

Concept of Liberation in Indian Philosophy: An Analysis

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Liberation is the most important concept of Indian Philosophy. In general, the meaning of 'Liberation' means eternal escape from sadness or painful condition. In this situation, the result of life is peace and prosperity. Apart from Carvaka School, all other branches of Indian philosophy accepted the concept of liberation. In Indian Philosophy, the definition of liberation is not same. According to some philosophers, *Avidyānāsha* /ignorance less is salvation. According to some philosophers, Liberation is the destruction of desire and it is the ultimate joyful state. According to most Indian philosophers there is nothing to be missed when you attain Liberation, all our needs would be eliminated.

The Advaitins views that what we see in the world is covered by *Maya*. We look at the material objects without seeing the *parabrahma*. In our life, we see that the world is immovable/impermanent and it is always changing. We do not see fluid existence because of ignorance. The way to get rid of unconsciousness/ignorance is Liberation. Advaitin views that people are free from *Maya* when they are attached with *parabrahma*. For Advaitin, Liberation is self realization or knowledge of soul. When this knowledge is attained, people are not confident to *Maya*. People are not covered by Avidya, then he is free from every type of bondage. He belongs to the top of everything. According to Advaitin there is need for four kinds of meditations for achieving self realization, such as- 1. Gaining accurate knowledge about the differences between the eternal and the relentless creatures. 2. The inferiority of the life of the person and the next. 3. The inner and the outermost restraint and 4. The intense desire from freedom. By these four kinds of activities, the people realizes that there is no difference between him and *Brahma*. He realizes that everything is *Brahma* or *Sarvam Khalvidam Brahma*.

Sarvam khalvidam brahman, tajjalaniti santa upasita, atha khalu kratumayah puruso yathakratur-asmin-loke puruso bhavati tathetah pretya bhavati, sa kratum kurvita.(Chandyogya Upanisad, III.14.3)

There are two kinds of liberation in the Advaita Vedanta, one is *jivana mukti* and another one is *videha mukti*. The Liberation of the creatures while in the body is called *jivana mukti*. The Liberation which comes after the destruction of body is called *videha mukti*. During the time of Liberation, the accumulated *karma* of livelihood ends here. Liberate people are desireless, therefore there is no possibility of any fresh productivity for its work. This situation has accomplished of work and might not be end. If the accomplished work is not completed, then the free man has to be physically possessed for some time to finish the fruits. This type of Liberation is called *jivan mukti*.

A lifelong man lives like a common man, who does not have any kind of temperament. Rather he is no longer bounded by the life of the world. He lives in a humbled and unkempt way, and he acts in a clean way for the benefit of the revolt. Since anger and animosity, evil or sinfulness arises. Free men are angryless and pleasantless. So there is no question of doing any evil or sins for the free man. When the rented *karma* fails, the gross and subtle body of the free man gets destroyed and man gets acquitted.

Jivatma is *paramatma*, *jiva* and *Brahma* are same. Knowledge of this identity is Liberation. Through the real knowledge, people can realize the *Brahma*, the stage of *Sacchidānanda* where he belongs in.

According to the *Upanishad*, *karma* might be temporal fact but for *karma* one is born again. Liberation does not achieved by the *karma*. Only through the knowledge (*vidyā*), Liberation can be attained and it is absolute. Desire is the barrier for Liberation. It has been said in the *Upanishad* that at the root of the world there is *Brahma*. He is true, the cognizant and the wise, *Brahma* is one, there is no difference between *Brahma* and Liberation. Liberation is possible when *Brahma* is realized. Realization of *Brahma* is the only goal of the human being.

Brahma is the one and the unique being. This world is covered by this ongoing world of God. God does not change his state. He exists in the heart of everyone, far and near. Because he is everywhere, he exists everywhere. He seems to be stagnant and appears to be everywhere. He is huge because he is so broad, he can not be realized even in our mind or imagination. He is simultaneously expressed and unexpressed reality. *Brahman* is appearing within everything, so only *Brahman* can understand the visible object, the wording of the senses, but the whole universe cannot be recognized without understanding the nature of *Brahman*.

Brahman is pure. *Brahman* is eternal free being and he has no limit. There is no small or special *Brahman* therefore *Brahman* is completely omnipresent. *Brahman* is infinite because space and time cannot be bound the *Brahma*. He is free from every type of differences, like-*Svajātīya*, *Vijātīya*, and *Svagatabheda* (these are the qualities of *Brahman*). There is no such thing like *Brahman*, or be possible through *Brahman*. There is no object unlike *Brahma* which will be able to distinguish from *Brahman*. It is not possible to differ the one part from the other

part because there is no shape of *Brahman*. *Brahman* is *sat-chit-ananda* (Truth, knowledge and joyful) and these are the nature of *Brahman*. *Brahman* is only real and absolute truth.

In the *Upanishad*, two forms of *Brahman* has been introduced. One is *Nirguna* or *Parabrahma* and another one is *Saguna* or *Aparabrahma*. *Sat-chit-ananda* is the nature of *Parabrahma*. Designated *Brahman* is *Saguna Brahman*. This *Saguna Brahman* is the God. *Saguna Brahman* is assumed by *Maya* and it is eternal power and qualitiful. *Saguna Brahman* is the subject matter of *Avidyā*. When the *Nirguna Brahman's* knowledge is arises then this ignorance is removed.

Nirvāna is a central concept of Buddhism. Gautam Buddha mentioned the eight fold path () *Aṣṭāṅgika-mārga* as a way to release from suffering. We achieve *Nirvāṇa* by following the eight fold path () *Aṣṭāṅgika- mārga* -. The meaning of *Nirvāṇa* is to destroy greed, envy, thirst as well as birth-death cycle, favorite, subtraction, *pañcaindriya* which gives immense indifference for all kind of sufferings. *Nirvāṇa* is the end of the infinite series of actions or birth-death cycle. This stage is the last tranquility to any person. Those people who have no desire to born again in this world and the desire of life has been completely removed, then *Nirvāṇa* can be achieved. It is a state of complete extinction where we will not see any kind of emotions or desire.

Literal meaning of the term is *Nirvāṇa* is 'blown out'. When the oil flows off and a light or lamp is being off as just like that all kinds of desires would be gone from human mind. This stage is called *Nirvāṇa*. *Nirvāṇa* represents the stage of freedom, freedom from repeated birth and death in this life. Buddha proposed that the *Nirvāṇa* is peace, joy and happiness which arose in the absence of will, enthusiasm and struggle.

In the Buddhism, stage of *Nirvāṇa* refer to the stage of independence, where all desires will be submerged, overwhelmed and all difficulties will be solved. *Nirvāṇa* is a kind of experience which does not reflect the state of lighting, but a holy state of peace and tolerance where there is no problem from outside and from inner side. *Nirvāṇa* is a state of mind, where there is the absence of all kinds of pride, fear, personality, customs and attractions or desires of our lives.

Nirvāṇa is not a place or a position of a supreme soul or it is not the heaven. *Nirvāṇa* is present within us. *Nirvāṇa* is the goal of life that everyone desire to achieve. *Nirvāṇa* is an ultimate situation which can be achieved in this life. There are two types of *Nirvāṇa*, one is *Soupādhiśeṣ Nirvāṇa* and another one is *Niruūpādhiśeṣ Nirvāṇa/Anupādhiśeṣ Nirvāṇa*. *Soupādhiśeṣ Nirvāṇa* is the state of permanent *Nirvāṇa*, where there is the absence of the existence of *pañchaskanda*. *Niruūpādhiśeṣ Nirvāṇa/Anupādhiśeṣ Nirvāṇa* is a state of putting - after the first step i.e. the completion of the *pañchaskanda*, when it is finished, it is called unproductive or *anapadishashesh Nirvāṇa*.

The *Hīnayāna* school considers the *Arhat* as the ultimate principle of human beings. If *Arhat* is attained, the tribulation will be destroyed and *Nirvāṇa* can be obtained. Therefore, according to *Hīnayāna*, *Nirvāṇa* is private or subjective. The *Mahāyāna* school does not accept this ideology

of *Arhat*. They consider this ideology as a selfish ideology. They adopted the ideology of *Bodhisattva* as the ideal model. The ideology of *Bodhisattva* is ideal for overall *Nirvāṇa*.

Conclusion

Liberation is the most important subject matter to all human beings. The *Upanishad* and *Avaityā Vedanta* have discusses the nature of Brahman. Brahman is the formless, pure consciousness and it is omnipresent. Brahman is absolute reality, highest principle of the world. He is the material, efficient, formal, final cause of all those existing things and the world. He is immutable. He is beyond good and evil, existence and non existence. Brahman is the ultimate goal of life, but does not properly discuss how to achieve Brahma in our practical life. I think this theory is basically theoretical. Buddhism discuss about the concept of *Nirvāṇa*. *Nirvāṇa* is a state, where there are no sufferings and desires. In this stage, person is free from the effect of Karma and the birth cycle. *Nirvāṇa* is person's own release. *Nirvāṇa* is the highest peaceful state. *Parinirvāṇa* is the final stage of *Nirvāṇa* which happened after our lives. *Nirvāṇa* is the state of the end of suffering and rebirth.

Key words: *parabrahama, Nirvāṇa, āryāṣṭāṅgamārga, Arhat, sat-chit-ananda.*

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