentration of the mind on the Self. The ethical virtues are important in so far as they help a man to have the Adhikāra needed to experience the Real. Recognition of the Varnāśramadharma, although Mokṣa can be attained by all.
Chapter X -- Atman and Mokṣa-Systems of Rāmānuja, Nimbārka, Madhva and Vallabha.

Rāmānujacārya -- (Viśisṭādvaita) -- His anti-
Māyāvāda, Saviśeṣa Brahman, Pariṇāmavāda and the reality of the souls and the world as the modifications of the Brahman. Brahman as the inner controller of all things. The Jīvas are many, modifications (vikāras) of the Brahman, possess sat (existence) and cit (consciousness), bliss (ānanda) is absent. They are atomic, self-luminous, eternal, doer and enjoyers and are controlled by God. Three kinds of Jīvas -- baddha, mukta and nitya. Jīvas are the Viśeṣaṇas of God and God is not affected by their experiences. The Jīvas are the knowers and become pervasive by means of their intelligence. No knowledge in deep sleep. It dwells in the heart. The comparison of Jīva with God. God as self-illumined. Eternal distinctions of the Jīvas, not lost even in Mokṣa. Differences of Jīvas are real. Souls as the doers, enjoyers and governed by Karma. Intelligence is subject to contraction and expansion. Mukta's jñāna unlimited. Dharmabhūtajñāna and guṇabhūtajñāna, discussed. Jīvas' dependence on God and their moral freedom. The state of liberation of the soul. In it the Jīva retains its separate individuality, enjoys omniscience and perfect
bliss with God and becomes inseparable with Him. It no more returns to the world. Bondage is caused by ignorance. Release is attained by the unity with God. It is its natural freedom. The meaning of Tattvamasi. Freedom from pain, rebirth and subtle body and Karma in Mokṣa. It is also a positive enjoyment of the company of God. The need of a Personal God as against the impersonal Brahman, explained. The description of Nārāyaṇa as the Parabrahman. The four Vyūhas, described. Release is fusion of freedom and necessity. Mokṣa is attained by bhakti (Prapatti), Karma and not by only knowledge. The nature of Prapatti explained. The Jīva takes positive joy in the service of God. Mokṣa to the adhikārins. The liberated souls do enjoy all powers of God except those of creation and governance. Denial of Jīvanmukti.

Nimbārka -- (Bhedābhedavāda) -- His anti-Māyāvāda. The souls and the world are both identical with and different from God (Brahman). The souls and the world are the self-actualisation of God. God is svatantra and Jīvas are dependent on Him (asvatantra). Identity of Jīvas with God like that of the waves with ocean and rays with the sun. The meaning of Tattvamasi. Threefold division of the reality. God (Kṛṣṇa) is free from all defects, possesses
celestial body and divine qualities, is the Upadāna Karāṇa and nimittakāraṇa of the world. The Jīva is the knower (jñātā), doer of actions (Kartā), experiencer of fruits (bhoktā), limited in knowledge and powers, atomic but becomes pervasive by intelligence which is its attribute, and retains separate existence in Mokṣa. It is the possessor of knowledge as its attribute (dharma); it does actions under ignorance. Kinds of Jīvas -- mukta and saṁsāri. Bondage is caused by ignorance. Liberation is attained when it realises its absolute dependence on God; for it knowledge and Prapatti (Surrender) to God are necessary. The need of moral virtues. In Mokṣa the Jīva becomes free from all Upādhis and it enjoys to the fullest extent God Himself with all his qualities. When all its Karmas are fructified it no more returns to the world. The emancipated souls exist forever in God and enjoy all the powers of God except those of creation and regulation of the world. Mokṣa can be attained by the people of all castes by means of Prapatti.

Mādhava -- His doctrine of dualism (dvaita). Five-fold distinctions -- which are real and eternal. His Brahman is God Hari who is the cause of the world and souls. He is svatantra while the world and the Jīvas are dependent on Him (paratantra). He is the cause of the eight states.
He is not the Upādānakāraṇa but the Nimittakāraṇa of the world. The jīvas are atomic and infinite in number. They possess limited knowledge, limited powers and limited bliss, their limitations being caused by ignorance. The jīva is entirely dependent on God and in fact, God is the doer and enjoyer. God's omnipotence follows from his independence (swātantrya). He possesses wonderful powers. Jīvas seem to be changing externally, but internally they remain permanent. They are eternal and so transmigrate. Their differences also are real. They are in all the aspects of their lives governed by God. God is the cause in the sense that He supplies energy to all the actions. God gives rewards of action in accordance with the Karmas. The kinds of souls -- nitya, saṁsārī, muktiyogya.

In Mokṣa the jīva becomes bodiless, formless, completely free from Karma and the subtle body. It enjoys perfect knowledge and perfect bliss and all the divine qualities except the powers of creation and regulation of the world. It remains distinct and lies at rest in its own nature. Mokṣa is attained by Upāsanā of God and it also depends on the will and grace of God. Brahmajñāna is Upāsanā. The other requirements of Mokṣa. The jīvas enjoy in and through God by identifying their desires with those of God. God
gives Mokṣa to those who deserve it and become worthy of it by means of bhakti and moral life. God’s grace is absolutely necessary. Madhva deprives the souls of their independence by making them entirely dependent on God. Dualism ends in Monism.

**Vallabha -- His Śuddhādvaitavāda.** Everything is Brahman itself though not fully revealed. God has transformed Himself in the forms of the world and the souls, by the help of Māyā, his power. The souls are essentially one with God, His ānanda being suppressed in them. They therefore, possess sat (existence) and cit (consciousness) and they regain bliss in the state of liberation. In the inanimate objects the Brahman suppresses its cit (consciousness) and bliss (ānanda). God (Kṛṣṇa) is the doer (Karta) and enjoyer (bhoktā). Jīva is atomic but becomes pervasive by means of the attribute of knowledge which pervades like light. The souls come out like sparks from the Divine fire. Jīva is similar to God in sat and cit, but it does not realise its identity with God due to ignorance. Brahman is free and it is the antaryāmin of all things. The world is created out of Līlā. The souls suffer because they are governed by ignorance and they are governed by adṛṣṭa. God loves to play with the good souls.
Mokṣa is attained by sincere devotion to God and the grace of God. The kinds of Jīvas -- the Maryādāmārgīyas and the Puṣṭimārgīyas; the difference between them explained.

Forms of Puṣṭibhakti. The state of liberation according to Puṣṭimārga. It is attained by means of Premabhakti and excessive attachment to God. The liberated soul enjoys the highest bliss in the company of God (Kṛṣṇa). It becomes free from egoism, gross and subtle body. It experiences Kṛṣṇa everywhere. It participates in the Nityalīlā of Kṛṣṇa. It derives happiness in the service of Kṛṣṇa. The Maryādāmārgīyas attain identity (sāyujyatā) with the Puruṣottama in Mokṣa. They require to exercise self-control and severe discipline. They acquire liberation by knowledge, by removing ignorance. The Puṣṭimārgīyas attain liberation by the most ardent and intense love and devotion to God.

Chapter XI -- Ātman and Mokṣa in the Śaivism and Śaktism. 730–750

Śaivism -- A creed parallel to Vaiṣṇavism. Śiva or Rudra is the ultimate reality (Brahman) according to it. God Śiva as an antidote against all the evil forces. He is different from Māyā, Anava (matter) and Jīvas. He is perfect and immutable; omniscient and omnipotent. He
regulates and directs the evolution of the world. He is infinite and all-pervasive and extremely loving towards His creation. The meaning of Paśupati, Paśu and their Lord (Śiva). Paśus (Jīvas) are imperfect and possess limited power. They become omniscient in Mokṣa. The kinds of souls -- (1) Vijnānakāla (2) Pralyākāla and the (3) Sakāla. Their nature described. Pāsas fetters and their kinds. Paśus attain liberation after they become free from the fetters. Liberation can be attained by exclusive devotion to Śiva. The liberated souls also attain powers from Śiva.

The branches of Śaivism -- Kāśmīra Śaivism (which is subdivided into Spandaśāstra and Pratyabhijña śāstra) and Vīraśaivism or Lingāyat sect; their differences and prominent features, explained. The worship of Śiva in the form of the Linga. The relation of Śiva with His power is one of sāmarasya. The power (Sakti) of Śiva creates the world. The two forms of the Sakti -- Kalā and Bhakti, explained. The three kinds of Lingas.

Mokṣa is attained by Śivayoga -- by faithful and sincere devotion to God Śiva. It requires concentration on Him and renunciation of the world of senses. The two kinds of Bhakti -- Yogānga and Bhogānga. The soul is not absorbed in the Para Śiva but is retained in Him and it enjoys the bliss and powers of Śiva.
Śāktism -- Recognition of Śiva as the final, omnipotent, omniscient and all-pervasive God. The special emphasis on His Śakti, which is one with it. The various forms and names of the Śakti, described. Śakti is looked upon as the Mother. Śakti evolves the whole world out of it. Śiva is constituted of consciousness and it is immanent in the whole world. Jīvas are evolved from and by Śakti. Ignorance is partial knowledge. The Jīvas can attain Mokṣa by removing ignorance from their minds. It has to realise by spiritual insight that it is in reality the pure consciousness (prakāśa) and that its limitations are unreal. Liberation is attained by knowledge and not by religious rites and sacrifices. Belief in the transmigration of the soul and in the possibility of the Jīvanmukta.

Chapter XII -- Ātman and Mokṣa according to the Vaiṣṇava Saints of the Medieval India.

Introductory note. The motives of the saints to secure not only everlasting peace and immortality but also the supreme bliss and perfection of God. God demanded for the satisfaction of the human heart.

(1) Jñāneśvara -- Jñāneśvara's personality and works. Influence of Advaitism on Him. Equal emphasis on
knowledge and devotion. His Cidvilasavāda. The world is a sportive creation of God that is beyond the three attributes. The world is real, an expression of the Brahman. Everything is Brahman but it is not affected and touched by the changes of the world like those of reflections.

The curious mixture of Sāmkhya and Advaitic ideas. The Jīva is the Brahman delimited by Upādhis. The non-difference of the Jīva with Self (God, Brahman), explained. Bondage is caused by nescience (avidyā). The need of the proper discrimination like the nīrakṣāraviveka of the Swan.

Knowledge and devotion are necessary for Mokṣa. Renunciation and withdrawal from the world of sense equally necessary. The practice of moral virtues. 'Intellectual mysticism' of Jñāneśvara. The necessity of complete dedication to God. No Mokṣa without ananyabhakti -- which consists in the vision of identity through difference. In Mokṣa there is the final unity (identity) of the soul with the Self and the two become indistinguishable like the dissolution of salt in ocean -- fully explained. The kinds of souls and their nature, described. The uniqueness of that experience of identity. The possibility of Jīvanmukti, discussed.

(2) Kabīr -- A unique combination of the Hindu
and Islamic cultures. His refusal to admit the traditional religion and its rituals. God is all-pervasive, without and within and indescribable. The Nirguṇa Brahman becomes saguṇa (God) for the devotees. God is infinite and full of unstruck melodies. His God is the nirguṇa Brahman, perfect, formless, immanent in all and the cause of all. The symphonic nature of the reality; the central principle of harmony in the heart. The relation between the soul and God. The necessity of penetration through the veil of Māyā. The afflictions of the soul due to its separation from God; its highest happiness lies in its union with God like that of a wife with her husband. In their union there is the ecstatic joy and perfect bliss.

(3) Tulasīdāsa -- Personality and mission of Tulasīdāsa. Rejuvenation of Hinduism. God is one omniscient, omnipotent reality and incarnates cut of compassion for humanity. His leanings towards Advaitism. The nature of God, explained. Rām in the hearts of men. Jānakī is the mother. The twofold functions of Māyā. Ajñāna is as real as jñāna; the nirguṇa cannot be understood without the saguṇa. Soul and God different. Mokṣa is attained by bhakti. Rām as the ideal of perfection -- Maryādā Puruṣottama. God shows his grace to devotees. Rām is
pleased with bhakti, pure and simple love for Him. Rituals are not as effective as bhakti.

(4) **Sūradāsa** — Personality and works of Sūradāsa. The depiction of the Līlā of Kṛṣṇa. His acceptance of the Śuddhadvaitavāda of Vallabha. No system. The Lord appears in the nirguṇa and saguṇa forms. God as the creator, sustainer and destroyer of the world. God, extremely loving — Kṛṣṇa — an object of enjoyment of the Gopis. Sūradāsa is conscious of his defects, sins, weaknesses; he is governed by Māyā. Deliverance by pure devotion. Eternal peace and bliss in the heart of the Lord. Need of renouncing all things other than God. His acceptance of Śuddhapuṣṭi-bhakti of Vallabha and deliverance is sāyujyatā or identity with the Lord. Supreme joy in the participation of the līlā of Kṛṣṇa.

(5) **Mīranbāi** — Her personality and love for Lord Kṛṣṇa. Her pathos and melancholy in life. The saṁsāra is everchanging and full of miseries. The Lord alone is eternal. He is all-compassionate and can save His devotees. He is her God and indifference towards the world of senses. The joy of her union with her Lord Kṛṣṇa is indescribable. The joy of union is supersensuous and she experienced the
Madhura rasabhakti for Him. Her love for Kṛṣṇa as her husband and love sports with Him. Kṛṣṇa is the only male person in the universe.

(6) Narasimha Mehta -- A famous Gujarati saint and poet. A devout Vaiśēvā who believed that deliverance can be attained by sincere bhakti. God is both personal and the impersonal ultimate reality. Kṛṣṇa is the ultimate reality (saguṇa and nirguṇa). He is the cause support, sustainer and destroyer of the world. He is Saccidānanda and possesses eternal brilliance. His experience is supersensuous. The world does not exist from the transcendental point of view. God is omnipresent, extremely subtle and great; dwells in the heart and is the material cause of the world. He is the real agent and man wrongly attributes doership to himself. Mokṣa -- not attainable by scholastic knowledge of the scriptures nor by religious rites, but by sincere devotion. Bhakti with knowledge brings Mokṣa. Bhaktas do not seek liberation and residence in the Vaikunṭha but they seek everlasting joy of service and realisation of God. Freedom from three kinds of pains. Jīva's happiness in its union with God like that of a wife with her husband. Such joy can be attained by bhakti. It can be attained by all people irrespective of their castes and other distinctions.
His mystical union with God.

(7) **Chaitanya** -- Personality. His spiritual fervour and maddening dances. His refutation of Vivartavāda and Suddhādvaitavāda. His dualism -- soul and God separate. God can be realised by wholehearted and singular devotion. Similarity with Nimbārka's view. Kṛṣṇa manifesting in four Vyūhas. Suffering is due to illusion. Infinite powers of Kṛṣṇa. Prabhāva and Vaibhava, the two powers of manifestation of Kṛṣṇa. He advocates Madhurabhakti -- a synthesis of dāsya, sakhya and vātsalya rasas for the attainment of Mokṣa. Need of ethically perfect life. External and internal sādhanā and stages of love progressively leading to the full realisation of Kṛṣṇa. The communion with God brings unfading bliss and peace. Swoon, trance and such are symptoms of such a union with the Lord. Chaityanya's unique trances. Premayoga, in samādhi the Jīva enjoys highest bliss. Forgetting the body. Love of Jīva for the Lord is like that of a faithful woman to her husband. Abundance of everything but God whose grace brings final release. Bhakti can be practised by the people of all castes and ranks.

(8) **Tukārāma** -- His personality. Reality is one
single, eternal, infinite, formless, all-pervading, omnipresent, omniscient, unfathomable, immutable, unpolluted. Although Nirguṇa appears as Saṅguṇa for the devotees. Vithobā, Pāṇḍuranga present everywhere. God is spirit and assumes infinite forms; non-different from the world. He sports with Himself. Difference is external, there is the substantial unity of the Jīva and God. God is immanent and transcendent. Oneness with God, explained. God's omnipotence and perfection. Suffering is due to worldly desires. God can be reached by sincere and wholehearted devotion for Him. No need of penance and austere penance. Bhakti is sufficient. God does all actions. God as the closest relative -- as father, mother, brother, friend etc. God as mother and Tukārāma as child. The joy of drinking divine love which is supersensuous. The description of the state of liberation. Mystical union -- indescribable. God everywhere and perfect bliss. Attainment of immortality by winning over death. In Mokṣa Jīva becomes one with God. Supra-relational and supersensuous experience. When God is attained everything becomes illusory. His 'Personalistic Mysticism'.

(9) Rāmakṛṣṇa Paramahāṁsa -- His personality and achievements. Brahman is the sentient and all-pervading
principle which is immanent in all things. There are
differences in the degrees of manifestations. God is the
Absolute (Brahman) beyond all dualities and relativity.
He is like the Kalpataru. He is indescribable, understood
only by identification with Him. He is realisable only in
Samādhi. The Brahman appears as the personal God -- the
two aspects nitya and līlā of Him. The essential identity
of the soul with God as that of bubble and water, doll of
salt and water. Distinctions are fictitious and are caused
by upādhis. Pain is due to identification of the soul with
the upādhis. Bondage is caused by Māyā which causes the
false sense of egoism. It is lust for woman and gold.
God is not affected by Māyā. God is present in one's
heart. God is realised when one rids of his ego. His
realisation brings unending peace and bliss. The joy of
union with God is superb, inexhaustible like a hill of
sugar to ants; it cannot be properly known because the
measurer is lost in, as is the salt-doll is lost in the
ocean waters. It is indescribable like the experience of
the union of a young lady with her beloved husband. He
can be realised by pure love and devotion. Bhakti and
jñāna are identical. Total surrender to God is necessary.
Bhaktiyoga is the yugadharma. Jīvanmukta's possibility.
For Mokṣa swādhyāya, meditation, ethical virtues and detachment are necessary.

Chapter XIII — Conclusion.

(a) A synthetic account of the concepts of Ātman and Mokṣa as expressed in the different systems of Indian Philosophy has been taken under the following aspects. (1) Soul — Its nature; (2) Nature of Knowledge; (3) The Soul as the Doer (Kartā) of actions; (4) The Soul — as the Enjoyer (bhoktā) of the fruits of actions and, as experiencing pleasure and pain; (5) The Permanence of the Soul; (6) Pervasiveness of the Soul; (7) The Soul and the Body; (8) The Soul and the Manas and the Buddhi; (9) The Soul and the Adṛśṭa; (10) The Soul and Nescience (Ajñāna); (11) The Soul — Its pure and empirical aspects; (12) Īśvara (God); (13) Mokṣa (Liberation) and the ways of attaining it. Thus the natures of the Ātman and Mokṣa will be understood under the heads mentioned above which form a brief summary of the important points about the nature of the Soul (Ātman) and Liberation (Mokṣa).

(b) Brief comparisons of the concepts of Ātman and Mokṣa with those of some Western Philosophers (Ancient and Modern), like Heracleitus, Anaxagoras, Plato, Aristotle,
The Stoics, Epicurians, Philo, Plotinus, St. Augustine, St. Thomas Acquinas, Descartes, Spinoza, Leibnitz, Locke, Berkeley, Hume, Kant, Fichte, Hegel, Royce, Bosanquet, F.H. Bradley, Bergson, Lloyd Morgan, S. Alexander, Edward Caird, etc.

(c) Broad comparisons with the concepts of Ātman and Mokṣa in Islam and Christianity. -- A few words about Ātman. The failure of the present civilisation to secure enduring satisfaction inspite of the tremendous growth in the means of happiness. -- The most evolved ideas of Ātman of Śaṅkara. The significance of the concept of Mokṣa in the Indian Philosophy. Special importance of the concept of Mokṣa of Śaṅkara. It gives everlasting peace and unending satisfaction. -- The tendency of evolution from Pluralism to Monism and Absolutism. The metaphysical concepts of Ātman and Mokṣa as the Psychological sublimations of the various philosophers. The influence of the subconscious over the evolution of these concepts by the different philosophers.

(d) The Conclusion -- Showing the advancement of knowledge. The possible lines of Evolution of the concepts of Ātman and Mokṣa in the different systems of Indian
Philosophy -- shown. The lines of the evolution of the concepts of Ātman and Mokṣa have in general tended to be --

**Ātman**

(1) From Material to the Spiritual nature of the Ātman.
(2) From Pluralism to Monism (Absolutism).
(3) From Finite to Infinite.
(4) From External to Internal.

**Mokṣa**

(1) From negative to the positive content of the concept of Mokṣa.
(2) Change in the means of attainment of Mokṣa --
   From Ritualism to Either Idealism or Mysticism:
   From Karma to Jñāna or to Bhakti.
(3) Mokṣa is made attainable to all, irrespective of caste, of birth, of sex, of vocation, of colour and of social status.

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