

THE CONCEPT OF LIBERATION IN ADVAITA VEDĀNTA: A PHILOSOPHICAL ANALYSIS

***Dr. Amit Kumar Batabyal**

<https://doi.org/10.5281/zenodo.21069688>

Abstract

Advaita Vedānta, as systematized by Saṅkarācārya, presents a unique non-dual understanding of liberation (mokṣa). Liberation is not the production of anything new, nor the transformation of an existing state; rather, it is the realization of the ever-present identity between Ātman and Brahman. This paper explores the nature and means of liberation in Advaita Vedānta, drawing upon the Upaniṣads, the Bhagavad Gītā, and key Advaitic texts. It argues that bondage arises due to ignorance (avidyā), and liberation is attained through knowledge (jñāna), which removes this ignorance. The study highlights that mokṣa is both the cessation of illusion and the attainment of positive bliss (ānanda), and emphasizes the role of self-knowledge and disciplined practice in realizing non-duality. Liberation is not the production of anything new, nor is it the purification of any old state; it is the realisation of what is always there, even in the stage of bondage, though not known then. For, liberation is nothing but the identity of the self and Brahman, which is always real, though not always recognised. The attainment of liberation is, therefore, compared by the Advaitins to the finding of the necklace on the neck by one who forgot its existence there and searched for it hither and thither. As bondage is due to an illusion, liberation is only the removal of this illusion. Liberation is not merely the absence of all misery that arises from the illusory sense of distinction between the self and God. It is conceived by the Advaitin, after Upaniṣads, as a state of positive bliss (ānanda), because Brahman is bliss and liberation is identity with Brahman. Though the liberated soul, being perfect, has no end to achieve, it can work still without any fear of further bondage.

Keywords: *Mokṣa, Avidyā, Jñāna, Māyā, Brahman, Jīva*

** State Aided College Teacher, Department of Philosophy, Panskura Banamali College (Autonomous)*

Introduction:

The nature of bondage and liberation lies at the heart of Indian philosophy. Advaita Vedānta offers a unique interpretation by asserting that liberation is not an attainment but a realization. According to Saṅkarācārya, the inquiry into Brahman begins with the famous aphorism “अथातो ब्रह्मजिज्ञासा” from the Brahma Sutra (1.1.1), indicating that the desire for liberation must be preceded by a philosophical inquiry into ultimate reality. The Upaniṣadic mahāvākyas such as “तत्त्वमसि” (Chāndogya Upaniṣad-6.8.7) reveal the identity of the individual self with Brahman, forming the foundation of Advaita metaphysics.

Liberation (*mokṣa*), according to Advaita Vedānta, is not the production of anything new nor the transformation or purification of an already existing state; rather, it is the realization of an ever-present truth that remains unrecognized due to ignorance. As emphasized by Saṅkarācārya, the identity of the individual self (*Ātman*) and Brahman is eternally real, though obscured in the state of bondage. Liberation, therefore, is comparable to the rediscovery of a necklace already worn but forgotten—a classical analogy used to illustrate that nothing new is attained, only ignorance is removed. Since bondage itself is rooted in illusion (*avidyā*), liberation consists merely in the cessation of this

illusion. However, *mokṣa* is not merely the negative absence of suffering arising from dualistic misperception; it is a state of positive bliss (*ānanda*), grounded in the very nature of Brahman, which is described in the Upaniṣads as pure existence-consciousness-bliss.¹

Even after attaining liberation, the realized individual may continue to act in the world without attachment, as action binds only when motivated by desire and ego. Following the teachings of the Bhagavad Gītā, Saṅkarācārya holds that selfless action (*niṣkāma* karma) remains significant both as a preparatory discipline for seekers and as a means of promoting the welfare of others even after realization. Thus, liberation in Advaita Vedānta is not withdrawal from life but the transformation of one's vision, where all action becomes free from bondage and aligned with the knowledge of non-duality.

Advaita Vedānta defines the nature of liberation as the realization of one's true nature as Brahman. This is expressed in the statement “अहं ब्रह्मास्मि” from the Bṛhadāraṇyaka Upaniṣad (B.U.1.4.10), which signifies that the individual self is not different from the absolute reality. Similarly, the Mundaka Upaniṣad declares “ब्रह्मविद् ब्रह्मैव भवति” (M.U.3.2.9), emphasizing that the knower of Brahman becomes Brahman itself. Saṅkarācārya interprets these statements to

mean that liberation is not a transformation but the removal of ignorance

The Concept of Liberation (*Mokṣa*) in Indian Philosophy:

The concept of liberation (*mokṣa*) occupies a central and defining place in Indian philosophy, where it is universally regarded as the highest human goal (*puruṣārtha*), transcending the more immediate aims of Dharma (righteousness), Artha (wealth), and *kāma* (desire). While these latter goals structure and sustain worldly life, *mokṣa* represents the ultimate release from the cycle of birth and death (*saṃsāra*), characterized by the cessation of suffering (*duḥkha*) and the attainment of a state of absolute freedom, peace, and fulfillment. Despite this shared orientation toward liberation, Indian philosophical systems differ significantly in their understanding of the nature of bondage, the means of liberation, and the very character of the liberated state. A comparative study of these systems reveals both a rich diversity of perspectives and a gradual philosophical refinement that culminates in the non-dualistic vision of Advaita Vedānta.

In the Nyāya-Vaiśeṣika tradition, liberation (*apavarga*) is conceived primarily as the complete cessation of suffering. According to Nyāya, bondage arises due to ignorance (*avidyā*), which leads to false knowledge, attachment, aversion, and ultimately repeated birth. Liberation is

attained through true knowledge (*tattvajñāna*) of reality, which includes understanding the categories (*padārthas*) such as substance, quality, action, universals, and so forth. However, the liberated state in Nyāya is notably devoid of all qualities, including pleasure and consciousness as we ordinarily understand them. It is a state of pure negation, free from pain but also lacking positive experiential.² This austere conception has often been contrasted with more affirmative accounts of liberation found in other systems.

The Sāṃkhya system presents a dualistic metaphysics, distinguishing sharply between *puruṣa* (pure consciousness) and *prakṛti* (primordial matter). Bondage arises because of the misidentification of the self (*puruṣa*) with the evolutes of *prakṛti*, including the mind, intellect, and ego. Liberation (*kaivalya*) is achieved through discriminative knowledge (*vivekakhyāti*), which reveals the absolute distinction between *puruṣa* and *prakṛti*. Once this knowledge arises, *prakṛti* ceases its activity with respect to that *puruṣa*, having fulfilled its purpose. Liberation, therefore, is the isolation of pure consciousness, which remains as a passive witness, untouched by the changes of the material world. Although this state is free from suffering, it is not described in terms of bliss but rather as complete detachment and independence.³

Closely related to Sāṃkhya is the Yoga system of Patañjali, which adopts a similar metaphysical framework but emphasizes practical discipline (*sādhana*) as the means to liberation. In the Yoga Sūtras, liberation is termed *kaivalya* and is attained through the cessation of mental fluctuations (*citta-vṛtti-nirodhaḥ*) (Yoga Sūtra 1.2). The eightfold path (*aṣṭāṅga-yoga*)—comprising ethical restraints, observances, posture, breath control, sensory withdrawal, concentration, meditation, and absorption—serves as the systematic method for achieving this state. Unlike Sāṃkhya, Yoga allows for the concept of *Īśvara* (a special *puruṣa*) as an object of meditation, thereby incorporating a theistic dimension. Liberation here is not merely intellectual discrimination but a deeply transformative experiential realization, culminating in the complete disentanglement of consciousness from materiality (Yoga Sūtra 4.34).

In contrast to these orthodox (*āstika*) systems, Buddhism offers a radically different understanding of liberation, known as *nirvāṇa*. Rejecting the notion of a permanent self (*ātman*), Buddhism teaches the doctrine of *anātman* (no-self) and views existence as a composite of impermanent aggregates (*skandhas*). Bondage is rooted in ignorance (*avidyā*) and craving (*tṛṣṇā*), which perpetuate the cycle of dependent origination (*pratītyasamutpāda*). Liberation is achieved through the cessation of these

causes, leading to the extinguishing of suffering. The Noble Eightfold Path provides the practical framework for this realization. *Nirvāṇa* is often described in negative terms—as the cessation of desire and suffering—but also carries a profound sense of peace and unconditioned freedom (Dhammapada 203; Saṃyutta Nikāya 56.11). Unlike the Upaniṣadic traditions, Buddhism refrains from affirming any eternal substratum underlying experience.

The Jaina school of philosophy explained *mokṣa* as release from the cycle of births and deaths. Jainism holds that Liberation consists in the complete dissociation of the soul from matter. Attaining *mokṣa* requires annihilation of all good and bad activities.¹⁰ According to Jainism a liberated individual becomes a *siddha puruṣa*. *siddha puruṣa* is one who has accomplished his ultimate objective.

The Cārvaka do not believe *mokṣa* or liberation as highest goal or 'Summum bonum' or *parama-puruṣārtha*. They regard *kāma* or the enjoyment or the sensual pleasure as the highest end of life. To acquire sensual pleasure, they can do everything. Cārvaka's message regarding liberation is- avoid pain and gain pleasure. The motto of the Cārvaka is "live for pleasure, after death there is nothing to enjoy, so enjoy yourself until your death". The materialistic view is fully focused when the Cārvaka prescribes a specific way of life.

They believe in the practice by which one can overcome all the pains and miseries and attain only pleasure.

Against this diverse philosophical background, Advaita Vedānta, most systematically articulated by Saṅkarācārya, presents a distinctive and profound conception of liberation. According to Advaita, the fundamental problem is not merely ignorance in a general sense but a specific metaphysical ignorance (avidyā) regarding the true nature of the self (ātman) and ultimate reality (Brahman). The individual self (jīva) mistakenly identifies with the body-mind complex and perceives itself as separate from the world and from Brahman. This ignorance gives rise to all forms of bondage and suffering.

Liberation (mokṣa) in Advaita Vedānta is not something to be produced or attained through action (karma), since it is not a new state or condition. Rather, it is the realization (jñāna) of what is already eternally the case: the identity of ātman and Brahman. As expressed in the mahāvākya "tat tvam asi" (Chāndogya Upaniṣad 6.8.7), the individual self is none other than the absolute reality. Therefore, liberation is a matter of removing ignorance through knowledge, not achieving a new result through effort. Saṅkarācārya emphasizes this point repeatedly, arguing that action, being finite and conditioned, cannot

produce the infinite and unconditioned Brahman (Brahma Sūtra Bhāṣya 1.1.4).

The state of liberation in Advaita is characterized by the direct realization of one's true nature as Sat-Cit-Ānanda (existence-consciousness-bliss). Unlike Nyāya or Sāṃkhya, which describe liberation in largely negative or neutral terms, Advaita affirms a positive, self-luminous awareness that is intrinsically blissful. This realization can occur while one is still living, a condition known as jīvanmukti. The liberated person is free from all limitations, attachments, and dualities, yet continues to function in the world without identification or ego.

A powerful scriptural expression of this liberated state is found in the Bhagavad Gītā (18.54): "ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति" (brahmabhūtaḥ prasannātmā na śocati na kāṅkṣati), meaning "One who is established in Brahman is serene in mind; he neither grieves nor desires." This verse encapsulates the essence of mokṣa in Advaita Vedānta: a state of inner fullness, freedom from all sorrow and longing, and abiding peace grounded in the knowledge of non-duality.

While all Indian philosophical systems acknowledge liberation as the supreme goal of human existence, they diverge significantly in their metaphysical assumptions and soteriological methods. Nyāya emphasizes rational knowledge leading to the cessation of suffering;

Sāṃkhya and Yoga focus on discriminative insight and meditative discipline to isolate consciousness; Buddhism advocates the cessation of craving and the realization of no-self; and Advaita Vedānta culminates in the non-dual realization of the identity between self and absolute reality. Among these, Advaita offers perhaps the most radical vision, wherein liberation is not an event in time but the timeless recognition of one's true nature as Brahman, ever free and Pūrṇa (complete).⁴

The Nature of Bondage in Advaita Vedānta:

This chapter analyzes the nature of bondage in Advaita Vedānta. Bondage is not real in an ultimate sense but arises due to ignorance (*avidyā*), which leads to the superimposition (*adhyāsa*) of the non-self upon the Self. Saṅkarācārya explains this through classical examples like the rope-snake illusion, showing how misperception creates false reality. The chapter emphasizes that bondage is epistemological rather than ontological, meaning it is rooted in wrong knowledge rather than actual existence.

The experience of bondage arises due to *avidyā*, which causes the superimposition (*adhyāsa*) of the non-self on the Self. This idea is central to Saṅkarācārya's philosophy, where he explains that the Self is ever free but appears bound due to ignorance. Bondage is thus epistemological rather than ontological, and liberation is the correction

of this error. (Saṅkarācārya, *Adhyāsa Bhāṣya*). Bondage in Advaita Vedānta receives one of its most subtle and philosophically rigorous treatments in the writings Saṅkarācārya. What distinguishes Advaita from most other systems is its insistence that bondage is not ultimately real (*pāramārthika-satya*), but only appears real due to ignorance (*avidyā*). This shifts the entire discourse from an ontological problem—something actually existing—to an epistemological one—something arising from error in knowledge. In other words, the human condition of limitation, suffering, and individuality is not a fact about reality itself but a misapprehension of it.

Saṅkarācārya begins his analysis of bondage in his famous introduction to the Brahma Sutra, known as the *Adhyāsa Bhāṣya*.⁵ Here, he defines *adhyāsa* (superimposition) as the erroneous attribution of the properties of one thing onto another: "*smṛtirūpaḥ paratra pūrva-dṛṣṭā vabhāsaḥ*"—the appearance elsewhere of something previously experienced (Saṅkarācārya, *Adhyāsa Bhāṣya*, Introduction). This definition is crucial because it establishes that bondage arises not from a real transformation of the Self (*ātman*), but from a cognitive error in which the non-self (*anātman*)—such as the body, mind, senses, and ego—is falsely identified with the Self. A classic illustration used by Saṅkarācārya to explain this is the rope-

snake illusion (*raju-sarpa-nyāya*). In dim light, a rope is mistaken for a snake; fear, anxiety, and reaction follow, even though no real snake exists. The snake is not absolutely real, yet it is not entirely unreal either—it is *mithyā*, a dependent or illusory reality. Similarly, the world of plurality and the individual self (*jīva*) are experienced as real due to ignorance, but upon the dawn of true knowledge, they are recognized as mere superimpositions upon Brahman. This example demonstrates that bondage is experientially real (*vyāvahārika-satya*) but ultimately sublated by knowledge.

The deeper implication of this analysis is that the Self (*ātman*) is never actually bound. It is eternally pure, conscious, and free (*nitya-śuddha-buddha-mukta-svabhāva*). However, due to *avidyā*, one identifies with the body (“I am tall,” “I am sick”), the mind (“I am happy,” “I am anxious”), and the intellect (“I know,” “I doubt”). These identifications constitute the empirical self (*jīva*), which is subject to karma, rebirth, and suffering. But from the standpoint of absolute reality, these are all misattributions. Saṅkarācārya repeatedly emphasizes that the Self is the witness (*sākṣin*), never the doer (*kartā*) or enjoyer (*bhoktā*) (cf. *Bṛhadāraṇyaka Upaniṣad Bhāṣya* 4.3.7).

This insight is succinctly captured in the well-known Advaitic dictum: “ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः”⁶ (Brahman alone is

real, the world is *mithyā*, the individual self is none other than Brahman). Though often attributed to Saṅkarācārya’s teaching tradition rather than a single textual source, it faithfully summarizes his philosophical position. The term *mithyā* here is particularly important—it does not mean absolute non-existence (*asat*), but a dependent, provisional reality that appears due to ignorance and is sublated by knowledge. Thus, bondage belongs to this level of *mithyā* reality; it is neither absolutely real nor absolutely unreal.

Saṅkarācārya’s epistemological framing of bondage also clarifies why liberation (*mokṣa*) cannot be produced by action (*karma*). Action operates within the realm of ignorance and duality; it presupposes a doer, an action, and a result. But if bondage itself is a product of ignorance, then no amount of action can remove it—just as no physical action can remove the illusion of a snake in a rope. Only knowledge (*jñāna*) can correct a cognitive error. Therefore, liberation is not the production of something new but the removal (*nivṛtti*) of ignorance. As Saṅkarācārya states: “*nā hi jñānena sadṛśaṃ pavitram iha विद्यते*”—there is nothing as purifying as knowledge (cf. *Bhagavad Gītā* 4.38, Saṅkarācārya Bhāṣya).

Another important dimension of bondage in Advaita is its beginningless nature (*anādi*). *Avidyā* has no temporal

beginning, because time itself is a construct within ignorance. Yet it is not endless (*ananta*), because it can be terminated through knowledge. This paradox—beginningless yet terminable—is central to understanding how bondage can appear so persistent and yet be ultimately unreal. Saṅkarācārya resolves this by distinguishing between empirical continuity and absolute reality: ignorance persists as long as it is not examined, but once true knowledge arises, it is immediately sublated, just as darkness disappears instantly upon the lighting of a lamp.

Furthermore, Advaita analyzes the structure of bondage through the concept of the three bodies (*śarīra-traya*)—gross (*sthūla*), subtle (*sūkṣma*), and causal (*kāraṇa*)—and the five sheaths (*pañca-kōśa*) described in the Taittiriya Upaniṣad (2.1.5). The individual mistakenly identifies with these layers, taking them to be the Self. This layered misidentification deepens the sense of individuality and perpetuates bondage. The process of self-inquiry (*ātma-vicāra*) involves negating these identifications through the method of “*neti, neti*” (“not this, not this”) as taught in the Bṛhadāraṇyaka Upaniṣad (2.3.6), ultimately revealing the Self as the pure witness beyond all attributes.

Thus, bondage in Advaita Vedānta is fundamentally a case of mistaken identity. It is not that the Self becomes bound, but

that it appears bound due to ignorance. This has profound philosophical consequences. It means that liberation is not a transformation of the Self but a transformation of understanding. The Self does not change; what changes is the erroneous cognition. When this error is corrected through knowledge, the individual recognizes that they were never truly bound.

The Nature of Liberation (*Mokṣa*) in Advaita Vedānta:

This chapter focuses on the true nature of liberation. *Mokṣa* is not the attainment of something new but the realization of one's eternal identity with Brahman. The Upaniṣadic statement “*ब्रह्मविद् ब्रह्मैव भवति*” from the Muṇḍaka Upaniṣad (3.2.9) is central here, indicating that the knower of Brahman becomes Brahman. The concept of *jīvanmukti* (liberation while living) is also introduced, emphasizing that liberation can be experienced in this life. The chapter explains that *mokṣa* is characterized by freedom, bliss, and non-dual awareness.

Liberation is not the production of anything new, nor is it the purification of any old state; it is the realisation of what is always there, even in the stage of bondage, though not known then. For, liberation is nothing but the identity of the self and Brahman, which is always real, though not always recognised. The attainment of

liberation is, therefore, compared by the Advaitins to the finding of the necklace on the neck by one who forgot its existence there and searched for it hither and thither. As bondage is due to an illusion, liberation is only the removal of this illusion. Liberation is not merely the absence of all misery that arises from the illusory sense of distinction between the self and God. It is conceived by the Advaitin, after Upaniṣads, as a state of positive bliss (*ānanda*), because Brahman is bliss and liberation is identity with Brahman. Though the liberated soul, being perfect, has no end to achieve, it can work still without any fear of further bondage. Saṅkarācārya, following the Gitā, holds that work fetters a man only when it is performed with attachment. But one who has obtained perfect knowledge and perfect satisfaction, is free from attachment. He can work without any hope of gain and, affected by success or failure. Saṅkarācārya attaches great importance to disinterested work. For one who has not yet obtained perfect knowledge, such work is necessary for self-purification (*ātma-śuddho*), because it is not through inactivity but through the performance of selfless action that one can gradually free oneself from the yoke of the ego and its petty interests. Even for one who has obtained perfect knowledge or liberation, selfless activity is necessary for the good of those who are still in bondage. The liberated man is the ideal of society and

his life should be worthy of imitation by the people at large. Inactivity or activity that would mislead them should, therefore, be avoided by the perfect. Social service is not, therefore, thought by Saṅkarācārya to be incompatible with the perfect life, but rather desirable.

As stated in the Brahma-Sūtra....

mukta pratijnānāt (B.S.-4/4/2).⁷

Upaniṣadic philosophy maintains that liberation occurs when the soul becomes free. The self-knowledge of your true nature leads to freedom, as is taught in scripture. If liberation is simply something that the *jīva* achieves, then what makes it different from bondage? Three states of awakening, dreaming and sleep undergo the *jīva* in the state of bondage, and feel happiness and misery, think it is endless. Free from all misconceptions, it discovers its true nature: total bliss. This elimination of all erroneous assumptions is what people call freedom. Between these two states, the differences are massive. Liberated Soul is forever connected to Brahman. As noted in the Upanishads, the soul is in an inseparable state with the supreme Self, in freedom. The *jīva*, or soul, is seen as part of Brahman, according to scriptures, and it exists as such in liberation.

In Vedānta Paribhāṣā it is stated that – “Now the aim of Vedānta is being described. That which is known is described

to belong to oneself is called an aim. It is of two kinds – primary and secondary of these pleasures and the absence of pain are primary aims, and the means to either of them is the secondary aim. Pleasure is also of two kinds – relative and absolute. Of these, relative pleasure is a particular manifestation of a modicum of bliss caused by differences in the mental state generated by contact with objects” 5

Śaṅkarācārya in the Ātmabodha explains that...

*Bodhonya-Sadhanebhyo Hi
Sakshān-Mokṣa ikasū dhanam I
Pūkasya Vahnivat-Gyanam Vinū
Moksho Na Sidhyati II (Verse-2).⁸*

Knowledge, not any other form of discipline, is the direct cause of liberation, and liberation cannot be achieved without Knowledge. While other ingredients like water, pots, and pans are required, the fire is what actually does the cooking. Here, knowledge is required, knowledge of oneself in particular.

In Vivekacūḍāmani Śaṅkarācārya mentions...

*Jantūnām narajanma
durlabhamataḥ puṁstvaṁ tato
vipratū
tasmā dvidikadharmamūrgaparatū
vidvattvamasmaṁ tparam,
ātmā natmavivecanaṁ svanubhavo
brahmā tmana saṁsthitḥ*

*muktirno śatajanmakṛtsukṛtaḥ
puṇyairvinā labhyate. (Verse -2).⁹*

A human birth is difficult for everyone, but for men, it is even more difficult to achieve Brahminhood, and even more difficult still is to remain committed to the path of Vedic religion. Knowledge of the Scriptures comes before discrimination between the Self and not-Self, Realization, and continuing in an identity with Brahman. Unless you have the well-earned merits of one hundred billion births, you will never be able to attain this level of Mukti. Next Śloka it has been said that...

*Durlabham
trayamevaitaddevūnugraha hetuka
m, Manuṣyatvaṁ mumukṣutvaṁ
mahāpuruṣasaṁśrayaḥ . (Verse -
3).¹⁰*

Three things are extremely rare and are only possible because of God's grace: human birth, the desire for Liberation, and the presence of a perfect sage to provide protective care. Manliness, a strong desire for Liberation, and the ability to completely surrender to Man of Wisdom are extremely rare, and whenever they do appear, it is because of the Lord's grace. Liberation or freedom means in the Gītā unity with the supreme Self. The final state in the Gītā is called by different names. It is called Siddhi, or perfections, *parāsiddhi*, or supreme perfection, *parama lakṣya*, or the supreme goal, 'Padam anāmayam' or the blissful

sheath. This state is also called param *śāntim*, or supreme peace and eternal abode (*sāsvatam sthānem*). Śaṅkarācārya says in Pañcadaśī that - the *jīva* engages himself in action for getting enjoyments and does actions again for enjoyment. They soon after getting lost in the rebirth from one birth to another, as the insect fell into the river is swept from one whirlpool to another, and do not attain liberation. The *jīva* performs actions for the sake of enjoyment, then because of the karma one suffers again and again. Their fate is like an insect that has fallen into the river and is swept into one whirlpool after another. In this way, the *jīva* migrates from one life to another in an endless cycle of birth and death. There is no redemption. The food, vital air, mind, intellect and bliss sheaths are the five Sheaths, covered by them, the *ātman* forgets its essential nature, and is subjected to a cycle of birth and death.

Śaṅkarācārya stated also in Nirvāṇa Śaṭakam...

न मेद्वेष रागौ न मेलोभ मोहौ

मदो नैव मेनैव मात्सर्यभावः

न धर्मो न चार्थो न कामो ना मोक्षः चिदानन्द रूपः

शिवोऽहम् शिवोऽहम् ॥ ३ ॥

I have no hatred or dislike, neither greed nor liking, no delusion, I have no pride or haughtiness, nor jealousy. I have no duty to perform (dharma), no desire for any wealth or pleasure (*kāma*), I have no liberation (mokṣa) either. I am supreme bliss

and pure consciousness, I am Shiva, I am all auspiciousness, I am Siva.

As long as man imagines that he is his body or mind he reacts with the objects persons and situations around him. Then he manifests his own likes and dislikes according to his Vasanas, entertains desires, nurses his ego, and falls a prey to greed, delusion, pride, jealousy etc. These constitute the dirt (Mala) and the veiling (*Āvarana*) and cause mental agitations (*Vikṣepa*) which block the vision of his true identity.

But when he says "I have no Dharma" or "I have no Moksha", we naturally get surprised and confused. So we have to reflect on this statement in some depth, because the Acharya cannot be wrong. Performance of one's own duties (Swadharma) and a life of virtue (Sadharana Dharma) are enjoined by the Scriptures for the embodied *Jeevas* only; not for a Realised Soul who has transcended his Upādhis and has become one with the Infinite, the Supreme Brahman. In the same way, all bondages (Bandhah) of worldly life and its problems belong to the body-mind-intellect equipment (*upādhis*) only and not to the pure Consciousness (Atma). I, the pure Sat-Cit-Ānanda Atma have no bondage at all. Then where is the question of liberation (Moksha) for me? I am already liberated (*Muktah*). I am full and complete. I am one with the Infinite, pure Consciousness.¹¹

The Means to Liberation in Advaita Vedānta:

This chapter explains the method of attaining liberation. Advaita Vedānta asserts that knowledge (*jñāna*) alone is the direct means to *mokṣa*. The statement “ज्ञानादेव तु कैवल्यम्” from Atma Bodha supports this view. The threefold discipline—*śravaṇa* (hearing), *manana* (reflection), and *nididhyāsana* (deep meditation)—is explained as the practical process of realization. The role of action (*karma*) is discussed as preparatory, as stated in Vivekacudāmaṇi: “चित्तस्य शुद्धये कर्म...”. The importance of the Guru and scriptures is also emphasized in this chapter.

Classical Advaita Vedānta emphasises the path of Jñāna Yoga, a study and training progression to achieve *mokṣa*. It's made up of four different character traits. These four qualities are required of an Advaita Vedānta practitioner.

1. Nityānitya Vastu Viveka (नित्यानित्य वस्तुनववेकम्) – Viveka is the capacity to differentiate between what is real and eternal (*nitya*) and what is transitory and unreal (*anitya*).

2. *Ihāmutrārtha Phala bhoga virāga* (इहाऽमुत्रार्थफल भोगनवरागम्) – Renunciation of all desires in this world and in other worlds for sensory pleasures. Prepared to surrender anything, whether material or mental, that blocks the search for truth and self-knowledge.

3. *Samādi ṣatka sampatti* (शमानि षट्क सम्पत्ति) – the sixfold virtues or qualities.

1. Shama is the restraint of the mind from all objects except hearing, etc.

2. Dama is the practise of restraining one's external organs from contact with anything other than oneself.

3. *Uparati* is the cessation of these external organs, which have been restrained from pursuing other objects, or it could be the abandonment of the prescribed works as per scriptural injunctions.

4. Titikshā is the ability to withstand heat and cold, as well as all other kinds of opposing forces.

5. *Samādhāna* is constant concentration of the mind, so it is restrained on hearing, reading, and other objects that are helpful to the scriptural passages.

6. *Shraddhā* is Faith in the teachings of Vedānta, as taught by the Guru.

4. Mumukṣutva (मुमुक्षुत्वम्) – Mumukṣutva is the yearning for freedom. A strong desire for freedom, liberation, and wisdom, which makes one determined to discover and understand things. The ultimate purpose of life is *mokṣa*.¹²

Significance of Śravaṇa, Manana and Nididhyāsana:

In Advaita Vedānta, liberation (*mokṣa*) is not attained through ritual action or mere devotion alone, but through the direct realization of the identity of the individual self (*ātman*) with Brahman. This

realization is achieved through a systematic and disciplined process of knowledge, traditionally articulated as Śravaṇa (listening), Manana (reflection), and Nididhyāsana (deep contemplation). These three are not isolated practices but form an integrated methodology, each playing a crucial role in removing ignorance (*avidyā*) and leading the seeker toward Self-realization. Their significance lies in the way they address different layers of ignorance and transform indirect knowledge into immediate experience.

Śravaṇa: Śravaṇa, the first stage, holds foundational importance as it introduces the seeker to the teachings of the Upaniṣads through a competent teacher (*guru*). The scriptures are considered the primary means of knowledge (*śruti-pramāṇa*) for Brahman, which cannot be known through perception or inference. Thus, Śravaṇa is not mere hearing but a disciplined and attentive engagement with the mahāvākyas such as “Tat tvam asi” (That thou art) and “Aham brahmāsmi” (I am Brahman). Its significance lies in generating right knowledge (*samyag-jñāna*) about the true nature of the Self. Without Śravaṇa, the seeker would lack access to the revealed truth, and the path to liberation would remain obscure.

Manana: However, knowledge gained through Śravaṇa is often indirect and may be clouded by doubts (*saṁśaya*) and

intellectual uncertainties. This necessitates the second stage, Manana, which involves critical reflection and rational inquiry into the teachings received. The significance of Manana lies in its ability to remove doubts by employing logical reasoning (*yukti*) in harmony with scriptural authority. Through Manana, the seeker examines apparent contradictions, resolves ambiguities, and strengthens conviction in the truth of non-duality. It ensures that knowledge is not accepted blindly but is understood clearly and coherently. Thus, Manana transforms scriptural knowledge into firmly grounded intellectual conviction.

Nididhyāsana: Even after doubts are resolved, deeply ingrained habitual tendencies (*vīparīta bhāvanā*) may persist, causing the seeker to continue identifying with the body-mind complex. This is where Nididhyāsana becomes essential. It is a process of profound meditation and continuous contemplation on the truth realized through Śravaṇa and Manana. The significance of Nididhyāsana lies in its transformative power: it assimilates knowledge at an existential level, allowing the seeker to internalize the truth and abide steadily in it. Through repeated contemplation, the false identification with the non-Self is dissolved, and the direct experience of one's identity with Brahman is stabilized.

According to Vedāntins, Śravaṇa, Manana, and Nididhyāsana are not merely acts of hearing, reflection, and profound meditation as they are commonly understood. Śravaṇa refers to a mental activity that aids in the comprehension of all Upaniṣadic texts as leading to their sole significance, Brahman, and is accomplished by examining the texts through six tests (*upakramaupasambara*) and other means. Manana is also a mental activity that entails the use of favourable arguments to resolve apparent contradictions that such a claim may raise when compared to other forms of valid knowledge. Nididhyāsana, on the other hand, is a mental activity that entails withdrawing the mind from other things and focusing it on Brahman.

These three disciplines collectively address the three principal obstacles to knowledge: ignorance, doubt, and habitual error. Śravaṇa removes ignorance by revealing the truth; Manana eliminates doubt through reasoning; and Nididhyāsana eradicates habitual misconceptions through deep contemplation. Their interdependence highlights that liberation is not a sudden event but a gradual unfolding of understanding, requiring sustained effort and discipline.

Furthermore, the significance of this triadic method lies in its unique epistemological approach. Unlike other systems that emphasize action (karma) or

devotion (bhakti) as primary means, Advaita Vedānta upholds knowledge (jñāna) as the sole direct means to liberation. Śravaṇa, Manana, and Nididhyāsana together constitute this path of knowledge, ensuring that realization is not merely theoretical but deeply experiential. They bridge the gap between intellectual comprehension and lived realization.

Śravaṇa, Manana, and Nididhyāsana are indispensable stages in the Advaitic pursuit of liberation. They guide the seeker from ignorance to knowledge, from doubt to certainty, and from indirect understanding to direct realization. Their significance lies not only in their individual functions but also in their collective role as a comprehensive and systematic path to Self-realization. Through their proper practice, the seeker ultimately realizes the non-dual truth: Brahman alone is real, the world is mithyā, and the individual self is none other than Brahman.¹³

The experiential aspect of liberation is elaborated in Pañcadaśī, which states, “ब्रह्मानन्दं परमसुखम्”—the bliss of Brahman is the highest happiness. It also asserts that the Self is pure consciousness: “चैतन्यं आत्मा”. These teachings emphasize that liberation is not merely intellectual but experiential.¹⁴

Advaita Vedānta also emphasizes the role of the Guru, as stated in Vivekacūḍāmaṇi: “महापुरुषसंश्रयः”—association with a realized teacher is essential. The Guru

guides the disciple in understanding the *mahāvākyas* and removing ignorance for attaining liberation. In Advaita Vedānta, the role of the Guru is not merely instructional but transformative and indispensable for the removal of ignorance (*avidyā*). While scriptural study (*śravaṇa*), reflection (*manana*), and deep contemplation (*nididhyāsana*) are the immediate means to liberation, these processes themselves depend upon proper guidance. Without a competent teacher (*śrotriya* and *brahmaniṣṭha*), the subtle teachings of non-duality can easily be misunderstood or reduced to mere intellectual speculation. Therefore, the Guru functions as the living embodiment of the teaching, one who not only knows the scriptures but has directly realized their truth. This importance is emphasized in the *Vivekachudamani*, traditionally attributed to Adi Shankaracharya. The phrase “महापुरुषसंश्रयः” (*mahāpuruṣa-saṁśrayaḥ*) highlights that taking refuge in a great realized soul is essential for liberation. The Guru is not merely a lecturer on texts but one who removes ignorance through precise instruction and methodical unfolding of the *mahāvākyas* (great Upaniṣadic statements such as “*tat tvam asi*” and “*ahaṁ brahmāsmi*”). The student, due to beginningless ignorance, is unable to distinguish between the Self (*ātman*) and

the non-self (*anātman*); the Guru, through teaching, corrects this fundamental error.¹⁵

Types of Liberation in Advaita Vedānta: Jīvanmukti and Videhamukti:

In Advaita Vedānta, liberation (*mokṣa*) is understood as the realization of the identity of the individual self (*ātman*) with Brahman. Within this framework, a distinction is often made between *Jīvanmukti* (liberation while living) and *Videhamukti* (liberation after the death of the body). While both denote the same ultimate realization, they differ in terms of the empirical condition of the individual. *Jīvanmukti* refers to the state in which a person attains self-knowledge and remains free from bondage even while embodied, whereas *videhamukti* signifies the complete transcendence of all bodily limitations after death. This distinction helps clarify how liberation operates both within and beyond worldly existence in Advaita Vedānta.

1. Jīvanmukti: Liberation While Living

The concept of *jīvanmukti* occupies a central place in Advaita Vedānta. It refers to the state of liberation attained by an individual while still embodied. A *jīvanmukta* is one who has realized through immediate knowledge (*aparokṣa-jñāna*) that the true Self (*Ātman*) is identical with Brahman, the ultimate, non-dual reality.

In *Jīvanmukti*, the wise person's consciousness is firmly fixed in *Sat-cit-*

ānanda Brahman. He transforms into Brahman. Even though the entire universe has vanished from his sight, he still knows it's there. Just as the man who was fooled by the mirage knows that it was an illusion, so too does the enlightened sage realize that this world is an illusion though it appears real to him. Liberation from the afflictions (or Kleshas) is called Jivanmukti. 14 Unaffected by pleasure and pain, the liberated sage is not restricted by bondage. He is perfectly aware that the Antaḥkaraṇa is made up of both pleasure and pain, action and enjoyment. He has now become separated from his mind. The mind now stands before him as a spectator or witness.¹⁶

Thus, the *jīvanmukta* continues to live in the empirical world but remains inwardly detached, free from ego (*ahaṃkāra*), desire (*kāma*), and attachment (*rāga-dveṣa*). Such a person acts without doership (*kartṛtva*) and enjoyership (*bhokṛtva*), abiding in the knowledge:

“Brahma satyam jaganmithyā jīvo brahmaiva nāparaḥ”

(Brahman alone is real, the world is illusory, the individual self is not different from Brahman.)

The liberated person is described in texts like the Upaniṣads and Jīvanmukti-viveka as one who is established in peace (*śānti*), free from sorrow (*śoka*) and delusion (*moha*), and who sees the Self in all beings.

The famous expression from the Bṛhadāraṇyaka Upaniṣad—“aham brahmāsmi” (I am Brahman)—captures this realization. Importantly, jīvanmukti demonstrates that liberation is not a post-mortem state but a realizable condition in this very life, emphasizing the practical and transformative nature of Advaita Vedānta. The concept of Jīvanmukti is substantiated by scriptural statements which assert that...

(a) As stated in the Bṛhadāraṇyaka Upaniṣad (4.4.6), “ब्रह्मविद् ब्रह्मैव भवति” (brahmavid brahmaiva bhavati), the knower of Brahman becomes Brahman itself, indicating that through true knowledge one realizes one's identity with the Absolute.

(b) In the Bhagavad Gītā (5.8–9), it is affirmed that “नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्...”, meaning that the knower of truth understands “I do nothing at all,” even while engaged in action, thereby reflecting the state of inner detachment characteristic of liberation while living.

(c) Saṅkarācārya, in the Vivekacūḍāmaṇi (verse 429), states that “जीवन्मुक्तस्तु तद्विद्वान्...”, indicating that the knower of Truth remains liberated even while living, unaffected by the apparent conditions of the body and mind.

2. Videhamukti: Liberation After Death

While *jīvanmukti* refers to liberation during embodied existence, *videhamukti* denotes the final state of complete freedom

attained after the death of the physical body. When the jīvanmukta exhausts the force of prārabdha karma, the body falls, and there is no further embodiment or rebirth.

Videhamukti meaning liberation after death. For the ascetic, the world is wiped from his sight in Videhamukti. There is no intimate trust with Prapañca Pratiti. As soon as Prārabdha is spent, and its enjoyment is exhausted, Ajñāna intervenes and takes on the modifications of the gross, subtle, and causal bodies. The Saṃskāras of Brahma Vidyā are filled with Chetanā (consciousness), which helps to eliminate the trace of ignorance, called the Lesha Avidyā, along with the effect, in a Jivanmukta. As the fire in the fuel devours the bundle of grass and burns itself, so too does the Chetanā in the Saṃskāras of Knowledge (knowledge-storing impressions) burn and eradicate the world and the Saṃskāras of Knowledge. It is only then that the pure, selfluminous Sat-Cit-Ānanda Brahman remains. If one can be aware of my presence through direct intuitive experience, it is known as Sākshātkāra or Self-realization. One becomes a Jivanmukta the moment he discovers his ātman. A Jivanmukta is an individual who wanders happily in this world without any of the three kinds of fevers. He is liberated from all attachments and desires. He has absolutely no anger or aversion. He is an

established role model. He is a model of virtue. He doesn't believe that he is the actor or the one who enjoys. He has a heart that is especially large.¹⁵ For someone who lacks a world-view and self-awareness, there is no Videhamukta. He is thrilled by his own radiant Satcidānanda Svarupa. His happiness is ineffable.

From the absolute (pāramārthika) standpoint, there is no real transition or change at death, since the Self was always free. However, from the empirical (vyāvahārika) standpoint, videhamukti marks the cessation of all limiting adjuncts (upādhi), including the subtle body (sūkṣma śarīra), which was responsible for the appearance of individuality. In this state, there is no longer any association with the world of names and forms (nāma-rūpa). The liberated Self is no longer described as an individual experiencer; it is simply Brahman itself—pure consciousness (cit), existence (sat), and bliss (ānanda).

In support of Videhamukti (liberation after death), it is stated in the Chandogya Upanishad (6.14.2) that “तस्य तावदेव चिरं यावन् विमोक्ष्ये अथ सम्पत्स्ये”, indicating that the delay in attaining the final state persists only so long as liberation is not realized, and upon the fall of the body, one attains complete union (sampatti) with Brahman.

Similarly, the Mundaka Upanishad (3.2.9) affirms that, “ब्रह्मविद् ब्रह्मैव भवति”, meaning that the knower of Brahman

ultimately becomes Brahman itself, which is often interpreted in the context of the final dissolution of individuality after death, thereby supporting the notion of Videhamukti.

Distinction between Jīvanmukti and Videhamukti in Advaita Vedānta:

The distinction between *jīvanmukti* and *videhamukti* thus lies only in the presence or absence of the physical body and residual karma. In both cases, ignorance has already been destroyed, and the essential realization remains the same. The distinction between *jīvanmukti* and *videhamukti* serves several important philosophical purposes:

First, it reconciles the persistence of bodily existence with the attainment of knowledge. Without the concept of *jīvanmukti*, liberation would appear to be dependent on death, which contradicts the Advaitic emphasis on knowledge as the immediate cause of liberation.

Second, it explains the continued functioning of the enlightened individual in the world. The doctrine of *prārabdha* karma ensures that empirical life continues even after realization, without compromising the non-dual nature of liberation.

Third, it highlights the two levels of reality central to Advaita Vedānta—*vyāvahārika* (empirical) and *pāramārthika* (absolute). From the empirical standpoint, distinctions such as life and death, bondage

and liberation, *jīvanmukti* and *videhamukti* are meaningful. From the absolute standpoint, no such distinctions ultimately exist, as Brahman alone is real.

Despite the apparent distinction, Advaita Vedānta maintains that liberation is one and the same in essence. *Jīvanmukti* and *videhamukti* do not represent two different kinds of liberation but two perspectives on the same realization. The difference is only due to the standpoint of the observer and the persistence of the body.

Thus, liberation is not something newly produced (*utpādya*), nor something to be attained in time. It is the recognition of what is always already the case—the ever-free nature of the Self. As the Kaṭha Upaniṣad¹⁷ declares:

“nāyam ātmā pravacanena labhyo
na medhayā na bahunā śrutenā” (1.2.23)

(The Self is not attained through much study or intellect, but by the one whom It chooses—through direct realization.)

In Advaita Vedānta, the distinction between *jīvanmukti* and *videhamukti* offers a nuanced understanding of liberation that accommodates both the experiential reality of embodied life and the ultimate non-dual truth. *Jīvanmukti* affirms the possibility of freedom here and now, while *videhamukti* signifies the final cessation of all empirical limitations. Together, they articulate a

comprehensive vision of liberation that is at once philosophical, practical, and transformative, culminating in the realization of the identity of *Ātman* and Brahman.¹⁸

Philosophical and Practical Significance of Liberation:

The final chapter explores the broader implications of Advaita Vedānta. It explains how the realization of non-duality dissolves distinctions between self and other, leading to universal compassion and inner peace. The teaching “ब्रह्मानन्दं परमसुखम्” from Pañcadaśī is used to highlight that ultimate happiness lies in Brahman-realization. This chapter concludes by emphasizing the relevance of Advaita Vedānta in addressing modern existential concerns and presenting liberation as a living reality rather than a distant goal. This chapter brings the discussion of liberation (*mokṣa*) in Advaita Vedānta to its fullest philosophical and practical culmination by examining not only what liberation is, but also why it matters for human life—both individually and collectively. The realization of non-duality (*advaita*) is not merely a metaphysical insight; it has profound existential, ethical, and psychological implications. At its core, Advaita asserts that the apparent multiplicity of the world is grounded in a single, undivided reality—Brahman—and that the individual self (*ātman*) is none other than this absolute.

When this truth is directly realized, the deeply ingrained distinction between “self” and “other” collapses, giving rise to a radically transformed mode of being.

Philosophically, the dissolution of duality addresses one of the most fundamental sources of human conflict: the perception of separation. As long as one identifies with the limited ego (*ahaṅkāra*), one experiences oneself as distinct from others, leading to attachment (*rāga*), aversion (*dveṣa*), competition, and fear. However, with the realization that all beings are expressions of the same underlying consciousness, these divisions lose their ultimate validity. This is not merely an abstract claim but a lived insight. The knower of Brahman (*brahmavid*) no longer perceives others as fundamentally separate entities, but as manifestations of the same Self. This insight naturally gives rise to universal compassion (*sarva-bhūta-hita*), not as a moral obligation imposed from outside, but as a spontaneous expression of non-dual awareness.

This ethical transformation is closely aligned with teachings found in the Bhagavad Gita, where the realized person is described as one who sees the same Self in all beings (*sarva-bhūta-stham ātmānam*). Such a person is free from hatred, attachment, and egoism, and acts in the world with equanimity and compassion (Bhagavad Gītā 6.29–32). Thus, Advaita

Vedānta provides a philosophical foundation for a universal ethic grounded not in rules or consequences, but in the direct realization of unity. At the experiential level, the realization of non-duality leads to a profound state of inner peace (*śānti*) and fulfillment (*ānanda*). This is because all forms of dissatisfaction arise from a sense of lack or incompleteness, which is rooted in ignorance of one's true nature. When one realizes that the Self is infinite, self-sufficient, and complete (*pūrṇa*), the search for happiness in external objects comes to an end. This idea is beautifully expressed in the Panchadasi, a later Advaitic work attributed to Vidyanarayaṇa, where the teaching "ब्रह्मानन्दं परमसुखम्" (Brahman-bliss is the highest happiness) encapsulates the essence of liberation. Here, happiness is not something to be acquired but something to be uncovered as the very nature of the Self.

This understanding has important practical implications. In everyday life, individuals are often driven by desires, anxieties, and a constant striving for security and recognition. These tendencies are rooted in the mistaken belief that fulfillment lies outside oneself. Advaita challenges this assumption by redirecting attention inward, toward the recognition of one's true nature. Practices such as self-inquiry (*ātma-vicāra*), meditation, and ethical discipline are not ends in themselves but means of preparing the mind for this

realization. Once knowledge arises, these practices fall away, much like a ladder that is no longer needed after reaching the roof.

Furthermore, the Advaitic vision offers a powerful response to modern existential concerns. In an age marked by alienation, identity crises, and a pervasive sense of meaninglessness, the teaching of non-duality provides a radically different perspective. It asserts that one's true identity is not limited to the body, mind, or social roles, but is identical with the infinite consciousness that underlies all existence. This realization dissolves the fear of death, as the Self is understood to be unborn and undying. It also alleviates the anxiety of isolation, as the apparent separation between individuals is recognized as a product of ignorance.

Importantly, Advaita does not advocate withdrawal from the world, but rather a transformed engagement with it. The liberated person (*jīvanmukta*) continues to act, but without attachment to results (*niṣkāma karma*) and without the sense of doership (*kartṛtva*). This leads to a life of effortless action, guided by wisdom and compassion. Such a life becomes a living expression of liberation, demonstrating that *mokṣa* is not a distant or post-mortem goal, but a present possibility. In this sense, liberation in Advaita Vedānta is both a philosophical realization and a practical transformation. It redefines the human

condition not as one of inherent limitation, but as one of misunderstood freedom. The journey is not toward becoming something new, but toward recognizing what one always already is. The teaching “ब्रह्मानन्दं परमसुखम्” thus serves not only as a metaphysical statement but as an existential invitation—to discover within oneself the source of lasting peace and happiness.

The significance of liberation in Advaita Vedānta extends far beyond the confines of metaphysical speculation. It offers a comprehensive vision of human fulfillment that integrates knowledge, ethics, and lived experience. By dissolving the illusion of separation, it fosters compassion; by revealing the fullness of the Self, it brings peace; and by addressing the root of existential suffering, it remains profoundly relevant in the modern world. Liberation, therefore, is not merely an abstract ideal, but a living reality—one that transforms both the individual and the world they inhabit.

Conclusion:

In conclusion, it may be said that, according to Advaita Vedānta, liberation is not the production of a new state nor the modification of an existing one, but the realization of an ever-present truth—the identity of the self (ātman) with Brahman. Bondage, being rooted in ignorance and illusion, has no ultimate reality; hence, liberation consists solely in the removal of

this ignorance, much like the rediscovery of a necklace already present but temporarily forgotten. Far from being a mere negation of suffering, liberation is conceived as a state of positive bliss (ānanda), grounded in the very nature of Brahman. Moreover, the Advaitic ideal of liberation does not entail withdrawal from action or social indifference. As emphasized by Śaṅkarācārya, action binds only when performed with attachment; the liberated individual, being free from desire and ego, can act without being affected by success or failure. Such selfless action (niṣkāma karma) serves a dual purpose: for the aspirant, it purifies the mind and prepares it for knowledge, and for the liberated, it becomes an expression of compassion and responsibility toward society. Thus, the liberated person emerges not only as a knower of truth but also as an ethical exemplar whose life contributes to the welfare of others.

Therefore, Advaita Vedānta presents liberation as both an inner realization and an outwardly meaningful mode of living—integrating knowledge, bliss, and selfless action into a comprehensive vision of human fulfillment. The Advaita Vedāntic conception of liberation, as articulated by Śaṅkarācārya, represents a profound philosophical insight into the nature of reality and the human condition. Liberation is not an external achievement but the

realization of one's true nature as Brahman. Through the removal of ignorance by knowledge, the individual transcends all dualities and attains absolute freedom. Mokṣa is attained by realizing the identity of Ātman and Brahman, the complete understanding of one's real nature as Brahman in this life. This idea is frequently emphasized by Śaṅkarācārya in the Upadeśasāhasrī, where he explains that the Self is beyond name, form, and action, and is ever free, pure consciousness, and non-dual,

References:

1. Chatterjee, S. & Datta, D. (2015). *An Introduction to Indian Philosophy*, Rupa & Co, pp. 398- 399
2. Nyāya-Sūtra 1/1/1, Maharshi Gautama, *The Nyāya-Sūtras of Gauṭama, Gaṅgānāṭha Jhā*, Volume-I page-37-38.
3. Sankhya theory of Bondage and Liberation, Tapan Kumar Cakrabarti, *ETHICS an Anthology*, Edited by Madhumita Chattopadhyaya and Tirthanath Bandopadhyay, Jadavpur University Press, pp.122-124.
4. Radhakrishnan, Sarvapalli Dr., *Indian Philosophy*, New York: The Macmillan Company London: George Allan & Unwin Ltd., Vol-2, pp-446-447.
5. Śaṅkarācārya. (1996). *Brahma Sūtra Bhāṣya of Śaṅkarācārya* (Trans. Swami

- Gambhirananda). Kolkata: Advaita Ashrama. pp.1-6.
6. Madhavananda, Swami. (1921). *Vivekachūḍāmaṇi of Sri Śaṅkarācārya*, The Advaita Ashrama, Mayabati, Almora, Himalayas, p.8.
7. Vireswarananda, Swami. (2017). *Brahma Sūtras*, Advaita Ashrama, 5 Delhi Entally Road, Kolkata 700014, pp.458-459.
8. Nikhilananda, Swami. (1947). *Ātmabodha*, Sri Ramakrishna Math, Mylapore, Madras, pp.156-157.
9. Madhavananda, Swami. (1921). *Vivekachūḍāmaṇi of ,The Advaita Ashrama*, Mayabati, Almora, Himalayas, pp.2-3.
10. Ibid, p.4.
11. Tejomayananda, Swami (2018). *Nirvāṇa Ṣaṭakam*, Central Chinmaya Mission Trust, Mumbai, pp.23-25.
12. Nikhilananda, Swami (1999). *Vedāntasāra of Sadananda Yogindra*, Advaita Ashrama; Seventh edition, pp.30-32.
13. Nikhilananda, Swami (1999). *Vedāntasāra of Sadananda Yogindra*, Advaita Ashrama; Seventh edition, pp.30-32.
14. Swahananda, Swami (1967). *Pañcadaśī of Sri Vidyananda Swami*, Sri Ramakrishna Math, Madras, India, pp.419-420.
15. Śaṅkarācārya. (2004). *Vivekachūḍāmaṇi* (Trans. Swami Madhavananda). Kolkata: Advaita Ashrama. Verse 3, p.6.

16. Fort, A. (1998). Jivanmukti in Transformation, State University of New York Press, PP. 91-94.

17. Katha Upanishad. (1996). In Swami Gambhirananda (Trans.), *Eight Upanishads* (Vol. 1) Kolkata: Advaita Ashrama, pp.199-200.

18. Potter, K. (2008). Encyclopedia of Indian Philosophies: Advaita Vedānta, Volume 3, Motilal Banarsidass, pp. 121-124.

Bibliography:

1. Madhavananda, Swami (2010). Vedānta Paribhāṣā, Advaita Ashrama, Kolkata.

2. Lokeswarananda, Swami. (2014). Chāndogya Upaniṣad: Translated and with notes based on Śaṅkarācārya's Commentary, The Ramakrishna Mission Institute of Culture, Golpark, Calcutta 700029.

3. Katha Upanishad. (1996). In Swami Gambhirananda (Trans.), *Eight Upanishads* (Vol. 1) Kolkata: Advaita Ashrama.

4. Madhavananda, Swami. (1934). The Bṛhadāraṇyaka Upaniṣad with the Commentary of Śaṅkarācārya, Advaita Ashrama, Mayabati, Almora, Himalayas.

5. Gambhirananda, Swami (2017). Brahma-Sūtra-Bhāṣya, Advaita Ashrama, 5 Delhi Entally Road, Kolkata 700014.

6. Fort, A. (1998). Jivanmukti in Transformation, State University of New York Press, ISBN 0- 791439046.

7. Mahadevan, T M P. Śaṅkara. New Delhi: National Book Trust, 1968.

8. Mahadevan, T M P. Superimposition in Advaita Vedānta. New Delhi: Sterling Publishers Pvt. Ltd.

9. Upadesa Sahasri of Śaṅkarācārya, Trans. Swami Jagadananda. Mylapore: Śrī Ramakrishna Math, 1941.

10. Nikhilananda, Swami. (1947). Ātmabodha, Sri Ramakrishna Math, Mylapore, Madras.

11. Madhavananda, Swami. (1921). Vivekachūḍāmaṇi of ,The Advaita Ashrama, Mayabati, Almora, Himalayas.

12. Swahananda, Swami (1967). Pañcadaśī of Sri Vidyanaraya Swami, Sri Ramakrishna Math, Madras, India.